

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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TEACH US TO PRAY.

MRS. L. D. AVERY-STUTTLE.

"MASTER, teach us to pray; we fain would know
 The very words that thou wouldst have us say.
 Our eyes are blind; our hearts are faint; and so,
 Teach us to pray."

And thus he answered, in the days of yore:
 "When thou shalt pray, heed not man's listening ear;
 But go within thy closet, shut thy door,
 And God will hear."

"Use not vain repetitions: even thus
 The heathen do, and vain the words they say;
 They have their full reward,—the praise of men.
 Thus shall ye pray:

"Our Father, thou who art in heaven;
 All hallowed be thy blessed name;
 Thy kingdom come, thy will be done
 In heaven and in earth the same.

"Give us this day our daily bread,
 Forgive us all our debts, we pray;
 Nor may our wayward souls be led
 Into temptation all the day.

"Deliver us from evil, Lord,
 The cruel snares of wicked men;
 For thine the power and glory are
 Even forevermore. Amen."

WEEK OF PRAYER IN AUSTRALIA.—NO. 3.

MRS. E. G. WHITE.

In all our planning and preparations for the week of prayer, we sought to make the meetings a blessing to the largest number possible. We desired that this season should be a season of refreshing, not only to our churches, but also to the communities in which we lived. Therefore, the plan and the purpose of the meetings were advertised as widely as possible.

At Cooranbong we arranged for a song service, with several short addresses on our educational work, the Sunday evening preceding. The song service drew a large congregation, and the plan of the meetings during the week of prayer was clearly set forth, and all were invited to attend. It was a matter of encouragement to see our commodious meeting-house filled, and also to observe the interest manifested in the several addresses setting forth the aims and objects of our school.

WHY WE ARE HERE.

W. C. White said: "The question is often asked us, and is sometimes suggested by our backwoods experiences: 'Why are you here? Why do you have this large and beautiful meeting-house here in the edge of the forest? Why is it that, hidden away in the bush, a

quarter of a mile from the road, you have a school in which one hundred students gather daily for instruction? Why have you selected such an isolated place for the three commodious buildings already erected, and for the others soon to be built? Is not Cooranbong a strange place for a large educational institution?"

"As we study questions of truth and duty, we find that hardy, courageous workmen are needed in the Master's service. God needs as laborers men and women who have good physical powers; clear, active minds; and decided moral principles, that can not be shaken by temptation, nor put aside because of difficulties. There is need of persons who have a symmetrical training of all their mental, moral, and physical powers. Practical men and women are wanted,—those who will teach the religion of Christ, and exemplify it in their daily life and work.

"Our Conferences say to us: Train us young men and women who will love to minister to others; who will take up any good work that lies in their pathway; who will forget their own comfort, in their efforts to strengthen and comfort others.

"Our mission board says: We need many workers for foreign fields,—for Polynesia, Malasia, India, China, and Japan,—but they should be hardy, practical workers. Sometimes the highly educated students from the most popular schools are quite helpless and inefficient in the mission field. Sometimes those who can read the Oriental languages can not keep a set of accounts, and their reports are very perplexing. Train us men and women who will be thrifty, economical, industrious; who can teach the people the best ways to build houses, to till the soil, to cook, and to sew.

"Our medical missionary board says: Train us many missionary nurses,—men and women who love their fellow men; who will minister tenderly to the poor and needy, without raising the question of remuneration; who will dare to go to any place where their ministry is needed. Men and women are needed with muscles like iron and nerves like steel,—persons who can decide quickly what should be done in an emergency, and who will minister with skilful hands, prompted by a tender heart. Such workers are needed in the islands of the sea, in the isolated homes in the Australian bush, and in the slums of our large cities.

"What can we do in response to these demands? Shall we go into the city, and build up our school where there will be the most ease and comfort? or shall we use the circumstances and surroundings of the country as a means of developing, as far as possible, the traits and characteristics required?—We have chosen the country, and we do not regret the choice."

OUR RELATIONS TO THOSE AROUND US.

"I am very glad," said Elder Cassius B. Hughes, "to meet so many of our friends and neighbors here to-night; and when I say 'friends and neighbors,' I use the words in their deep-

est meaning. If we do not become to you friends and neighbors indeed, the mission of this school will be largely unaccomplished. Schools are for learning; but we must not forget that 'the fear of the Lord is the beginning of wisdom.' In the beautiful parable of the good Samaritan, the Saviour has taught us what it means to be a real neighbor. Therefore, if we fulfil our mission here, you will be better because of having associated with us, and we shall be better because of having associated with you. It is a very essential thing, in order that the school may accomplish what it should, that we become acquainted with you. Our feelings of friendliness will surely grow if we accomplish that for which God sent us here.

"When Christ was on earth, he went about doing good. In the school of to-day, there is too much selfishness. Students attend school that they may themselves be benefited, that they may obtain knowledge that will secure for them good positions. This is not the right idea of education. Our school must not be satisfied with this aim, but it must aim to help men and women, in order that they may help others.

"This school has been established to teach men and women how to minister to others, and thus to find happiness. This is a grand object, and you may say, 'Who is sufficient for these things?' We will answer this question by asking another, 'Who then is willing to consecrate his service this day unto the Lord?' Who is ready to do what God asks him to do? If God asks us to give something that we have, are we willing to give it? When we are willing to do this, we shall be accomplishing the object for which our school was established."

THE MISSIONARY NURSES' CLASS.

Elder H. C. Lacey briefly presented the objects and working of the department of hygiene and nursing: "In connection with the other work undertaken by our school, there has been organized this year a special department of physiology and hygiene. This department offers to the student the means of acquiring a practical knowledge of the workings of the wonderful mechanism of the human body, and furnishes an opportunity of becoming acquainted with the most approved methods in the rational treatment of disease. The study of anatomy, the form and structure of the body; of physiology, the use and functions of the various organs; and of hygiene, the laws that underlie their healthful activities, is pursued from a Biblical and scientific point of view.

"The object we have before us is the qualifying of laborers to engage in the all-round work of the third angel's message. In this school we are trying to fit ourselves that we may warn others to prepare for the second coming of Christ. We need a thorough fitting up for this work, not only spiritually and intellectually, but also physically. A thorough preparation for work includes the faithful development of the body as well as the soul; and the aim of this department is to prepare us to teach others how to care for the physique which God has given them."

THE BUSINESS DEPARTMENT.

Mrs. H. C. Lacey, in presenting the outlines of the business department, said: "In the business department, the common branches are faithfully and thoroughly taught. After these come bookkeeping, stenography, and typewriting. There are ten in the stenography class, and fifteen are studying bookkeeping."

THE PREPARATORY DEPARTMENT AND THE NORMAL COURSE.

Mrs. C. B. Hughes spoke thus of the normal course for teachers: "The wise man says, 'Train up a child in the way he should go: and when he is old, he will not depart from it.' We who believe that Christ is soon coming, should be especially faithful so to train the little ones that they, with us, may be ready to meet him when he comes. We know that there are many fathers and mothers all over the land who desire that their children shall be trained aright, and we hear their oft-repeated calls for teachers. Therefore the board has made plans for the normal training of teachers. Most things have small beginnings. Christ tells us that the smallest of seeds, put into the ground, grows to be a tree that the birds may lodge in. So it is with our normal department. So far, it is only a seed. We have about fifty students in the preparatory departments, and three young ladies are being instructed in the work of teaching."

THE AGRICULTURAL DEPARTMENT.

Mr. H. C. Thompson, our farmer, then presented some of the products of the soil. Oranges and lemons from our school orchard, sweet potatoes and other products from the garden, were shown with pride; for they were all of extraordinary size and quality. He spoke briefly of what may be realized as the result of a faithful cultivation of the land, and pointed out that some of the difficulties that must be encountered by the agriculturist in this climate are largely compensated for by the fact that we can successfully engage in the cultivation of garden crops all the year around.

The meeting closed with an earnest appeal from the chairman for the people of Coorabong and vicinity to unite in the development of the district by the planting of orchards and the cultivation of garden produce, so that all may live upon the products of the soil, and not have to subsist on the bodies of dead animals.

The good influence of this meeting was felt throughout the week of prayer; and the spirit of cordial friendship continues to grow.

"FATHER of light, thy love impart,
Teach me the better way to live;
Humble the hardness of my heart,
And let me learn the word 'Forgive'!
Then if I err amid the strife
That daily hedges me about,
Draw me to that diviner life
Where sin and shame are blotted out."

A LOW STANDARD.

THAT is but a low standard of greatness which measures a man by his employment, or what he can buy, rather than by what he *is*. A hod-carrier may be infinitely superior to the millionaire under whose bricks he staggers. The real world of the laborer may be as far above that of his employer as heaven is high above hell. The greatest monetary success here may mean the direst failure hereafter.

"When life is ruined for the sake of money's preciousness, the ruined life cares naught for the money."

"Better a cheap coffin and a plain funeral with a useful, unselfish life, than a grand mausoleum with a loveless, selfish life."

No; money-making is not the highest success. It is a low estimate of an occupation to regard it merely as a means of getting a living.

He is the richest man who enriches his country most, in whom his neighbors feel richest and proudest, who gives himself with his money, who opens wider the door of opportunity to those about him. Such a man makes every acre of ground in his community worth more, and enriches every man who lives near him. On the other hand, many a millionaire impoverishes the town in which he dwells, and lessens the value of every foot of land in his vicinity.—*Success*.

THE PATTERN OF THINGS IN THE HEAVENS.

L. A. REED.
(Jacksonville, Ill.)

CHRIST is the brightness of his Father's glory. Heb. 1:3. Now I dare not say that this is pure imagery: it may be more than a figure, but let us for a moment look upon it as a figure of speech. By it we find that if God is represented under the image of splendor, or of a luminary, or source of light, then Christ is the radiance of that splendor, he is the light emitted from that luminary.

Following out the figure, we see something of its import:—

1. A luminous body becomes perceptible in consequence of the light emitted from it, and thus God is made manifest to us in Jesus Christ; he is the shining-forth of God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, *he hath declared him.*"

2. When we see the light of the sun, we say that we see the sun. Technically, we do not see the sun at all; for it is ninety-three millions of miles away from us, and does not itself touch any of our senses. We would remain forever in ignorance of it, were it not that it sends its light and heat across that immense distance, and touches our eyes and our bodies till we see and feel its power. But strictly speaking, it is not the sun that we see and feel; it is light and heat radiating from the sun. And so, too, "no man hath seen God at any time; the only begotten Son, . . . he hath declared him." As no man has seen the sun, so no man has seen God.

3. But as, virtually, in the rays we have seen the sun, even so in Christ have we seen God. "He that hath seen me hath seen the Father." "He that seeth me seeth him that sent me." The rays coming to us are sent *from* the sun; and Christ coming to us is sent *from* God. Also, as the rays are sent *by* the sun; so Christ is sent *by* the Father.

4. Light and heat are a manifestation of the sun. And that which is *of* a thing can not exist independent of that thing. The light of the sun can not exist independent of, and separate from, the sun. Thus in a well-understood sense the light of the sun is the sun. And so when I see and feel the light and heat that are the shining-forth of the sun, I see and feel the sun; and, similarly, when I behold Jesus Christ, I see God. Jesus Christ can not be thought of as independent of, and separate from, God; and because of this, and because of the fact that in a sense, God and Christ seemed to be not identical, a great wrangling began in the early church: there arose debates about the persons of the Godhead and the great questions of the Trinity. How can Christ be God, and yet be a separate person? I can not but think much trouble might have been avoided if men by faith had received from God this statement in Heb. 1:3 concerning the relation existing between Father and Son. Christ and God are one, and yet separate only to the extent that brightness can be separated from its glory. The glory sends forth the brightness, and the brightness is the sending-forth of the glory. Christ is God in the sense that he is

the manifestation of God; but if he is the manifestation of God, how is he separate from God? There is opportunity here for confusion if one drops into speculation; but God has given us a picture, and there is no confusion in that.

Can you separate the light of the sun from the sun?—By no means. But do you not distinguish a difference between this shining-forth of the sun and the sun itself?—Most certainly. The sun remains in the heavens, the center of the solar system; but its light, or manifestation, shines to the uttermost bounds of the infinite universe. "Their line is gone out through all the earth, and their words to the end of the world." "There is nothing hid from the heat thereof." God is yonder in the heavens, seated on his eternal throne; I would never have seen him had he not, like the sun, sent forth his radiance, the brightness of his glory, Jesus Christ.

5. By the radiant energy that we receive from the sun, we learn all that the sun can say of itself. And through Jesus Christ we learn of God. The knowledge in both instances is entirely trustworthy.

Every fact of astronomy has been revealed by the light emitted by the sun, moon, and stars; all that we know of this science is contained in the rays of light. All that we know of sun, moon, or stars,—whether of their size, movements, or relative positions, their distance or their character,—is told by the radiant energy that they emit.

And Christ reveals God, and all that is to be known of God. He is the one revelation, and the only revelation, of God. As in astronomy, in order to know of sun, moon, and stars, you study only the rays of light, so in religion, to know of God you are to study only Christ.

But I will not carry the thought further. We have seen that our study of the relation between a light and its source should teach us of the relation between Christ and God. And we have already seen something of the reason why we should understand the relation existing between Christ and God; for only thus can God be revealed to us.

Yet there is another great and final reason why we should know and understand this relation,—it is because the relation between Christ and God is the relation between the believer and Christ, between the believer and God,— "because as he is, so are we in this world." And since our soul's salvation depends upon our having this relation, it follows that this study of the relation of Christ and God is the most important study in this world. And in pursuing this study, God has called our attention to the relation between light and its source, the relation between brightness and his glory, and has told us that it is a picture of the relation existing between Father and Son.

And now, finally,—for the point I am after just now,—when we find anything teaching us of the relation between Christ and God, it should teach us something of the relation between light and the object emitting it. And this is religion or theology throwing light upon science.

But the thing I have been endeavoring especially to impress is the fact that if you wish to know the precise relation existing between brightness and glory, or light and glory, between sunlight and the sun, the thing for you to do above all things is to study the relation existing between Christ and God.

"It is perfectly plain that we can not have a tenant unless we have rooms to let. It follows, therefore, that although the Holy Spirit is promised to those who ask for him, we can not have him unless we yield our bodies to be temples of the Holy Ghost. To ask for him on any other terms is unreasonable."

WITNESS OF THE SPIRIT.

J. N. LOUGHBOROUGH.

UPON the subject of the witness of the Spirit, there is something so good in Elder J. H. Waggoner's book on the "Spirit of God" that I here take the liberty to quote it—feeling, indeed, will not be lacking where the witness of the Spirit is given, but our Christian experience must have a stronger and deeper foundation than this. Our feelings are often controlled by circumstances, and these are so varied that our feelings can not always be the same. But the hope of the Christian is 'as an anchor of the soul, both sure and steadfast,' and we may have—

"A faith that shines more bright and clear
When tempests rage without;
That when in danger, knows no fear;
In darkness feels no doubt."

"But the question is asked, To whom does the Spirit witness? to the believer, or to the world?—We answer, To both; but not to both in the same manner. When the disciples received 'that Holy Spirit of promise,' or 'the earnest of the Spirit in their hearts,' it assuredly witnessed to their own *consciousness* as it could not witness to the world; otherwise, it could not have been an *earnest* to them. But when it moved them to speak with other tongues, and to bear the cross, and to perfect 'holiness in the fear of God,' then, in their lives, evidence was presented to the world. These classes of evidence always go together; they will not be separated. So we conclude that *the presence of the Spirit in the heart*, inclining us to conform to the will and word of God, is the witness to ourselves; while *the graces of the Spirit in our lives* are the witness to the world."—"Spirit of God," page 32.

So we see there is indeed feeling connected with the reception of the Spirit of God, even as the apostle prayed, when addressing the Romans, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15:13. This feeling, however, is not our main evidence of acceptance with God, but is the result of a firm, abiding trust in him.

In the tract entitled "What Must I Do to be Saved?" (No. 17 of the *Apples of Gold* series) some precious thoughts are expressed, which I will quote: "The Spirit reveals to the mind the things of God; and to him who co-operates with God is the realization that a divine presence is hovering near. When the heart is open to Jesus, and the mind responds to the truth, Jesus abides in the soul. The Spirit's energy works in the heart, and leads the inclinations toward Jesus. By living faith, the Christian places entire dependence on divine power, expecting that God will 'will' and 'do' that which is according to his good pleasure. As fast as the soul resolves and acts in accordance with the light that is revealed, the Spirit takes the things of God, and gives more light to the soul.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.' 'And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.' The Spirit of God is not commissioned to do our part of the work, either in willing or doing. It is the work of the human agent to co-operate with divine agencies. As soon as we incline our will to harmonize with God's will, the grace of Christ is supplied to co-operate with our resolves; but it is not to be a substitute to do our work,—to work in spite of our resolutions and actions."

In this same line I will quote another Testimony: "Those followers of Christ who accept

the light that God sends them, must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God. Those who will not act when the Lord calls upon them, but who wait for more certain evidence and more favorable opportunities, will walk in darkness; for the light will be withdrawn. The evidence given one day, if rejected, may never be repeated."—"Testimonies for the Church," Vol. III, page 258.

Again we read: "In order to be accepted and blessed of God as our fathers were, we must, like them, be faithful. We must improve our light as the ancient, faithful prophets improved theirs. God requires of us according to the grace that he has bestowed upon us, and he will not accept less than he claims."—*Id.*, page 65.

ABOUNDING LOVE.

THORO HARRIS.
(Washington, D. C.)

How sweet to know immortal might
Is but omniscient love;
That grace and majesty unite
Around the throne above;
While far below, both sea and land
His dazzling brightness prove,
Whose glory is his goodness, and
Whose pleasure is his love!

There's beauty for the charmed eye,—
The eye to beauty given,—
And for the ear sweet harmony,—
The harmony of heaven.
For every sense his grace supplies
Beatitude divine;
And ever with his love-lit eyes
He seeks to kindle thine.

Ah! piles he not yon clouds—though hid
Behind their ruddy hue—
In temple and in pyramid,
And gorgeous palace, too,
That through this fairy galaxy,
As glows the sun at even,
We may behold with ecstasy
The battlements of heaven?

There lies the city of our dreams,
Depicted on the skies,
And every aspiration seems
Not far to realize.
So, in the setting in of night,—
The night of woe and pain,—
God watches with thee till the light
Of day returns again.

THE TWO COVENANTS.

Present Truth.

"THESE are the two covenants." Gal. 4:24. What are the two covenants?—The two women, Hagar and Sarah; for we read that Hagar is Mount Sinai, "which gendereth to bondage." That is, just as Hagar could not bring forth any other kind of children than slaves, so the law, even the law that God spoke from Sinai, can not beget freemen. It can do nothing but hold them in bondage. "For by the law is the knowledge of sin." The same is true of the covenant from Sinai; for it consisted merely of the promise of the people to keep that law, and therefore had no more power to make them free than the law itself had. Nay, rather, it gendered to bondage, since their making it was simply a promise to make themselves righteous by their own works; and man, in himself, is "without strength."

"Then did not God himself lead them into bondage?"—Not by any means, since he did not induce them to make that covenant at Sinai. Four hundred and thirty years before that time, he had made a covenant with Abraham, which was sufficient for all purposes. That covenant was confirmed in Christ, and therefore was a covenant from above. See John 8:23. It promised righteousness as a free gift of God

through faith. All the miracles that God had wrought in delivering the children of Israel from Egyptian bondage were but demonstrations of his power to deliver them from the bondage of sin. Yes, the deliverance from Egypt was itself a demonstration not only of God's power, but also of his desire to lead them from the bondage of sin,—that bondage in which the covenant from Sinai holds men,—because Hagar, who is the covenant from Sinai, was an Egyptian.

The fact that the children of Israel, in their self-sufficiency, rashly took the whole responsibility upon themselves, does not prove that God led them into making that covenant, but the contrary. He was leading them out of bondage, not into it; and the apostle plainly tells us that that covenant was nothing but bondage.

Note the statement that the apostle makes when speaking of the two women, Hagar and Sarah: "These are the two covenants." So, then, the two covenants existed in every essential particular in the days of Abraham. Even so they do to-day; for the Scripture says now, as well as then, "Cast out the bondwoman and her son." We see, then, that the two covenants are not matters of *time*, but of *condition*. Let no one flatter himself that he is not under the old covenant because the time for that is passed. The time for that is passed only in the sense that "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." 1 Peter 4:3.

The difference between the two covenants is just the difference between a freewoman and a slave. Hagar's children, no matter how many she might have had, would have been slaves, while those of Sarah would necessarily be free. So the covenant from Sinai holds all who adhere to it in bondage "under the law;" while the covenant from above gives freedom,—not freedom from obedience to the law, but freedom from disobedience to it. The freedom is not found *away from* the law, but *in* the law. Christ redeems from the curse, which is the transgression of the law. He redeems us from the curse, that the blessing may come on us, and the blessing is obedience to the law. "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1. This blessedness is freedom. "I will walk at liberty: for I seek thy precepts." Verse 45.

The difference between the two covenants may be put briefly thus: In the covenant from Sinai we ourselves have to do with the law alone, while in the covenant from above, we have the law in Christ. In the first instance it is death to us, since the law is sharper than any two-edged sword, and we are not able to handle it without fatal results; but in the second instance we have the law "in the hand of a mediator." In the one case it is what we can do; in the other case it is what the Spirit of God can do. Bear in mind that there is not the slightest question in the whole epistle to the Galatians as to whether or not the law should be kept. The only question is, How shall it be done? Is it to be our own doing, so that the reward shall not be of grace but of debt? or is it to be God working in us both to will and to do of his good pleasure?

Sarah answers to the covenant which is from above, because she is free. But the freedom which that covenant gives is the freedom of the Spirit; for Isaac was born of the Spirit. See Gal. 4:29. "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. "If ye be led by the Spirit, ye are not under the law." Gal. 5:18. But this does not mean that the Spirit gives one license to break the law; for "the law is spiritual." Rom. 7:14. There is no liberty in sin, and "sin is the transgression of the law." So the liberty of the cove-

nant from above is that perfect liberty that belongs alone to those who are law-abiding. We become law-abiding only by having the law written in our hearts by the Spirit.

"Stand fast therefore." Stand where?—"In the liberty wherewith Christ hath made us free." And what freedom is that?—It is the freedom of Christ himself, whose delight was in the law of the Lord, because that law was in his heart. Ps. 40:8. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. We stand only by faith.

Let it not be imagined that there is any trace of bondage in this freedom. It is real liberty. It is the liberty of soul, liberty of thought as well as liberty of action. It is not that we are simply given the ability to keep the law, but we are given the mind that finds delight in doing it. It is not that we comply with the law because we see no other way of escape from punishment: that would be galling bondage, and it is from such bondage that God's covenant releases us. No; the promise of God, when accepted, puts the mind of the Spirit into us, so that we find our highest pleasure in obedience to all the precepts of God's word. The soul is as free as a bird soaring above the mountaintops. It is the glorious liberty of the children of God, who have the full range of "the breadth, and length, and depth, and height" of God's universe. It is the liberty of those who do not have even to be watched, but who can be trusted anywhere, since their every step is but the movement of God's own holy law. Why be content with bondage, when such limitless freedom is yours? The prison doors are open; walk out into God's freedom.

WHAT GOD HATH DONE.

ALEXANDER RITCHIE.
(Winnipeg, Manitoba.)

EPHESIANS 2.

- Verse 1: We were dead in trespasses and sins;
 " 1: He hath quickened us.
 " 2: We walked according to the course of this world;
 " 10: He hath ordained that we should walk in good works.
 " 2: We were children of disobedience;
 " 4: He hath loved us with great love.
 " 3: We were children of wrath;
 " 4: He is rich in mercy.
 " 12: We were without Christ;
 " 13: Now we are in Christ.
 " 12: We were aliens and strangers;
 " 19: Now we are fellow citizens with the saints.
 " 12: We were without God in the world;
 " 19: Now we are members of the household of God.
 " 13, 17: We were far off;
 " 13: Now we are made nigh by the blood of Christ.
 " 15, 16: We were at enmity;
 " 14, 15: Now he is our peace.

And all this is done for us "with Christ" (Eph. 2:5); "in Christ" (verses 6, 10, 13, 21, 22); "through Christ" (verses 7, 18); "by the blood of Christ" (verse 13); because "HE is our peace."

"THE question as to whether we are doing our whole duty as Christians depends upon the answer to the questions, 'What is my duty to my Saviour? How much do I owe God?' There is a world of difference between living up to the standard of Christian living that prevails in a Christian community and living up to the requirements of the law of God."

A LITTLE TALK ABOUT THE SABBATH.

FRANK THISTLE.

HAVING read, some weeks ago, a pamphlet entitled "Can We Keep the Sabbath?" the idea came to me to relate some facts concerning my own experience in regard to this matter.

There was a time when I believed, or tried to believe, that it was impossible for me to keep the Sabbath.

About three years ago Elder B. came to Brierfield, and held a short series of meetings. My wife and a few others accepted the doctrine he taught, and became Seventh-day Adventists; but the people generally were set against his teachings. Though the minister was the kindest, most pleasant man I ever saw, and preached nothing that was not plainly taught in the Bible, they became so bitter against him that he closed the meetings and left the neighborhood.

Though I did not come out openly and accept the doctrine he preached, I believed it, and it was a thorn in my flesh. I would have been glad to disbelieve it; for then I could have gone on breaking the Sabbath without suffering any unpleasant twinges of conscience. I did not reveal my feelings, even to my wife. On the contrary, I often ridiculed her when she made herself tidy on Saturday morning, and sat down with her Bible and good papers about her. But I admired her courage, and wished I had plenty of money, that I might defy public opinion, and serve God as I knew I should. I thought I could not afford to incur the ill will of the well-to-do neighbors who patronized my shop, by setting up my views in opposition to theirs on the Sabbath question. At first I thought I could compromise the matter with my Maker and my conscience: of course I would not work on Sunday,—it would excite remark,—but I would do as little work as possible on that day. I would say nothing about it, and be a Sabbath-keeper on the sly. But I soon found that way to be unsatisfactory indeed; for Neighbor S. and Neighbor H., my two wealthiest patrons, brought more work to my shop on Saturday than on any other day, so there was no time in which to take a quiet hour to read the Bible or religious papers. After a while I gave up the attempt to be a Sabbath-keeper on the sly. Matters drifted along in this way for two years. I was dissatisfied with myself; I knew I was doing wrong, but lacked the grit to put myself on the right track.

One Saturday morning in July I went out to my shop in an unusually discontented state of mind. Rain had fallen the night before, and everything looked fresh, green, and promising. I looked at my corn-field; every blade and tassel softly swinging in the breeze seemed praising God. My garden sang the same glad song. I went to the shop, and sat down near a pile of plows and hoes that Mr. H. had sent over that morning. I looked around the dirty place, then out at the green fields lying in the yellow sunshine, where the hum of insects and the song of birds seemed to be urging me to lay aside cowardice and be true to God. I looked at my little cottage, peeping out amid a wealth of vines. Seated on the porch, with the Review in her hand, I could see my wife. There was a restful Sabbath look on everything. I felt uncomfortable. I thought of all the blessings I was receiving at the hands of God, how good he had been to me, and how, in return for all his kindness, I constantly violated his law by working on his holy day. I thought of Daniel, and all the holy men the Bible tells us of, who suffered everything rather than disobey God's law in the slightest particular. And here was I, unwilling to arouse the displeasure of a few of my neighbors by obeying one of God's positive commands! I did not go to

work, but sat for more than an hour pondering on these matters. By and by my little boy left his mother's side, and coming to me, said: "Papa, does mama ever tell lies?"

Amazed at his question, I answered, "No, my child; I never knew your mother to tell a lie in my life."

"Well, that is what she said just now about you, and yet one of you has told a story."

"Why do you think so?" I said.

"Because mama says Saturday is the Sabbath, and you say it is not, and it must be one of you is not telling the truth about it."

"I haven't said that Saturday is not the Sabbath," I said; "on the contrary, I believe it is."

"Then why do you come out here and work on Saturday, and put on your best clothes and go to church on Sunday? Only yesterday you told Mr. Jones there was to be a meeting at the church on Sunday, to organize a Sabbath-school. If you think Sunday is not the Sabbath, why do you call it so?"

I had no answer ready, so I said, "Run away, child; you annoy me with your questions."

But when he had gone, I asked myself, "If you have no answer for your little child, what can you answer when confronted with the same question by your Saviour?"

I was conscience-stricken, and kneeling down, I sought pardon of the Lord for my cowardice, and begged for courage to keep his law. I arose with a feeling of peace and rest in my heart, such as I had not known for many days.

I shut up the shop, went to the house, and exchanged my work-clothes for a clean suit; then I joined my wife on the front porch. In answer to her look of inquiry, I told her of the change that had come over me. She was very glad, and said she had prayed more fervently than usual that morning, that grace and strength might be given me to take a firm stand on the side of truth.

All this occurred more than a year ago, and I have never regretted the stand I took that morning. True, my rich neighbors no longer patronize my shop, and I meet with cold looks from some who formerly smiled on me; but what I have lost in this way I have gained in another. I have all the work I can do, and the past year has been a prosperous one. The loss of my neighbors' smiles is more than made up in the joy I feel in obeying all the commandments of my Father; for I can truly say, with David, "O, how love I thy law! it is my meditation day and night."

BEWARE.

"BEWARE of the leaven of the Pharisees." This warning, uttered by Jesus in the days of his flesh in the city of Jerusalem, is as applicable to-day as it was then. We naturally run into Phariseeism. The "holier-than-thou" feeling, which was so distasteful to Jesus, seems to be the natural channel to which the adversary side-tracks us. Beware! think not of yourself more highly than you ought to think. Sit not upon the judgment-seat toward others. Be not censorious. In honor prefer one another. Never act, look, dress, think, or speak like a Pharisee. Never look down upon any, never make broad your phylacteries, never make long prayers, never thank God you are not as other men; but in humility, meekness, and sweetness beware of the leaven of the Pharisees. Holiness Pharisees are an abomination to the Lord. Beware of the leaven of these.—*The King's Messenger.*

"WE should employ our minds as little as possible in those occupations which require no effort of attention. He who spends much of his time in reading that which he does not wish to remember will find that his power of acquisition rapidly diminishes."

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.

MY SERVICE.

I ASKED the Lord to let me do
Some mighty work for him,—
To fight amid his battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill.
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
That seemed of earth alone;
I, who had longed for conquests bright
To lay before His throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That he would give me work for him,
And open wide the door,
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came:
"My child, I hear thee cry;
Think not that mighty deeds alone
Will bring the victory.
The battle has been planned by me;
Let daily life thy conquests see."

— Selected.

CO-EDUCATION.

MRS. S. M. I. HENRY.

I AM glad to see that this subject of co-education has a special interest for my readers. It has come up again in a letter, from which I make extracts, and which renders it necessary to continue the discussion. I am glad of any question or suggestion which indicates a point where light is needed, and especially glad for every ray that can be thrown my way from the "candle of the Lord," which may be shining anywhere.

From the letter in question I quote: "If you will look on page 180 in a little work called 'A Solemn Appeal,' by Elder James White, you will find this statement from the pen of Mrs. E. G. White: 'The corrupting doctrine which has prevailed, that, as viewed from a health standpoint, the sexes must mingle together, has done its mischievous work. When parents and guardians manifest one tenth the shrewdness that Satan possesses, then can the associating of the sexes be nearer harmless. As it is, Satan is most successful in his efforts to bewitch the minds of the young, and *the mingling of the boys and girls only increases the evil twentyfold.*'"

The italics are not mine, but quoted. I am led to infer that the writer of the letter intends to call my attention to some point of supposed disagreement between this "Solemn Appeal" and that which I have written concerning co-education; but there is no disagreement: *per contra*, this quotation, which I have never seen before, might well stand as the text from which my conclusions were drawn. It is because of this wide-spread corruption, this unholy teaching, as brought to my notice and laid as a heavy burden upon my heart many years ago, that I have written all that I have concerning child life, in the hope that by proper training and education some may escape the polluted current that flows from this sewer to which Sister White has referred.

In this extract I am sure that Sister White has reference to certain teachings concerning the association of the sexes, which, out of Spiritualism, crept into religious societies and

some so-called health institutions, and which had evidently the diabolical purpose of trying to make the most corrupt sentimentalism of the world respectable, clothing it with so much of spurious dignity and spurious science as should capture the minds of thinking and candid people so that it should become generally accepted, with all its ruinous tendencies. But by its own weight it very soon sank back into the mire from which it sprang. But do not think that it was destroyed. Far from it! It was only demonstrated that it could not be made respectable; but in its own low haunts it is still alive, and alert for any mischief that Satan has for it to do. And it is kept busy; for which reason there is need of both the home school and the church school, in which the children shall be prepared for the Christian college, and a most imperative need that fathers and mothers shall so do their work that the boys and girls shall be able safely to mingle, as they must, in neighborhood, Sabbath-school, church, and college life, as well as in the wider sphere of Christian work later on.

Sister White is, of course, not advocating the separation of the sexes; for God has made clear, in every possible way that such separation is not according to his plan. She is indicating a danger that must be reckoned with in all teaching. It is impossible to separate the sexes. The powers of nature, which are the powers of God, if arbitrarily repressed, will always rise and rise like forced-back waters, until they overflow all barriers; and the higher the wall with which they are set back, the more imminent will be the danger of a fatal break sooner or later.

The great curse of the early church was the belief that men and women must isolate themselves in convents and monasteries if they would remain pure; and every attempt to separate the sexes in the hope thereby to correct lustful tendencies has in every age of the world led to disappointment and shame, simply because such attempts were based on error instead of principle,—built on the sand instead of the rock.

The same blunder has been made in temperance work whenever the position has been taken that the first effort in the salvation of the drunkard must be to abolish the saloon, and so remove temptation. The logical outcome of this position is that since the saloons are kept open by political power and the votes of men, salvation for the drunkard must be procured through political power and the votes of men, instead of by the blood of the Lord Jesus Christ and the sanctification of the Spirit. Both the blood of Jesus and the light of the Holy Spirit cry out against the saloon, and the votes and the political trickery that perpetuate it; but when it comes to the salvation of the individual drunkard, the blood of Jesus and the light of the Spirit ask no help from any of these things.

Nature and perverted nature are two things. Perverted nature is dangerous anywhere. But it is the purpose of God, for which the Word and the Holy Spirit are sent into the world, to destroy perversion, burn out corruption, and restore the harmonies of nature in a new creature. The trouble with the reasoning of many people is that they call the *perversion*, nature. Nature, as God gives it back to us in the new creature, is never taken into their account; it is, in fact, considered an impossibility.

If this were so, our case would be helpless indeed, and we should soon have to give up in despair. I would never write another line if I did not believe in the practical application of the Holy Spirit's power to the home life, so that, as was the case of the child of Zacharias and Elizabeth, the children in the homes of this people at least, and at least in this day of the world's history, may be filled with the Holy Ghost from their birth.

The subject of my contention is that the home shall so do its part for the children that they may be safely passed on through the home, the church school, and the Christian college, to the place that is waiting for them anywhere in the work of taking the gospel to every creature.

I am not writing for the unbelieving, but for those who love the truth, and who have taken hold of the hope that is set before them in the gospel. It is for these to see that their lives are such, and their children so taught, that the danger element may be eliminated from their Christian social life; *and before the Lord comes, this must be true of the remnant people.* Misbegotten, neglected, and untrained children can not be trusted anywhere. Misbegotten children may, if the way has been prepared by true repentance upon the part of the parents, be so trained, so educated, so born over again, so surrounded in the home with an atmosphere always breathing out the Holy Spirit, that they can become trustworthy. But the child who is so unclean in thought, imagination, and habit that he needs constant watching, should upon no account be sent anywhere to school. The parents of that child should so earnestly afflict their souls, so seek God, and so study to become wise in the Holy Spirit, that they will be able to rescue the child from inbred and inborn pollution before they ask any teacher to take him in hand.

If such a child is discovered in any school family, he should be promptly returned to those who are responsible for him and his condition. Or, lacking parents or guardians, an effort should be made to place him in a home where, the needs being fully understood, he will be regarded as one of Christ's little ones, for whom the most special and tender "home mission" should be established for his rescue. The school should not be made a reformatory, unless it is a reform school.

The co-educational principle can apply only to those who have come to years of discretion; and who, by earnestness and consecration, have come into such personal relation with the Holy Spirit that it is reasonably sure that they will conduct themselves as the children of light. The young men and women of honest intent and pure heart, coming from the country home, because of inexperience may not know just how to avoid in all things the "appearance of evil," because they do not know the evil, by which to judge of appearances. In the simple, quiet lives which they have lived, things were inevitable and proper which would be so misinterpreted, out in the larger world of school life, that for appearance's sake, a change must be made in their natural methods of procedure. They must "all of a sudden" put away childish methods of doing the most ordinary things, and begin to act like men and women who are exposed to the strong light of constant criticism. But when the heart is true and teachable, there is salvation even from blunders, because "he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91: 11, 12.

Don't lose Courage, spirit brave;
Carry it with you to the grave.

Don't lose Time in vain distress:
Work, not worry, brings success.

Don't lose Hope! Who lets her stray,
Goes forlornly all the way.

Don't lose Patience, come what will:
Patience-offtimes outruns skill.

Don't lose Gladness! Every hour
Blooms for you some happy flower.

Don't lose Faith in God and man,
Though be foiled your dearest plan.

— Selected.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 11, 1898.

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The object of the gift of the Holy Spirit is the perfecting of the receivers of the gift.

The means of perfecting the receiver of the gift of the Holy Spirit is the gifts of the Holy Spirit.

The gift of the Holy Ghost is the Holy Spirit bestowed: the gifts of the Holy Ghost are gifts imparted by the Holy Spirit, that has been bestowed.

The gifts of the Spirit are, wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues, teaching, exhortation, helping, governing, evangelists, pastors,—“dividing to every man severally as he will.”

The purpose in the impartation of these gifts is thus declared: “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints.”

When the object of the gift of the Holy Spirit is the perfecting of the receivers of the gift, and when the means of accomplishing this object is the gifts of the Holy Spirit, it is perfectly plain that both the gift and the gifts of the Holy Spirit are not an end, but only means to an end; and that end, the perfecting of the believers.

Then what must be the one great thought of all who have received, or who would receive, the gift of the Holy Spirit, and the impartation of the gifts of the Holy Spirit received?—Only perfection, *perfection*, PERFECTION,—nothing but perfection in Christ Jesus.

Therefore in this “time of the latter rain,” in this day of the giving of the Holy Spirit, in this time of the receiving of the Holy Ghost, every one who will set his whole heart, yield his whole thought, to being brought to perfection in Christ Jesus, and will surrender himself to the working of the Holy Spirit, that the Spirit may accomplish God’s purpose upon him, can freely receive the fulness of the Holy Ghost.

“Ask, and it shall be given you.” “Receive ye the Holy Ghost.” “Be filled with the Spirit.”

HAVE you ever thought carefully of what is involved in that statement concerning Jesus, that “the Lord hath laid on him the iniquity of us all”?

“Iniquity” is inequality, or crookedness; and means “all departure from the rectitude of God, and of the law of God.” It is a word covering the same ground as the word “sin.”

Iniquity, or sin, is accompanied with guilt. According to the measure of the consciousness of sin, is the measure of the sense of guilt; and according to the degree of the sense of guilt, is the sense of condemnation.

To separate the sin from all sense of guilt and of condemnation, would be only to destroy all real sense of sin; and so would nullify it as a matter of consciousness or intelligent thought.

Therefore, when it is said of Jesus that “the Lord hath laid on him the iniquity of us all,” it says that all the consciousness of all the sins, and all the guilt and condemnation that attaches to the consciousness of all the sins, “of us all,”—all this was “laid upon him.”

Think of the sense of guilt and condemnation that rested upon yourself, in the consciousness of the sins which have been most vividly brought home to your soul. Then think that his consciousness of sin was as much clearer and more intense than yours, as his mind and life were purer and more spiritual than are yours; and that according to the degree of the consciousness of sin is the sense of guilt and condemnation: then you will begin to get some idea of what was done when the Lord laid upon him all the iniquities, not of yourself only, but all the iniquities of us all.

Then think of him, laden with this intensity of the consciousness of all the sins of all men; and, in that, laden also with the burden of all the guilt and condemnation that inevitably goes with the consciousness of sin; and you can begin to form some conception of the fearful disadvantage under which he went the way before us.

All this sin, with all its attendant guilt and condemnation, was imputed to him,—was made his own as if he had actually committed it all, and was rightfully feeling the guilt and the condemnation of it all.

Thus he was made “to be sin for us;” thus was he made “in all things” “like unto his brethren;” and thus was he stricken with the curse which must rightfully blast sin, and so also the one upon whom sin is found.

Thus, laden actually with the sins of the world, he, in the weakness of human flesh, passed over the ground where Adam failed. His trial was as much greater than was that of Adam as was the extent to which the race had degenerated from the condition of Adam when he was tried. And his trial was as much greater than that which we could be called to bear, as the sins of all are more than the sins of one, and as his consciousness of the nature of sin was broader and more intense than ours is, or could be.

And yet, under this enormous disadvantage, he in this world and in the weakness of human flesh, was faithful to God, and overcame the world.

With what encouragement, then, comes to us the exhortation: “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him”! And with what inspiration comes to us his triumphant word, “Be of good cheer; I have overcome the world”!

MOST INTERESTING TIMES.

The following from *Harper’s Bazar* gives a most suggestive view of the present situation in all the world. All things are hastening toward the end. “Indissolubly bound together,” all nations are ready for the smiting by that “stone cut out without hands,” which marks the kingdom of God, and which shall break in pieces all these kingdoms, and shall stand forever.

Never were times so interesting! If one lifts a head even for a little from the grindstone, for a look

abroad, one sees that great world-dramas are being played. On no one continent, and in no one quarter, is all the interest concentrated. Africa is like a chess-board, and the pawns and kings that are being played represent a dozen different nationalities. Asia is changing her color, Europe her politics. America, like a young giant, has stretched out her arms, and the thrill that the sense of her power has aroused has been felt all over the globe. No one nation dominates, no one people is supreme. Indissolubly, too, the interests of all are bound together. International law and ethics are being refined into those laws which govern in the conduct of the best individuals, and these are ruling the world. One must count himself an ignoramus who does not follow what the sirdar is doing in Khartoum, or the Russians in China, what the French explorations have meant in the Sudan, and our own conquests in the Philippines. We can no longer be content to understand none but our own destinies; for the destinies of others are ours, and ours are theirs. These are the days in which one must think and study and read, know Africa as one knows Europe, and know Europe as one knows one’s own country.

WHAT WILL OUR SCHOOLS TEACH?

ALL our schools are to teach science, which is knowledge. Being Christian schools, they are to teach divine science, divine knowledge—not human science. For Jesus, who is the great Teacher in every truly Christian school, “brought into his teaching none of the science of men.” “His majesty could not mingle with human science, which will disconnect from the great Source of all wisdom in a day. The topic of human science never escaped his hallowed lips.”

In every field of thought or instruction there is a divine science, and there is a human science. And these are contrary the one to the other, because the constant tendency of human science is to separate from the Source of true wisdom. Indeed, the very nature of human science—which, bear in mind, is but human knowledge—is enmity against God.

There are three great root-sciences,—mental science, moral science, and physical science. All conceivable phases of science are but branches of these. And these three are so closely related that neither is, nor can be, complete without the others.

The first of all the sciences, in importance, and indeed in nature, is mental science. First, therefore, in every system of teaching comes naturally the teaching of mental science.

Mental science, or psychology, if any would rather deal with it as an “ology,” is the science of the mind. And as it is the mind with which every conscious or intelligent thing is done, in the nature of things the knowledge and training of the mind lie first in all teaching.

Again: the only true object of education “is to restore the image of God in the soul.” And it is with the mind that we serve the law of God. No greater gift can possibly be bestowed upon any soul than the service of the law of God. No higher nor more honorable position can ever be attained by any creature than to serve the law of God; that is, to be, in his whole being, so completely in harmony with God that every thought, every motive, and every action will be the perfect reflection of the will of God. And “with the mind” this service is accomplished. The mind is the root from which all else in the individual springs; the mind is the pivot, upon which all else turns. This being so, it is certain that, in the very nature of things in the existence of

the individual, in all education the knowledge of the mind is first in importance.

As "mental" is mind, mental science is *mind* science, or science of the mind. And as "science" is knowledge, *science* of the mind is *knowledge* of the mind.

Knowledge is to know. A guess is not knowledge; supposition is not knowledge. A hypothesis is not knowledge. To *think* that we know is not knowledge. Knowledge is to *know*; and he who truly knows, *knows* that he knows.

Where, then, shall we find certain knowledge?—Answer: "He that teacheth man knowledge, shall not he know?" With God is the certainty of knowledge. He *knows*. Whoever would find the certain knowledge, the true science, of the mind, let him ask of Him who knows. When we find what God has said of the mind, in that we find the true knowledge of the mind. And the true knowledge of the mind is the true science of the mind.

What, then, has he said on the subject of the mind? Read this: "The carnal mind [that is, the mind of the flesh, the natural mind, the human mind] is enmity against God." Therefore, the human science of the mind, human psychology, is only enmity against God. The study of the human science of the mind, the study of human psychology, is but the study of enmity against God.

But what profit is there in studying enmity against God? When this mind, which is enmity against God, has been studied and analyzed, and all its phenomena marked, what has the student at last?—Only enmity against God. What does he know?—Only enmity against God. And even this he does not *know*; he *thinks* it is something else. If he really knew that it was enmity against God, surely he would not study it at all.

Surely, then, in no Seventh-day Adventist school will any human science of the mind, nor any science of the human mind, be studied. To know what that is, to know that it is enmity against God, is surely enough to know, without wasting time in any detailed study of it.

No; there is an infinitely better science of the mind than that, to study in our schools. "The Son of God is come, and hath given us a mind." "Let this mind be in you, which was also in Christ Jesus." "We have the mind of Christ." Here is a mind-science worthy of study. Here is a mind, the knowledge of which is only an inspiration and an eternal blessing. This is the divine mind. The knowledge of this mind is also divine. And as knowledge is science, this divine knowledge is divine science. There is, therefore, a divine science of the mind,—a divine psychology, open to all the teachers and students in all our schools. Shall not, then, this divine mental science be studied in all our schools?

"Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." This transformation of life and character, of body, soul, and spirit, through the *renewing of the mind* by faith in Jesus Christ,—this is a mental science, this is a psychology, that is a true science, and worthy of the most industrious and intense application of the powers of teachers and students. Shall not *this* divine science be taught in all our schools?

SATAN'S NEW MOVE.

In the *Independent* of September 29, Prof. James H. Hyslop, of Columbia College, N. Y., reports what to him is the "amazing" discovery of "experimental evidence" of the immortality of man.

And how was this discovery made?—Answer: "Dr. Richard Hodgson, who has been spending years in experiments *with a medium*, . . . has announced his conviction that he has facts to make immortality an easier hypothesis than any that can be opposed to it."

"By a long and careful series of experiments *with a trance medium*, he has at last obtained distinct evidence of the individual's survival after death."

This report from Dr. Hodgson is adopted and published by the "Society for Psychical Research;" and Professor Hyslop, with perfect soberness declares it to be "one of the most amazing pieces of work" that he "ever read." He declares that "it must produce a crisis in the study of such phenomena;" that students of the question "have come to the parting of the ways," and "must begin to feel the tremendous nature of the conclusions involved."

He declares that "it has gotten beyond the stage where it is safe to sneer, without an intimate knowledge of the subject;" because "when a well-organized body of cool-headed men, skeptical and agnostic in the extreme, and having national reputation to maintain, puts out a paper like that of Dr. Hodgson's, it has to be accepted or refuted."

Professor Hyslop says: "It is this impossibility of laughing the subject out of court that constitutes the seriousness of the situation;" that now people "must wonder whether further resistance to Spiritualism is worth while."

The seriousness of the situation with which the world is brought face to face by these "amazing" "evidences of immortality," Professor Hyslop says, is "not because it is dangerous to admit the probability of immortality on scientific grounds;" but because "the moment you admit even the possibility of proving immortality after the manner of experiment with trance mediums, you open up the flood-gates to a perfect inundation of insane follies, which it will require all the resources of civilization to cope with.

"But whatever we may deplore in such matters, the report of Dr. Hodgson calls us to face them; and it will not down by laughing. It commands either a definite acceptance of immortality or the entertainment of suppositions which it must appal any man to make."

No society, no doctor, no amount of experiments by all the societies and doctors on earth, can ever prove the immortality of man, nor the "individual's survival after death;" because it simply is not true: and nobody, nor all people together, can prove what is not true.

Immortality is the gift of God, through Jesus Christ our Lord. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

The individual does not survive after death; for it is written, "The dead know not anything." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "If there be no resurrection of the dead; . . . then they also which are fallen

asleep in Christ are perished." If the individual survives after death, he is not perished, even if there never be any resurrection of the dead: he is altogether independent of any resurrection of the dead. Indeed, if he "survives after death," he is not dead at all, and could not have any resurrection of the dead, even if he wanted it.

Here, then, is the word of God from beginning to end, telling men that they are mortal; that immortality has been forfeited by sin; that immortality has been given to men by Jesus Christ; and that every soul can have it for the taking, through faith in Jesus Christ.

Satan tells men that all this word of the Lord is not true, but that they have immortality in themselves. Men accept this word of Satan, and then take up investigations and experiments to demonstrate it as "scientific."

And where is it that they go to make their investigations, to apply their experiments?—To "trance mediums"! They go to trance mediums, and there see queer manifestations, and phenomena that they do not understand and can not explain; and presto! "man is immortal"! "individuals survive after death"!

But these experimenters say that they get evidence that shows that there is intelligence and design in these phenomena. And, further, that this intelligence is such as to show that it came from the individuals who are dead.

Yes, this is what they say, and this is what convinces them. But just here is where they make their leap, and surrender to credulity. No one can fairly deny that through trance mediums there are queer manifestations, and phenomena that are beyond explanation on any other basis than that of intelligence. No one can fairly deny that these things do evidence intelligence such as could come only from individuals.

But that these individuals are the persons who are dead is altogether another question. This conclusion is reached by a leap. There are intelligences that know all the identical things that those knew who are dead. And it is perfectly easy for these individuals to impersonate, in all these things, those who are dead. And that they are of a character to do this ought to be plain to every one, from the statement of Professor Hyslop, that when this thing shall be accepted, it will let loose element which will "require all the resources of civilization to cope with."

From what source but the devil could come such a mischievous thing as that? From what source but the devil, then, could come the evidence which "commands" the reception of hypothesis, the results of which must be as dangerous as to require all the resources of civilization to cope with it?

In view of all the developments in other matters that mark the hastening of the end, was about time that Satan should make some master-stroke. And in this thing reported by Professor Hyslop, he seems to have made just that stroke. Soon he will be working with "a power and signs and lying wonders, and with all deceivableness of unrighteousness in them that . . . receive not the love of the truth. The word of God, the Bible, is the truth. This is the only safeguard. And now is the time. Are you ready?"

THE man who is on God's side will take God for his partner.

MORE OF THAT SAME, PLEASE.

THE Omaha *Christian Advocate* of September 3 contains a notice of the work of Mr. S. W. Gamble, in his present field of labor in Kansas, and of an intended visit by him to Nebraska. The paper dwells in glowing terms upon the wonderful discovery made by Mr. Gamble of his new theory on the Sunday question, claiming that by it he has been able to cause Seventh-day Adventism to "stop growing and even to decline in Kansas;" and says that he would do the same in Nebraska, if the churches there would give him an opportunity in that State. The *Advocate* therefore earnestly urges upon its readers to give him a call to that work.

Having a curiosity to learn just the extent of the disaster he had caused our work in Kansas, we took the trouble to make some inquiries in the matter, and from official reports we gain the following facts for the year ending the 30th of last June:—

During the year nearly one thousand cottage and Bible-reading meetings were held; two hundred and thirty subscriptions for periodicals were obtained; over two hundred missionary visits were made; thirteen thousand copies of three important tracts were circulated; and twenty-five hundred copies of our pioneer paper, the *Signs of the Times*, have been used every week in missionary work. This work was done almost wholly by the individual membership of the church, not by the paid laborers of the Conference. In addition to this, the records show that subscription books were sold to the value of \$12,596, and that \$18,960.41 was paid in as tithe, this being an increase of \$5,530.05 over that of the previous year. Two thousand dollars was given for missionary work outside the State. The membership is now three thousand, being a net increase of about two hundred during the year.

This is the way the work has been stopped in Kansas by Mr. Gamble; and just where the boasted "decline" comes in, is not visible to the naked eye. It strikes us that this is about the kind of decline we like to see; and if Mr. Gamble will cause the same in Nebraska, then we second the appeal of the *Advocate*, that his friends there will set him to work at once. Give us a little more of that same, please. People will perhaps learn, in course of time, the truthfulness of the declaration of the apostle, that "we can do nothing against the truth, but for the truth." U. S.

WAR ON CRIME IN CHICAGO.

It seems that Dr. Parkhurst, of New York, is to have a rival in Chicago, whose citizens are being stirred up to begin an organized and systematic war on vice in this latter city. Dr. John Quincy Adams Henry (at least that is what we take the initials "J. Q. A." for) is at the head of the movement, and proposes to turn the search-light of public exposure upon all the vile dens of the place. While discountenancing the questionable means resorted to in New York, it is to be hoped that an influence will be brought to bear upon evil-doers that will result in some restraint upon their nefarious work, which is becoming so loud-mouthed and defiant. That there is need enough of it, the following statement, which publicly sets forth the condition of things in that city, abundantly shows:—

Our cities are not only our commercial and nerve centers, but are the storm and criminal centers of our civilization. Their moral degeneracy has been so rapid within the last generation that the wisest people of all classes doubt their future redemption, and tremble for the destiny of the nation, which they are likely to seal. Unless the cities can be saved, it will be impossible to save the nation. Today our cities are sunken in venality and crime: they are full of violence and bloodshed. Drunkenness, lust, bribery, fraud, and lawlessness abound, not only in the purlieus and slums, but in residence sections as well. The laws relating to dram-shops, gambling, and other evils are wantonly violated. The officials are either wilfully ignorant or criminally negligent as to their enforcement. Chicago seems to be run for the protection of the vicious and lawless, rather than for the defense of decency and virtue. Avarice, appetite, and apathy combine to disgrace the city and scandalize our reputation. The danger-point has long since been reached. There is no justification for the carnivals of crime and the shameless dens of iniquity, which curse and infest this city. The time for a vigorous crusade against the venders of vice, protectors of crime, and defiers of law and order, has come.

In this strain the article goes on to great length, in the Chicago Daily *News* of September 29, setting forth especially the connivance of the guardians (or those who are set to be the guardians) of law and order, with these elements of evil; and while no real reform can be accomplished by the means proposed, it is hoped, as already stated, that some restraint may be exercised over these great waves of corruption. All true reform must be brought about by turning the search-light of the gospel upon individual hearts. We are thankful that something is being done, and in Chicago too, in this direction, that a few precious souls may be rescued as brands from the burning. U. S.

A PLEASANT OCCASION.

THURSDAY evening, September 29, was a most pleasant time for the Review and Herald Office and all its friends. The occasion was the presentation of the one-thousand-dollar prize to the two pressmen of one of the large presses owned by this printing house. The Campbell Printing Press Company is one of the largest manufacturers of printing-presses in the United States. Their latest press is the "Century." There are many of these presses running in this country. They organized a national test of their "Century" press, and offered a thousand dollars in gold to the press that could be made to do the most work from April 1 to May 31, 1898, inclusive. The Review and Herald Company owns one of these presses. In response to this national call, this press was put to the test. This press was the triumphant winner. And Thursday evening, September 29, the prize was presented by a representative of the Campbell Printing Press Company to the pressmen—six hundred dollars to the pressman, and four hundred dollars to the feeder—who put the press successfully through the full test.

The Review and Herald chapel was filled with the Office hands and citizens of Battle Creek. Reminiscences of the progress of the Review and Herald Printing House were given by those who have been with it from the beginning; pleasant and appreciative speeches of congratulation were made by prominent citizens of Battle Creek; the representative of the Campbell Company made an excellent presentation speech; and the whole assembly sang "Antioch" at the beginning, and "Old Hundred"

at the close, of the exercises. Altogether, it was a most pleasant occasion.

What was done by the press and the pressmen in the sixty-one days of the test, is worth relating:—

In that time the press was actually run 387 hours and 53 minutes. It made 670,675 impressions; the pressmen handled 63 tons of paper (more than a ton a day) twice, feeding and taking away; 62 different pieces of work were made ready, handled, and printed.

A better idea of the activity and skill involved in this result will be gained from a comparison with the figures of the second-best in the test. In that the press was actually run 392 hours and 5 minutes; and yet made but 630,670 impressions. In that there were but 10 pieces of work made ready, handled, and printed. That is to say, those pressmen ran on the average a whole week on a single piece of work, without any stop for changes; while the Review and Herald pressmen could not run, on the average, a whole *day* without stopping to change.

The Review and Herald pressmen ran $4\frac{1}{2}$ fewer hours than did the others, and made 37,005 more impressions in the fewer hours.

The Review and Herald pressmen made more than 6 times as many changes as did the others, and yet made 37,005 more impressions.

In the 62 changes of work, the Review and Herald pressmen spent $90\frac{1}{4}$ hours; while in the 10 changes the others spent 145 hours and 55 minutes.

The whole time spent making ready, running, and all, by the other press and pressmen was 537 hours. By the Review and Herald press and pressmen the time spent was only 478 hours and eight minutes. That is, the Review and Herald press and pressmen spent 58 hours and 52 minutes *less* time, and did $6\frac{1}{2}$ times *more* work in making ready, and made 37,005 more impressions.

When it is understood that the second-best in this test were the prize-winners in a previous test of the same press; while the Review and Herald men never before worked on such a test, and never before worked on the Century press, the result demonstrates a very commendable, if not a very remarkable, degree of ability and skill on the part of Brethren Fitzgerald and Sanborn, of the Review and Herald's Century press.

The pitiable fiasco of the attempt of the so-called "concert of Europe" to restrain the Turk in his recent war with Greece, whereby Turkey regained some prestige and a good deal of self-assurance and arrogance, has led some statesmen to declare that Turkey is no longer the "sick man." But the following editorial paragraph in the *Independent* of September 29 gives a very different aspect to the situation. Speaking of the late occurrences in the Island of Crete, it says:—

To all purposes, Turkey has now lost Crete. The Moslems are being disarmed; and the Turkish garrison will, in all probability, be bundled out of the island, leaving to the sultan only that nominal sovereignty which he holds in Egypt, Bulgaria, and Cyprus,—just enough to "save his face." So the process of disintegration goes on. Province by province becomes independent. Beginning with Greece, early in the century, nearly the whole of the sultan's European possessions have gone, while Mehemet Ali drove Turkey out of Africa, never to

return, and Russia took a big slice out of eastern Turkey at Batum, while Syria came under the protection of the powers. Great Britain holds the southern coast of Arabia, and could crowd Turkey out of the whole of it if she wished, with no effort; but it is not to her advantage to hold Mecca, and control the pilgrimage to that plague-center. The deliverance of Crete shows that notwithstanding her success in the war with Greece, and her large army drilled by German officers, Turkey is yet a "sick man."

Such being the situation, the condition and the prospects of Turkey call for no revision of the application of the prophecy that sets forth that power as the "king of the North," destined soon to come to his end, with none to help him. Then the reign of Christ begins.

U. S.

CAMP-MEETING NOTES.

"Now I am going to the devil," said a man at one of our camp-meetings, who had been connected with the message for twenty years. He believed his brethren had not treated him as they should in a certain matter; and notwithstanding he had borne witness for years concerning the love of Christ for him and the Lord's tender care over him, and had invited the sinning and suffering to share that love, now, because he believes he is ill-treated by his brethren, he says he will "go to the devil." That is, because he thinks his brethren have misused him, he will spit in the face of Jesus Christ, whom he had set forth as his best friend.

Question: Was this man's professed love for his Saviour all these years mere lip-service? If not, how can he smite his Redeemer in the face, because he fancies the brethren have wronged him? Or was this only a sudden eruption of feeling, soon to be repented of? Let us take this more charitable view of the case. Then the question is, When are these eruptions to cease?—Certainly not until the pent-up fires that give rise to the explosions are extinguished. So long as the fires burn in the heart of Vesuvius, so long there will be eruptions; and so long as sin burns in the heart, so long will there be eruptions.

We are now in the antitypical day of atonement; and if our cases are reached while sin smolders in the heart, we are lost. It is an awful sight to see a Seventh-day Adventist angry, whether it be in the home, in the neighborhood, or in the church. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:30-32.

This is the shaking time, and every one who does not quickly get the victory over every besetting sin will be shaken out.

'Tis an awful time for the faithless man

In the church of God to-day;

For the final sifting at last has come,

He is falling by the way.

But the justified, in their armor bright,

And with faith their battle-cry,

Are marching to-day 'gainst the walls of sin,

With power from on high.

A. F. BALLENGER.

EVERY Seventh-day Adventist should be a witness to the saving power of Jesus Christ.

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.

ARGENTINA AND URUGUAY.

OUR first general meeting in the province of Santa Fé was a success. Seven or eight nationalities were represented, and the message was preached in Spanish, German, French, and English. The Lord gave a decided victory on the side of total abstinence. After a month's tour among isolated settlers, holding meetings in Swiss and Italian homes, I started on a trip to Uruguay, to work among the Waldenses. Thé work had already been begun by the faithful canvassers three or four years ago. Several meetings have also been held by Brother McCarthy. The sale of "Great Controversy," as I have been told by one of the pastors of the colony, has aroused much interest on the Sabbath question. A meeting of the church directors was called at one time, the design of which was to quiet the fears of the parishoners.

I found many persons deeply convinced that the Sabbath is the Lord's rest day. Eight or ten were keeping it already, some of whom had first heard the truth preached in Italy by Brethren D. T. and A. C. Bourdeau, A. Vuilleumier, H. P. Holser, and Mrs. E. G. White. The impressions and convictions received there could never be wiped away. These faithful souls have let their light shine in this far-away land, and may yet see great results from their steadfastness.

Two Sabbath-schools have now been organized. Seven were recently baptized. A few interested persons wrote their convictions to their leading pastor, inviting him to come and listen to my preaching, and then give them what reasons he had to offer against the Sabbath. He did so, endeavoring to prove the abolition of the ten commandments and of the Sabbath. The whole colony is stirred over the truth. May the Lord grant that many souls may receive this saving message.

August 23.

JEAN VUILLEUMIER.

DISTRICT 2.

SEVEN camp-meetings have been held in this district this summer, accommodating eight of the nine States composing the territory of this field. The meeting for Alabama was held at Pratt City, June 24 to July 3. The attendance was as large as was expected, as the Sabbathkeepers in the State are few and widely scattered. All the laborers of the State were in attendance. The preaching was designed to awaken the mind more fully to sense the times we are living in, and encourage a complete surrender of the will to the control of the Spirit of God. The tract society, Sabbath-school, and health work, and canvassing, received consideration. The privileges and work of the meeting were appreciated by the brethren and sisters; and this, the first camp-meeting of the State, is considered a success. Brother E. L. Sanford was ordained to the ministry.

The meeting in Mississippi was held July 6-12. There are but few brethren in this State, but the meeting was a feast throughout. The outside attendance was good. The people came in from around. By eight o'clock in the morning they would begin to arrive, and would remain until after the close of the evening service. The family tents were pitched in Elder Owen's dooryard, and the services held in a brush arbor by the little church building. Some were baptized and received into the church, and others have begun the observance of the Sabbath since the close of the meeting. The brethren here will raise a tent-and-camp-meeting fund for the work of the State.

Our next meeting was at Alexandria, La. This was conducted on much the same lines as the others, with the same results. The brethren and sisters seemed to enter into the spirit of seeking the Lord with earnestness of heart. All departments of the work received consideration. The attendance from the outside was not large, as the camp was rather far from the city.

The meeting for Georgia was held in Atlanta. Family tents were pitched around the meeting-house, which was used for meetings instead of a large tent. Heavy rains almost every day somewhat hindered the work. The attendance and interest did not seem equal to that of the other meetings. Brother M. W. Lewis was ordained to the ministry. Altogether, I think the meeting was profitable to the work of the State.

From here I went to Hildebran, where the meeting for the two Carolinas was held August 5-14. The attendance was larger, and the work deeper, than at the meeting on the same ground last year. The first service was from the text, "Receive ye the Holy Ghost;" and from first to last the meeting was a feast. In all my experience in the message, I have never passed through a camp-meeting where there was more of a spirit to yield and receive than in this one. A praise-meeting was in order at any time, and at every opportunity the "waiting" was to get the privilege to speak. A number would be on their feet at once, ready to offer praise and thanksgiving for light and victories. Steps were taken to advance the work in the two States. Elder R. D. Hottel was unanimously chosen to take the place made vacant by the death of our dear Brother Boyd, who fell while faithfully carrying his work. His loss is keenly felt. It seemed best to unite the interests of the work in the two Carolinas, as there are so few brethren in South Carolina.

Harriman, Tenn., was the place of the meeting for the Cumberland Mission Field. This was the last and largest of the camp-meetings of the district, outside of the Conference. Every family tent that could be secured was filled, two of the large tents were used for lodging, and several secured rooms in town, who could not be provided on the ground. The meeting was excellent. Almost daily the brethren were divided into several divisions for study, and opportunity was offered those who desired to ask questions. Many rich experiences were gained and victories won. All branches of the work were considered. The brethren of this field elected a camp-meeting committee, and voted to raise a tent-and-camp-meeting fund. Two hundred dollars was pledged within thirty minutes after the matter was presented. About eight hundred dollars will be raised for this purpose in the district, outside of the Conferences.

Brother A. F. Harrison attended all the meetings of the district, and labored in the interests of the canvassing work, besides selling about two hundred dollars' worth of books. Sister Harrison labored in the interests of the Sabbath-school work, and Sister Kessler for the tract society. Dr. John, of the Battle Creek Sanitarium, represented the health work at Harriman. It was the intention to make all the work presented practical, and adapted to the needs of the brethren. The educational interests received attention, and the prospect is excellent for a large attendance at Grayville this year. Professor Irwin visited the remaining meetings after his arrival in this field.

I have never spent a summer of labor that was more encouraging than this one. Though the labor, and traveling long distances day and night in this debilitating climate, have been taxing, the Lord has wonderfully sustained me, and at the close of the series of camp-meetings

from June to September, I feel fully as well as at the beginning. The work in this district is onward, and is taking on more of the character, stability, and progress seen in older fields. Courage, hope, and self-helpfulness animate the hearts of the brethren.

N. W. ALLEE.

THE KANSAS CAMP-MEETING.

THE annual meeting of the State Conference of Kansas convened at Ottawa, September 18. The meeting was held in Forest Park. Five large buildings on the grounds were used for meetings, lodging purposes, dining-hall, etc. All these accommodations were granted us free of charge.

There were about six hundred present the first day of the meeting. Friday evening a rain began that continued until Monday morning. This kept away many who were planning to come. It was very cold and disagreeable, and a few went home. Monday morning we united in a season of prayer, asking the Lord to cause the rain to cease, that the meeting might not be broken up. Although at that time the weather showed no indication of change, within three hours it cleared off nice and warm; and from that time forward we had excellent weather, with the exception of a hard shower the following Friday night, which was a great blessing, as it put the race-track on the fair-grounds, in the midst of the park, in such a condition that it could not be used. In these and many other ways the hand of the Lord was seen from the beginning to the close of the meeting.

Between eight and nine hundred people camped on the grounds during the course of the meeting. Much disappointment was felt in not having the services of Brethren Kilgore and Brunson, who were both taken sick with fever at the Colorado camp-meeting, and thus failed to reach Kansas.

The labors of Sister Henry were much appreciated. The lessons given on home religion and the work of the Spirit of God were most searching, and resulted in bringing out many touching confessions. We believe the influence of this work will be felt throughout the Conference during the coming year. Brother Sadler spent two days with us. The instruction given in healthful living and mission work was timely and well received. Elder Shultz reached the camp-ground about the middle of the meeting, and remained to the close. The Lord gave power to his word, the work was practical throughout the meeting, and many were brought to seek the Lord for the first time. It was generally expressed throughout the camp that we had never had a better camp-meeting in Kansas. There was a remarkable degree of union and harmony in all the moves of the Conference.

The financial condition of the Conference is excellent. The tithe last year was \$18,960.41, being an increase of \$5,530.05 over the year before. Having a large surplus of tithe on hand, the brethren divided two thousand dollars equally among the General Conference, Foreign Mission Board, Medical Missionary Association, and the Arkansas Conference. The tract society showed a net gain of \$875.78 for the year. The value of subscription books sold was \$12,596.

Sunday morning, the last day of the meeting, thirty-one persons were baptized, and a number of others returned to their homes to receive baptism there.

Brother J. W. Westphal was unanimously chosen to act as president of the Conference, and all the former members of the committee were retained. Credentials and ministerial licenses were granted to twenty-four persons, and twenty-eight received missionary credentials.

The camp-meeting held at Salina, which was held just prior to this meeting, was attended by about four hundred and fifty people. Another camp-meeting will be held in the southwest, so that the total attendance at the camp-meetings in Kansas this year will be fifteen or sixteen hundred.

All left the camp-ground praising the Lord, and of good courage for future work.

C. Mc REYNOLDS.

THE SALINA (KAN.) CAMP-MEETING.

THIS meeting, which was held August 18-28, was one of rich blessing to our people in the western part of the State. Though somewhat local, there were, first and last, over four hundred of our people on the ground, many of whom attended their first camp-meeting. The laborers from abroad were, Elders C. Mc Reynolds and J. T. Boettcher, and Brother W. S. Sadler. Elders R. M. Kilgore, J. A. Brunson, and H. Shultz stopped with us three days on their way to the Colorado camp-meeting.

The meeting was one of the best this State has ever enjoyed. The preaching was close and practical. Brother Sadler's instruction on healthful living and the blessings and necessity of personal work, was timely and well received. Whether spoken to the English, or to the Germans through an interpreter, it had the same effect. This message is, in a special sense, due; and as far as Kansas is concerned the Lord is preparing the hearts of his people for it. The labors of all the brethren were well received. The German part of the meeting was by far the best I ever enjoyed with these brethren. The shout of victory was generally heard throughout the camp. All went home greatly encouraged and strengthened. The Lord is good and greatly to be praised.

J. W. WESTPHAL.

CAMP-MEETINGS IN DISTRICT 1.

THE Vermont camp-meeting was held at Bennington, and was one of the best meetings ever enjoyed by that Conference. Elders I. H. Evans, H. W. Cottrell, I. E. Kimball, Dr. Olsen, and the writer were present, besides the laborers in the State. The work is onward in Vermont. An effort was made to relieve the Conference of its indebtedness, which has been a matter of discouragement for some time. About six hundred dollars was raised in pledges to clear the debt. If those not present at the meeting also respond to the effort to clear up this old debt, it will soon be paid. Several started in the service of God, and a number were baptized.

The New York Conference and camp-meeting was held at Rochester. The location was good, and there was a good attendance, especially of our own people. Elders Cottrell, Fifield, and Franke were present to assist in the meetings. Owing to the action of the Atlantic Conference in electing Elder A. E. Place as its president, the New York Conference elected Elder G. B. Thompson, of West Virginia, for president. In view of this, I felt it necessary to go at once to the West Virginia camp-meeting; hence I remained only two days at the New York meeting. The spirit of the meeting was good. It will be of interest, especially to those acquainted with the late Elder J. N. Andrews, to know that his mother, who is in her ninety-sixth year, was present at several of the services. She enjoyed them much, and remarked that the same spirit that attended the early days of the message was present in power.

The West Virginia camp-meeting was held at Grafton. Elders J. N. Loughborough, F. L. Mead, L. S. Wheeler, Dr. Olsen, and the writer were in attendance. One of the most touching meetings I ever attended was on the occasion when Elder Thompson told the brethren

of his call to go to New York, and said that after much prayer over the matter, he felt clear that he should go. Nearly every person in the audience said, with weeping, "The will of the Lord be done." Elder Thompson and his faithful wife have a warm place in the hearts of the brethren and sisters in West Virginia. Elder Loughborough remarked that the noble spirit manifested by the brethren was one of true sacrifice, and that God would remember the spirit in which they parted with Elder Thompson, and would supply their needs. The West Virginia Conference, not having a man to take Elder Thompson's place, asked the General Conference Committee to supply them with a president. The work in this State looks more encouraging than it has for some time. May the Lord send the right man to take the work where Elder Thompson leaves it. Fifteen were baptized Sabbath afternoon. The brethren went to their homes full of faith and courage.

As a whole, the meetings in District 1 have been seasons marked by much of the presence of God to convict and convert men, women, and children. May the God of peace comfort the waiting, trusting believers in the soon-coming of Jesus Christ. This will be so if we walk in the advancing light of the message for this time.

R. A. UNDERWOOD.

WEST VIRGINIA CAMP-MEETING.

THE camp-meeting for West Virginia was held in the edge of the city of Grafton, on the "Drill Grounds" of the Union soldiers' camp of 1861. There were thirty-two tents in our own camp, and about one hundred and twenty campers. The meeting was held from September 8-18. In addition to the laborers of the Conference, those from abroad were, Elder Wheeler, of the Pennsylvania Conference, and Brother F. L. Mead and the writer. Dr. Olsen and Elder Underwood were with us three days in the last of the meeting.

The people of Grafton gave a fair attendance in the evenings and on Sundays. This was a season of instruction and refreshing to our people in that part of the State. Fifteen persons were baptized, most of whom were converted on the grounds. We were much encouraged to see the spirit of harmony in this Conference. The people had become greatly attached to Brother and Sister Thompson, and it touched a tender spot in their hearts when they learned that he had been elected president of the New York Conference, and was to leave their State. Not a murmur was heard from them; but with tearful eyes, they said, "The will of the Lord be done." We could not but feel that God will bless a people who thus submit to his leadings.

I am spending a few days in Battle Creek, preparing to go, next month, to the Pacific Coast.

J. N. LOUGHBOROUGH.

September 23.

CALIFORNIA.

WE acknowledge the prospering hand of God in opening the way in a special manner for the workers to labor in various institutions with so much freedom. This is most conspicuous, perhaps, in the case of the jails, where rules are necessarily rigid in regard to the admission of strangers. The faithful, self-denying work done here by one or two brethren has gained the confidence and favor of the officials; and the privileges now accorded us will, in all probability, not be withdrawn so long as the necessary conditions are strictly observed. Those of our faith who are desirous of sharing in this work are earnestly requested to become informed in regard to these restrictions, when visiting such places, that these avenues may not be closed against us. We extend an earnest invitation to all the friends

of present truth in this neighborhood, who are interested in the progress of the message and are able to do so, to unite with us, and help, both by influence and by personal effort, to hasten the day of the Lord's coming.

The plan of our work has generally been, where a company of listeners could be gathered, to open a service with one of our hymns. Frequently the hymn would be read slowly and distinctly before singing, so that the beautiful thoughts contained in it might be made more clear than they would be by singing alone. Then would follow a prayer and a chapter of Scripture, with such thoughts as would be suggested by the text, or an exhortation. Volunteer testimonies would sometimes be called for, and at the conclusion of the service, personal work would be done. In the case of male prisoners, such a weekly service was found to be impracticable; so personal labor has been done for them at the doors of their cells, when the distribution of papers was made. Every fourth Sunday one of our ministers conducts a service in the prison chapel for the benefit of all the prisoners.

The Lord has opened the way at the almshouse, so that free access to the entire institution is given the workers, and they have unmistakable evidence that their visits are appreciated. The use of the chapel and organ was kindly given us, and was appropriated until it was found necessary to change our plans in order to economize time and reach the largest number of persons. Some of the inmates have recently responded to the call of the gospel, and desire baptism.

In this city there are opportunities on every hand for constant, persevering, loving labor in presenting the warnings, invitations, and consolations of the gospel of the soon-coming kingdom. This field is a large one, and calls for much help; and He who makes the call promises that they that be teachers shall shine as the brightness of the firmament.

At the county jail, in both the male and female departments, many inmates expressed the desire to abandon their former practises. These persons are sought out, upon their release from imprisonment, and counseled with and otherwise assisted as the brethren are able. It is necessary to exercise great caution when dealing with appeals for money, so as to guard against imposture from those who would use it in the gratification of some pernicious habit. Note-paper, envelopes, shoes, and garments have been distributed judiciously.

A. STUTAFORD, M. D.

MONTANA.

In harmony with the recommendation of the General Conference, I left my home in Manitoba, May 2, and started for the Montana Mission Field. Arriving in Butte, May 5, I found Elder Martin and a number of the brethren busy preparing a large basement for a mission and workingmen's home. May 15 the mission and home were dedicated, after which Elder Martin left me in charge, while he went on with the general work. The Lord has blessed this work from its beginning, and many have been saved as a result of it. I labored in connection with the mission and for the Butte church until July 14.

July 27 Brother W. D. Emory and I began tent-meetings at Sheridan, and have held a meeting every night since. I have also held two general meetings for the benefit of the brethren in these valleys. These were precious seasons. The interest at Sheridan has never been large, but the Lord has blessed in the presentation of his truth. Ten adults and a number of young people and children have begun to keep the Sabbath. The work is deepening and broadening, and we hope, with the blessing of the Lord, to see a strong com-

pany raised up at this place. Brother Emory will continue the meetings, and by personal work endeavor to lead the people to a more perfect knowledge of the truth. I expect to return to Sheridan a little later, if all goes well, and organize a church.

I am now on my way to Manitoba, for my family. I am well, and of good courage in the Lord.
J. C. FOSTER.

COLORADO.

BOULDER SANITARIUM.—A severe attack of malarial fever compelled me to leave the Pueblo camp-meeting one day before it closed, and go to the Boulder Sanitarium for relief. My fever rose till it reached 106½ degrees; but the treatment prescribed was vigorous, and after a ten-days' stay at the sanitarium, though weak, and somewhat reduced in weight, I was honorably discharged. Thank the Lord for a rational treatment of disease, and the right use of his own remedies. The climate, free from malarial infection; the kind, courteous attention of doctors and helpers; and the absolute cleanliness and purity of all the apartments of the institution, tend to induce a restoration to health and vigor of both body and mind. There seems to be no room for murmuring nor criticism, and the quiet that prevails gives repose to those who are seeking for an asylum of rest. The beautiful scenery constantly invites the mind to look away from self, disease, and death, to that which sparkles with health, is full of life, and declares the power and character of God. Surely the Boulder Sanitarium is provided with a perpetual endowment of all that nature can bestow.

While it is indeed richly supplied in all these things, the friends of the institution must know that mountain scenery and pure water and air are not sufficient to sustain it in a flourishing condition. It is already embarrassed financially, and is struggling to maintain its existence in order to accomplish the work for which it was established. If it continues to do so much charitable and missionary work, without help, the load will surely crush it. Something must be done to relieve the pressure that now exists; for it is impossible that the institution itself should continue to dispense this work as freely as it has.

As a partial remedy, it is suggested that before coming to this sanitarium for treatment, our needy and unfortunate brethren and sisters in the churches and Conferences should receive the assurance of financial aid from their home church or Conference; and the friends and relatives of others should make provision for their kindred: thus the burden of caring for these unfortunate ones will be distributed. The poor we have always with us; and it is a blessed work to care for the needy who are nearest us. Let us not be so engrossed in our efforts to help those who are out of the truth that we shall lose sight of the privilege and duty of caring for those who are of the household of faith. Read Gal. 6:10; 1 Tim. 5:8.

DENVER.—Leaving Boulder in company with Elder Wilcox, Dr. Riley, and Brother Druillard, I remained two days in this city in counsel with the Conference Committee and the medical mission board. The recent action of the Conference toward effecting a more perfect co-operation between the Conference and the sanitarium was fully endorsed and perfected by a reorganization of the city medical mission board and the appointment of heads of departments. For the government and regulation of this large family, correct principles were laid down, and rules were accepted and adopted by all, who now enter upon their work with good understanding, hope, and courage. The management is now composed of a board of four,—two from the Conference Committee and two from the sanitarium board.

Prosperity is attending the medical mission in Denver. Its large building, with eighty rooms, filled every night, and the running expenses all met, gives evidence of the prospering hand of God. The Lord can and will bless in the work and counsels of his servants, when they seek to know the mind of Christ, and labor for that unity that must characterize the workers in the closing message to this world. We were especially pleased to witness the harmony that prevailed in the actions of this mission board and the Conference Committee. Some changes were made, and some very important steps were taken. May the Lord give wisdom in the prosecution of the work so well begun.

I am now at Salida, spending a few days with my brother, and expect to visit Glenwood Springs on my way to the Olathe camp-meeting.

R. M. KILGORE.

NORTH CAROLINA.

LILESVILLE.—Since my last report from this place, in June, I have held other short series of meetings here, as I have had opportunity. Elder R. D. Hottell was with us from August 26-31. After the first series of meetings closed, the Baptist preacher and a few others decided that we could no longer use their house of worship; and when we returned from camp-meeting, it had been decided that we could no longer have the schoolhouse. All this has helped rather than hindered our work here. Our meetings are now held under a brush arbor, on a lot that has been given for a church. We hope soon to begin work on the church building, and to have it ready for use by the time the weather is too cold for arbor meetings. About twenty adults are now keeping the Sabbath. The Sabbath-school numbers twenty-nine. We praise the Lord and take courage. My permanent address is Archdale, N. C.

B. F. PURDHAM.

September 26.

RICHARD ROADS.—We came to this place two weeks ago to hold meetings, and the interest has increased from the beginning. The seating capacity is two hundred and fifty, but there were not seats enough for the congregation last night. The people are kind; they seem hungry to hear the word of God. What the result will be, the Lord only knows. Everything passed off quietly till last night, when four of the neighboring young people ended an old grudge by shooting a man, and cutting another in the back. The occurrence broke up the meeting, and we shall not hold another for a week, on account of the excitement. Brother De Vault has been with us ever since the camp-meeting, but he has now returned to the mountains to follow up his work. We are of the best of courage, and are doing all we can to spread this last solemn message, looking forward to the time when Jesus will come to reward those who have made a covenant with him by sacrifice.

D. T. SHIREMAN.

September 18.

NEBRASKA.

SINCE my last report, I have labored in Birmingham, Ala., leaving the company there in good spiritual condition. From Birmingham I went to Asheville, N. C. A good interest was begun there, several accepting the truth. Financial depression making a change in my work necessary, I left Asheville; and on my way to my home, in Friend, Neb., I visited the colored Sabbath-keepers in Nashville and Edgefield Junction, Tenn., and in Bowling Green and Louisville, Ky. I was glad to find them trying to hold up the light of present truth, and making some advancement.

After spending about two weeks at home, I went to Fayetteville, Ark., where I began can-

vassing for "Christ Our Saviour" and "Gospel Primer." I also canvassed Van Buren and Fort Smith, Ark., and Fort Worth, Tex. Before I had finished canvassing at the latter place, my health gave way, so I concluded to return home, and spend the winter in improving my health. The Lord willing, I shall enter the work again in the spring. Returning by way of Omaha, I sold a few books there.

C. M. KINNY.

WISCONSIN.

SPRING VALLEY.—August 6 my wife and I began tent-meetings here, which closed September 21. Five persons accepted the truth, two were baptized, and others are interested. September 13 Elder Wm. Sanders joined me. The interest is extending to a district three miles from the village, and a few meetings will be held there. We are of good courage.

SWIN SWINSON.

A PLEASANT OCCASION.

ON Tuesday evening, September 13, a farewell reception was given at West Hall for the students who had been preparing during the summer for the work of teaching in our church schools.

Throughout our work, we enjoyed the abiding presence of the Spirit of the Lord, and this gathering was an appropriate close. One noticeable feature of it was a lesson in natural history, with answers from the Bible. As each student entered, he received a card on which was written either a question or an answer; and all spent a pleasant and profitable season in finding corresponding cards, and in becoming better acquainted with one another. Afterward, Professor Sutherland asked that each question, followed by its answer, be read aloud; and with deep interest we listened to some of the information to be found in the Bible on such subjects as farming, habits of certain animals, natural phenomena, etc. At the beginning of the summer's work, some of us might have been surprised that so much information on every-day work was to be found there, but we are learning what to expect from the study of the Word.

Short addresses followed. Elder Jones was moved to repeat a word said several times during our summer school, "Blessed be the pioneers," and spoke of the responsibility that rests on us to give the right mold to this new work. Elder Irwin noted the superiority of this kind of gathering over those of a light character, and spoke of the good to be done through the church schools, even at this late day. Elder S. H. Lane and W. C. Sisley followed with practical remarks and advice, after which all sang two stanzas of "God be with you till we meet again."

A solemn feeling came over us as we realized that for many of us probably our next meeting will indeed be "at Jesus' feet;" and in the faces of the students could be seen the high purpose that is, in the strength of the Lord, to work in the Lord's way in the education of our youth. We trust that future gatherings of the hundreds of those who are to engage in like work will be blessed by the presence of the same Spirit which was and is with "the pioneers."

ISABEL REITH.

Ymir, B. C.

ATLANTIC CONFERENCE PROCEEDINGS.

THE ninth annual session of the Atlantic Conference was held in connection with the camp-meeting in Longwood Grove, Wilmington, Del., Aug. 25 to Sept. 4, 1898.

During the year six ministers, four licentiates, and six Bible workers have been in the field. One hundred and sixty-eight members have been added to our twenty-two churches,

making the total membership of the Conference 1,331. Our churches have manifested commendable interest in missionary and Christian Help work. Christian Help bands have been organized, and have done successful work in Washington, Baltimore, Wilmington, Jersey City, etc. Four tent companies have been in the field during the summer.

The treasurer submitted his report for the year ending June 30, 1898, as follows: Cash on hand, July 1, 1898, \$1,044.96; total receipts, \$12,883.32; grand total, \$13,928.28. The total disbursements were \$12,304.18, leaving a balance on hand of \$1,624.10.

The following-named officers were elected for the ensuing year: A. E. Place, President; Charles D. Zirkle, Secretary; Mrs. J. W. Rambo, Treasurer; F. L. Mead, General Agent. Conference Committee: A. E. Place, H. W. Herrell, D. W. Reavis, F. H. Hicks, W. J. Tanner. Atlantic Conference Association of Seventh-day Adventists: A. E. Place, H. W. Herrell, D. W. Reavis, F. H. Hicks, W. J. Tanner, Charles D. Zirkle, T. A. Kilgore. Delegates to General Conference: A. E. Place, S. F. Svensson, S. B. Horton, J. F. Jones.

Credentials and licenses were granted to A. E. Place, S. F. Svensson, E. E. Franke, S. B. Horton, J. F. Jones, J. F. Hansen, C. H. Keslake, H. W. Herrell, A. R. Bell, R. G. Patterson, J. C. Stevens, G. A. King, Charles D. Zirkle; and missionary licenses to Mrs. J. W. Rambo, Miss L. M. Slocum, Mrs. M. A. Neale, Mrs. M. A. Baker, Miss Flora Heerman, W. J. Tanner, Ferdinand Stoll.

The tract society work heretofore had been considered a department of the Conference; but at this meeting a separate organization was formed, and the following officers were elected: A. E. Place, President; H. W. Herrell, Vice-President; T. A. Kilgore, Secretary and Treasurer; Charles D. Zirkle, Corresponding Secretary.

A. E. PLACE, *Pres.*

CHARLES D. ZIRKLE, *Sec.*

VERMONT CONFERENCE PROCEEDINGS.

THE thirty-sixth annual session of the Vermont Conference of Seventh-day Adventists was held in connection with the camp-meeting at Bennington, Vt., Sept. 1-11, 1898. The president, Elder K. C. Russell, presided at the meetings. Twenty-five delegates, representing twelve churches, were present. Dr. Olsen, and Elders Underwood, Cottrell, Evans, and Kimball were present from abroad. The following officers were chosen to serve the Conference during the coming year: President, K. C. Russell; Secretary, L. A. Stone; Treasurer, T. H. Purdon. Executive Committee: K. C. Russell, T. H. Purdon, H. W. Pierce, A. P. Needham, H. W. Burrows. Delegate to General Conference, K. C. Russell. Credentials were granted to K. C. Russell, T. H. Purdon, and H. W. Pierce; ministerial license to J. G. Excell and H. N. Sisco; and missionary license to Mrs. P. S. Archer and Merie Excell.

K. C. RUSSELL, *Pres.*

F. S. PORTER, *Sec.*

COLORADO CONFERENCE PROCEEDINGS.

THE sixteenth annual session of the Colorado Conference was held at Pueblo, Colo., in connection with the camp-meeting, August 25 to September 5. Twenty-seven churches were represented by delegates. Two new churches were admitted to the Conference.

In his annual address, the president especially noted the Lord's work accomplished through his servants in the various localities of Colorado and New Mexico. The following items were read, showing the Lord's blessing in the financial part of the work: Amount of tithes received during the year, \$13,558.44; First-day offerings, \$598.98; book and periodical sales,

\$4,604.24. Thirty-five laborers are now employed by the Conference. Along with this increase of laborers is the increase in Conference membership from sixteen hundred to nineteen hundred.

The nominating committee submitted the following report, which was accepted: For president, J. M. Rees; Secretary, Elva Green; Treasurer, Colorado Tract Society. Executive Committee: J. M. Rees, J. B. Wilson, J. H. Kraft, F. M. Wilcox, and G. F. Watson. Delegates to the General Conference: J. M. Rees, W. W. Hills, J. H. Kraft, M. A. Altman, and B. W. Marsh. Auditor, Judge C. C. Holbrook. Credentials and licenses were granted to J. M. Rees, W. W. Hills, W. Ziegler, J. B. Wilson, G. W. Anglebarger, W. B. White, G. F. Watson, L. F. Trubey, B. W. Marsh, M. A. Altman, H. L. Hoover, J. H. Kraft, F. M. Wilcox, G. W. Colcord, and Matthew Larson. Malcolm Mackintosh received ordination and credentials. Ministerial license was given to J. E. Carmichael, M. T. Ahlquist, H. W. Keck, and T. J. Landrum. L. C. Sommerville, D. H. Soggs, Henry Block, E. R. Hartman, F. J. Hartman, W. J. Keele, G. W. Barker, and Celia Green received missionary credentials.

J. M. REES, *Pres.*

ELVA GREEN, *Sec.*

TENNESSEE RIVER CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the Tennessee River Conference convened at Guthrie, Ky., August 26, in connection with the camp-meeting. The meetings were full of interest, and harmony and oneness of mind prevailed.

The treasurer's report showed the total receipts for last year to be \$2,515.46, and the total expenditures, \$2,278.62, leaving a balance of \$236.84 in the treasury.

The following officers were elected for the ensuing year: President, F. D. Starr; Vice-President, C. P. Bollman; Secretary, B. W. Parker; Treasurer, Mrs. C. C. Phillips. Conference Committee: F. D. Starr, C. P. Bollman, J. H. Dortch, R. G. Garrett, W. H. Mason.

The outlook for the cause in this Conference is more encouraging at present than it has been for some time. There is an awakening, all along the line, to our great and glorious privileges in Christ Jesus.

B. W. PARKER, *Sec.*

OHIO CONFERENCE PROCEEDINGS.

THE thirty-seventh annual session of the Ohio Conference convened on the camp-ground at Tiffin, Ohio, August 6-21. Seven meetings were held. Two new churches were admitted into the Conference. The treasurer presented his annual report, which was accepted. Several resolutions looking toward the general advancement of the work in the State were adopted.

The following officers were elected: President, R. R. Kennedy; Vice-President, H. H. Burkholder; Secretary, E. A. Merriam; Treasurer, A. A. Lander; Missionary Secretary, E. A. Merriam; Corresponding Secretary, Katharine E. Miller. Executive Committee: R. R. Kennedy, H. H. Burkholder, R. I. Francis, W. H. Wakeham, W. W. Miller. Auditor, A. G. Haughey. Trustees for Mt. Vernon Academy: W. W. Miller, J. H. Morrison, J. B. Clymer, R. A. Boardman, A. G. Haughey, D. D. Puncher, R. I. Francis. Delegates to the General Conference: R. R. Kennedy, H. H. Burkholder, R. I. Francis, Albert Carey, J. W. Loughhead, and the State canvassing agent. Credentials were issued to D. E. Lindsey, O. F. Guilford, J. G. Wood, E. J. Van Horn, C. P. Haskell, H. M. Mitch-

ell, J. S. Iles, H. H. Burkholder, W. H. Wakeham, J. W. Collie, C. A. Smith, A. C. Shannon, A. G. Haughey, S. G. Haughey, R. A. Boardman, R. R. Kennedy, M. S. Babcock, and Albert Carey were recommended for ordination and credentials. Licenses were granted to J. W. Loughhead, F. W. Field, and C. C. Webster; and missionary credentials were given to seventeen persons.

R. R. KENNEDY, *Pres.*

E. A. MERRIAM, *Sec.*

KANSAS CONFERENCE PROCEEDINGS.

THE twenty-fourth annual session of the Kansas Conference was held at Ottawa, Sept. 8-18, 1898. The business was disposed of in four meetings, the president presiding. The churches at Larned, Wilson, and Beaver were admitted into the Conference.

The treasurer reported the amount of cash on hand, July 1, 1897, to be \$2,711.72; the total amount received during the year ending June 30, 1898, was \$21,439.17. The total disbursements were \$21,634.32, leaving a cash balance on hand of \$2,516.57. The total amount on deposit was \$5,503.60, making the total cash resources of the Conference \$8,020.17.

Eleven persons received ministerial credentials, fourteen were granted ministerial license, and twenty-eight were given missionary license. The following-named persons were elected as officers for the ensuing year: President, J. W. Westphal; Secretary, Edna Robb; Treasurer, T. J. Eagle. Conference Committee: J. W. Westphal, D. H. Oberholtzer, T. J. Eagle, G. G. Rupert, and N. P. Dixon. The Conference starts out for the coming year in a healthy, prosperous condition, both financially and spiritually. J. W. WESTPHAL, *Pres.*

O. O. FORTNER, *Sec.*

WEST VIRGINIA TRACT SOCIETY.

THE eleventh session of the West Virginia Tract Society was held at Grafton, Sept. 8-18, 1898. Four meetings were held. Resolutions concerning the circulation of the *Signs*, the importance of working with the *American Sentinel*, and showing the need of increased efforts in supporting the foreign mission work, were carefully considered, and many excellent points brought out. The treasurer's report showed an increase of \$78.89 during the year ending June 30, 1898. A loss of \$120 was reported last year. Our debts with publishing houses have been somewhat reduced. The following officers were elected: G. B. Thompson, President; S. F. Ross, Vice-President; T. E. Bowen, Secretary and Treasurer; State Agent referred to Conference Committee.

Report of labor by local societies showed that 2,113 missionary visits had been made, 4,085 papers distributed, and 104,187 pages of books and tracts distributed. Seventy-two reports have been received from seven companies.

Each meeting was full of interest, and we believe the missionary spirit deepened in the hearts of all present.

T. E. BOWEN, *Sec.*

WEST VIRGINIA CONFERENCE PROCEEDINGS.

THE eleventh session of the West Virginia Conference was held at Grafton, Sept. 8-18, 1898. Five meetings were held, all of which were intensely interesting. The work during the past year has steadily increased. A gain of about \$300 in the tithe was reported. Twenty-eight had been baptized. The officers elected were as follows: For President, G. B. Thompson; Secretary, T. E. Bowen; Treasurer, B. B. Johnson. Executive Committee: P. W. Province, S. F. Ross, D. Haddix, E. E. Varner.

Credentials were renewed to G. B. Thompson, ministerial licenses to P. W. Province and T. E. Bowen, and missionary license to Delia A. Thompson.

As Elder Thompson was also elected president of the New York Conference, and as he felt the call was from the Lord to go to New York, he resigned his position as president of the West Virginia Conference; and the matter of choosing one to act in his place was referred to the General Conference Committee. The blessing of the Lord was manifested in all the meetings of the session, and we feel sure that good was accomplished.

T. E. BOWEN, *Sec.*

ENTERTAIN THE CANVASSERS.

WE hope that such occurrences as the following are not frequent, even in the far Western country where this happened; but from what this canvasser has experienced, they seem to have been too frequent, as even *one* such instance is too many. We print this letter that all may know something of the hardships the canvassers endure to spread the truths of the third angel's message; and as a valid occasion upon which to exhort all our people to a more hearty co-operation with the canvassers:—

"I am a canvasser, and the Lord is with me in my work; yet the hardest cross for me to bear is the way our people treat a canvasser. This does not apply to all, but O, so many! For instance, a canvasser strains every nerve to be at a certain place on the Sabbath to attend services. At a certain house the people say to him, 'So-and-So are Adventists.' He calls, expecting to receive an invitation to stay; but he is treated so coolly and indifferently that he has not the heart to ask for accommodations. Time and again I have slept on the bare ground or in a barn, disappointed because Brother So-and-So did not invite me to stay at his home. What would the brother say or think if he saw the canvasser buying his food on the Sabbath, or going to the hotel? This has been done time and again; for I, for one, will not sponge on any one if I am not made welcome. If the people do not invite me, I will not ask them to.

"Before I became an Adventist, or even a Christian, I used to take in the blind, the lame, the poor, tramps, pedlers, and all classes, and give them food and lodgings. When I became a canvasser, I thought, Surely the brethren will take me in; but what a bitter disappointment it was,—no invitation to dinner nor supper, and it was often a case of sleeping at the side of the road or in a barn, seldom in a house. I would not be disappointed if this treatment came from 'outsiders;' but from our own people, it is hard.

"I will give, as an example, the experience of last Sabbath: We traveled ten miles to get to church. I knew several of the members. One sister invited us to dinner. But one of the brethren in the church was working for another; and as he was going out canvassing the next week, we went to the place where he was staying. We did not expect anything but shelter, as we had our blankets and food with us; but if I had been that man (brother), I would not have allowed a dog to sleep outdoors. We slept on the open ground, with the wind blowing furiously, and cold too. We received no invitation to dinner, nor to breakfast, and the brother who owned the place did not even come out to speak to us; yet we were in the same class at Sabbath-school. He did not even ask us to sleep on the hay in the barn. We slept right out in the open air, with the wind blowing so we could hardly talk; yet three of us had a precious season of prayer at sundown.

"Why is it that our people begrudge one a meal or a night's lodging? I would be glad of a dry crust, with the privilege of being with a brother; yet I often have richer experiences with people who do not know the truth we profess. A few days after the experience just narrated, we stopped at another brother's, and O, how welcome we were! I had never seen him before. He gave us provision to take with us, insisting on our taking it, and did not charge for stabling and feed for our horse.

"This Sabbath we are camped outside of town, opposite a colored family. They brought milk, fruit, and vegetables to us, and asked my wife to come over and read to them. Praise the Lord for this."

News of the Week.

FOR WEEK ENDING OCTOBER 8, 1898.

—Merrill, Iowa, suffered a \$25,000 fire, October 2.

—Of the naval prize-money, Sampson gets \$100,000; Schley, \$7,000; and Dewey, \$9,000.

—A despatch says that Premier Sagasta will ask the United States to pay \$400,000,000 for the Philippines.

—October 1 a fire in the Midvale mine near Wilkesbarre, Pa., caused the loss of five lives. All died from suffocation.

—Two banks of London, England, with a capital of \$11,000,000, have merged into one. They carry over \$100,000,000 deposits.

—Conservative estimates place the property loss at Brunswick, Ga., caused by the hurricane and tidal wave of October 2, at \$500,000.

—There is a project on foot to consolidate all the leading flour-milling concerns in Milwaukee, Minneapolis, Duluth, West Superior, and New York.

—Under date of September 30, a despatch from Constantinople says that fifty Armenians have been killed in a fight between Turks and some Armenians from Russia.

—Another trust is about to be organized. It will include all the refrigerator manufacturers of any note in the country, and is to have a capital stock of \$6,000,000.

—The Massachusetts savings-banks commissioners are seriously considering the consolidation of nine Boston national banks, thus reducing the banking capital of that city.

—Joseph Stoertzbach, aged 72 years, living at Stevens Point, Wis., while temporarily away from home, was robbed of \$15,600, which he kept in a tin box buried in his wood-shed.

—October 1 a heavy gale, amounting to a tornado, swept the Georgia and South Carolina coasts, resulting in great damage to crops. It is feared there has been heavy loss of life on the South Carolina sea islands.

—The worst forest fires in the United States for years have been raging in various parts of the West for some time, especially in Wisconsin, Colorado, and Idaho. The destruction of life is large, and the commercial loss is incalculable.

—On September 30 seven boxes of powder exploded in tunnel No. 4, at Mullan, Idaho. The night crew was overcome by the gas. Thirty men were got out. Many were unconscious, but it is understood that all recovered.

—John Kuranen, of Hancock, Mich., aged 9 years, was placed in the county jail last week, hopelessly insane. A neighbor's boy of twice young Kuranen's age is said to have hypnotized the lad repeatedly, who lost his mind in consequence.

—The members of the Hawaiian Commission have returned from the islands, whence they were sent by President McKinley to report on the condition there. It is believed that some form of territorial government is to be recommended.

—One of the most gigantic projects in the history of the country for the combination of capital is being engineered in Cleveland, Ohio, whereby it is hoped to unite all the war-ship building interests and the armor-plate and gun-making interests of the world into one great syndicate. Men of international reputation in the financial and manufacturing world are said to be in the deal. The projectors claim they can raise a capital of \$200,000,000. It is denied that such a deal is on; but those in a position to know declare that it is being seriously considered.

— On the 5th inst. one of the leading banks of Winnipeg, Manitoba, was robbed of \$60,000.

— It is declared that the Ute Indians are responsible for the forest fires in Colorado, having set them out of revenge.

— October 5 a tobacco warehouse at Clarksville, Tenn., containing 4,500 hogsheads of tobacco, valued at \$450,000, was burned.

— On the 5th inst. merchants and railroad men from all parts of the United States met at Chicago for the purpose of organizing a crusade against railroad-ticket scalping. The design is to drive it out of existence by national legislation.

— It is predicted that the stars and stripes will be floating over Morro Castle, Havana, inside of three weeks. The commissioners, it is said, have reported on a plan whereby Spanish evacuation of Havana will be effected at once.

— The Wisconsin Battle-ship Commission has decided on Miss Elizabeth Stephenson as the one who shall christen the battle-ship "Wisconsin" at the launching, which will take place at San Francisco, November 26. Wine will be used at the ceremony.

— Mrs. John Polie and her daughter Minnie were arrested in Chicago, September 29, on the charge of shoplifting. Their flat at 322 West Forty-seventh St. was packed with goods of every description, which had been pilfered from down-town stores. The police recovered goods worth about \$8,000.

— It is reported on good authority that General Garcia has accepted a position with the American administration, at a salary of \$500 a month, and expenses, to act as a commissioner to go through the country and conduct negotiations with the Cuban army, with a view to its disbanding.

— Millions of large, beautiful butterflies filled the air, and covered the streets and houses, in Emporia, Kan., October 4. They came without a moment's notice, and disappeared almost as mysteriously. A stiff breeze from the north began to blow, and in a few minutes not one of the beautiful visitors could be seen.

— The notorious "long and short men," who have terrorized Chicago saloon-keepers for weeks past by their hold-ups, were captured September 25, after a desperate fight. The plan of the desperadoes was to hold up their victim during the early morning hours, lock him into the refrigerator, and then rifle the money-till.

— At Hutchinson, Kan., October 2, Attorney C. E. Clark was sentenced at midnight to five years' imprisonment at hard labor because he advised two brothers to kill a certain man for paying unwelcome attentions to the boys' mother. The advice the boys acted upon was paid for at the rate of the usual consultation fee.

— Mississippi is demoralized on account of the prevalence of yellow fever. At Jackson not over 500 of the 7,000 white inhabitants remain in the city. The capitol building is practically closed, and the governor is said to be in hiding. The State educational institutions are also closed. Twelve counties and fifteen towns of the State are infected.

— September 30 Dr. Frederick A. Todd, assistant superintendent of the Ohio State Insane Hospital, died of hydrophobia at Chicago, where he had come to be treated for rabies. He was bitten by a mad dog while protecting the patients of the insane hospital. His home was at Owosso, Mich., and he was very popular, both socially and professionally.

— The Indians at the reservations in the Leech Lake country, Minn., have been in an ugly mood for some time. October 5 there was an uprising, in which eight men were killed, and a dozen or more wounded. A detachment of United States soldiers from Fort Snelling is on the ground with a Gatling gun, and peace will be preserved by the use of bayonets and bullets.

— According to late reports, a great labor strike seems imminent at Butte, Mont. Labor organizations there, which are controlled by agitators, have been making such sweeping demands of employers as seriously to interfere with every line of business and enterprise. One of the large mine-operating companies has sent an ultimatum to several of the unions, which it is feared will precipitate a general strike.

— Queen Victoria and a number of the royal household had a narrow escape from a frightful accident, October 3. They were out riding, when the team became unmanageable, and plunged forward at a wild gait toward the woods. By the presence of mind of a footman, they were guided between two trees, far enough apart to admit the horses but not the carriage, which stuck fast. All the occupants were much shaken up, but not seriously injured.

— Mail advices of the late storm on the coast of Japan confirm the former reports. They are to the effect that 250 persons perished; 164 houses were swept away; 1,195 houses were overthrown, 11,460 partially wrecked, and 15,597 flooded. The heaviest loss of life occurred in the Prefecture of Kofu, while the Aichi Prefecture suffered the greatest loss of property.

— The New England Loan and Trust Company, with headquarters at New York, and branch offices at Des Moines, Iowa, and Kansas City, Mo., went into the hands of a receiver last week. Upon hearing that a receiver had been appointed, the president of the company, Daniel Eshbaugh, immediately left his office, without even closing his desk, went to the river near by, and drowned himself.

— Harold James, a farm laborer at Oak Tree, N. J., while hunting squirrels in a wooded tract, discovered a hole at the foot of a large tree, into which disappeared a squirrel he had shot. In the hole an old, decayed chest was found, in which were a skeleton and a large quantity of gold coins. They were Spanish doubloons, and were valued at \$10,000, for which he received the cash. They were over 100 years old.

— October 1 a fire at Colorado Springs, Colo., left the business portion of the city in ruins, the loss being nearly \$1,000,000. Among the property destroyed were the great Antler's Hotel, the Newton and El Paso lumber companies' yards, Pullman Palace Car Company's works, Hasselt Iron Works, etc. Seventy-five business firms were losers, their loss ranging from \$100 to over a quarter of a million dollars. About all the insurance companies doing business in the State carried risks in the city.

PUBLICATIONS WANTED.

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

J. S. Leonard, Ellicottville, N. Y., *Signs, Sentinels,* and tracts.

Mrs. E. Kloss, Lockesburg, Ark., *Signs, Sentinels, Instructors,* and tracts.

NOTICES!

WANTED.— Any one knowing the address of J. S. Miller will confer a favor by sending it to A. B. Cheek, Harrison, Ark.

FOR SALE.— A house and lot one block from the Sanitarium in Battle Creek. The house has seven rooms, city water, and cistern. Object in selling is to remain in the canvassing work. Address H. M. Spear, 110 Barbour St., Battle Creek, Mich.

S. D. A. General Conference Rooms,
Battle Creek, Mich., Oct. 5, 1898.

DEAR FELLOW WORKERS:—

I wish to say a few words to you concerning the book "Steps to Christ." The book is all that its name indicates. In all my ministry I have never found a book, aside from the Bible, that meets the spiritual wants of the people as does "Steps to Christ." It begins with the individual where he is, and gently leads him onward and upward, step by step, until he is in full enjoyment of the Christian's hope. Notice the steps taken, as indicated by the chapter-headings: "God's Love for Man;" "The Sinner's Need of Christ;" "Repentance;" "Confession;" "Consecration;" "Faith and Obedience;" "The Test of Discipleship;" "Growing up into Christ;" "The Work and the Life;" "A Knowledge of God;" "The Privilege of Prayer;" "What to do with Doubt;" "Rejoicing in the Lord."

What more could be added? Every case is anticipated and fully met,—not, however, without citing the reader to the word of God in every instance. The truths are clothed in so simple yet so comprehensive language that the most illiterate can understand them. The book should be in the hands of everybody. No better holiday gift can be made to your friends.

Each church or local tract society should arrange to give the book the widest circulation consistent with its opportunities. The Review and Herald Publishing Co. has constituted every church, tract society, and church-member an agent for the book, so that he can get copies of it at agent's rates, to be used as gifts or for missionary purposes. With this opportunity before us, we should place a great many thousand copies of this valuable book in the hands of the people, even before 1899.

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

Obituaries.

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

MC ELROY.— Emma Jane Mc Elroy, infant daughter of Frederick Mc Elroy, of West Bolton, Quebec, died Sept. 2, 1898, of whooping-cough. Text, Eccl. 8:8. W. J. BLAKE.

LORAH.— Died at Birdsboro, Pa., Sept. 18, 1898, Harrison Lorah, aged 57 years, 10 months, 16 days. He leaves a wife and eleven children. We believe he sleeps in Jesus. S. S. SHROCK.

CEMER.— Died at Battle Creek, Mich., Sept. 25, 1898, after a brief illness, Charlotte Cemer, aged 62 years. She died in the triumphs of Christian faith. Words of comfort were spoken from Rev. 14:13. L. MC COY.

WENTWORTH.— Died at Holyoke, Mass., Sept. 16, 1898, my dear wife, Hattie H. Wentworth, aged 58 years. She entered the dark shadow with a bright hope. Prayer and remarks by Elder H. W. Cottrell. A. H. WENTWORTH.

GRAHAM.— Died at Jacksonville, Fla., Sept. 4, 1898, of typhoid fever, John Graham, Jr. About six years ago Brother Graham accepted present truth in Atchison County, Kan. Last February he and his wife came to Jacksonville to engage in work for the Master. He sleeps in Jesus. C. D. WOLF.

KAHN.— Died at Hillsboro, N. Dak., Sept. 8, 1898, Sister Emma Kahn, wife of Brother J. P. Kahn, in the thirty-third year of her age, after an illness of only eight days. She, with her family, accepted present truth about three years ago. Words of comfort were spoken by the writer. J. F. GRAVELLE.

OSBORNE.— Died at Healdsburg, Cal., Sept. 6, 1898, of quick consumption, Gilbert Hardin Osborne, aged 22 years, 10 months, 23 days. He was converted and united with the church about seven years ago. He died in the triumph of a living faith. Funeral services were conducted by the writer. Text, 1 Cor. 15:19. N. C. MC CLURE.

MARTIN.— Died at Dixville, Quebec, Sept. 5, 1898, Leonard Martin, aged 96 years, 8 months. Although threescore and ten years old when he heard and accepted present truth, he was spared for a full quarter of a century more to rejoice in its light. He retained, to a remarkable degree, his mental faculties to the time of his death. Words of comfort were spoken by the writer, from 2 Tim. 4:7, 8. H. E. RICKARD.

Publishers' Department.

IMPORTANT NOTICE!

Reduction in Price.

At a recent meeting of the board of directors of the Review and Herald Pub. Co., it was decided that hereafter the price of the English edition of "Steps to Christ," by Mrs. E. G. White, should be 50 cents, instead of 60 cents, as heretofore.

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

KANSAS TRACT SOCIETY AND THE NEW EDITION OF "STEPS TO CHRIST."

From a letter dated Sept. 28, 1898, just received from the Kansas Tract Society, we quote as follows:—

"Your letter in regard to 'Steps to Christ' is at hand, and has been read with interest. I had a talk with Elder Westphal, the president of our tract society, about your plan, and we are ready to take hold with you in the work of getting out 50,000 copies of this little book this fall.

Those desiring further particulars in regard to the Review and Herald Pub. Co.'s plan of getting this 50,000 edition of "Steps to Christ" before the people this fall and winter, should address their tract society. Those in Michigan should address the Review and Herald Pub. Co., Battle Creek, Mich.

"MAKING HOME HAPPY" ON THE MOVE.

We are receiving liberal orders from our State tract societies for our new book, "Making Home Happy," by Mrs. L. D. Avery-Stuttle. We quote the following from a letter received from the Wisconsin Tract Society, under date of September 27:—

"We have mentioned the book, 'Making Home Happy,' in the Wisconsin Reporter; and if you will send us the miniature electrotype you spoke of, we shall be pleased to insert an advertisement of the book in the fall numbers of the Reporter. We hope to be able to secure some new agents for the book, as well as to place it in the hands of the old agents. We have already had applications for agencies for 'Making Home Happy' as the result of our notice in the paper, and think that if we follow up the work a little, we shall be able to sell a number of copies. In our next order for books, we shall include some of these, and hope to be able to dispose of a large number soon."

This is only one of the many good reports we are receiving for "Making Home Happy." All who have seen the book are well pleased with it, and enthusiastic in their desire to get it before the public.

Those desiring agencies for this splendid little book should apply to their State tract society. Those in Michigan should apply to the Review and Herald Pub. Co.

TO MICHIGAN READERS.

THE Review and Herald Pub. Co., of Battle Creek, Mich., now has control of its subscription-book business in the Michigan Conference and the Ontario branch. Those desiring an agency for any subscription book published or handled by this company should address our general agent for District 3, Mr. E. P. Boggs, care Review and Herald Pub. Co., Battle Creek, Mich. Please remember that this applies only to those who reside in the Michigan Conference and in Ontario.

DEPARTMENT OF CIRCULATION, REVIEW AND HERALD PUB. CO.

WRITE

To the Signs of the Times, and learn of the success of the agents who handle the paper in the field. You may be surprised, and want to take hold too. Agents wanted everywhere.

THE SABBATH-SCHOOL LESSONS

For the fourth quarter of 1898 (October 1 to December 31), on the book of Genesis, will be found in the October issue of the International Sabbath-School Quarterly. Price, 5 cents, post-paid. Send orders to the Review and Herald Pub. Co., Battle Creek, Mich.

DISTRICT 5 IN FAVOR OF IT.

SPEAKING of the proposed plan of the Review and Herald Pub. Co., in regard to the 50,000 edition of "Steps to Christ," the general canvassing agent for District 5 writes:—

"In regard to the move concerning 'Steps to Christ,' I will say that I think it is a good one. Will gladly help it along."

This is the general sentiment of all the people we have heard from so far. If you want further particulars, address your State tract society, or the Review and Herald Pub. Co.

FROM a note just received from the Michigan Tract Society in regard to "Making Home Happy," we quote: "It is a valuable little book, and we have some agents at work for it already."

THEY ORDER AGAIN.

IN two or three late issues of the REVIEW, notice has been given that some of our standard books, slightly damaged by fire, could be had at low prices by addressing the Review and Herald Pub. Co., Atlanta, Ga. A good many of our people, we are glad to say, have improved the opportunity; and many have been so well pleased with the books that they have ordered the second and third time. Some of the books mentioned in the first notice have all been sold; but we still have a few of the following left, and those who do not have a copy of these books should order at once if they wish to secure them:—

Table with 4 columns: NAME OF BOOK, STYLE OF BINDING, Regular Price, Reduced Price. Lists books like 'Two Republics', 'By Land and Sea', 'Patriarchs and Prophets', 'Women of Mormonism'.

We herewith give a list of the foreign books, styles of binding, that are still on hand, etc:—

Table with 4 columns: NAME OF BOOK, STYLE OF BINDING, Regular Price, Reduced Price. Lists books in French, German, Swedish, and Holland.

These books will be sent, post-paid, at the reduced prices. If any of our people do not have these books, this is certainly a good opportunity to secure them. Address all orders, or write for further information, to the Review and Herald Pub. Co., 243 South Boulevard, Atlanta, Ga.

BROTHER A. F. HARRISON, general canvassing agent for District 2, writes as follows in his letter dated Sept. 23, 1898, in regard to the plan of the Review and Herald Pub. Co. to sell 50,000 copies of "Steps to Christ" this fall and winter:—

"I will do all I can to help in the sale of this edition of 'Steps to Christ.' Am glad that the price has been put down to 50 cents retail."

"LOOKING UNTO JESUS, OR CHRIST IN TYPE AND ANTI-TYPE." By Uriah Smith, author of commentary on "Daniel and the Revelation," etc. Review and Herald Pub. Co., Battle Creek, Mich.

This is an attractive volume, written by a critical and comprehensive Bible scholar, and breathing a profound spirit of piety. The book is fully and handsomely illustrated. While the author's peculiar views as to the second coming of Christ tinge his pages, yet no one can read after him without marked profit and increased knowledge of the Bible. — Zion's Herald (Chicago, Ill.), Sept. 14, 1898.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

Table with 3 columns: EASTBOUND, WESTBOUND, and SLEEPING AND THROUGH CAR SERVICE. Lists train routes and departure times.

SLEEPING AND THROUGH CAR SERVICE.

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

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

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

8.52 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily. † Except Sunday.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Large table with columns for EAST and WEST, and sub-columns for various train services (Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Jackson Ac'm't'n, All'ntia Express, News, Western Express, Kalam. Accom., Pacific Express). Lists routes and times.

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

Would you like to read what Belshazzar's father wrote of him? and also documents concerning some business of Belshazzar's steward and secretaries? Then look on pages 29, 30, of "The Great Empires of Prophecy." That book has 716 large pages of much other such interesting matter also. And the price is only \$2. Review and Herald Publishing Company, Battle Creek, Mich.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 11, 1898.

Good Health for October is out, and is better.

THANKS to the Springfield Fire and Marine Insurance Company, of Springfield, Mass., for a neat little favor.

THE annual slaughter in football has begun. In Boston a boy died Sunday, October 2, from injuries received in a football battle on Saturday, October 1.

THE latest word from Walla Walla College is that one hundred and sixty students have entered, and the latest from Union College is that two hundred have entered.

BROTHER PIERCE R. BARTOL, of the Island of St. Andrews, in the Caribbean Sea, says that that island has "room for self-supporting missionaries;" and that "the people are intelligent, and athirst for knowledge."

UNFORTUNATELY, our congratulations last week to Canada on her prohibition of the liquor traffic were rather "too previous." The people were all right, and the vote was all right; but the government killed it. This seems to be a clear case where prohibition does not prohibit.

THE London correspondent of *Harper's Weekly* says that "more interesting times than these we have not had since the Crimean War." The Crimean War was the time of Dan. 11:44; "these" interesting times are the times preparatory to Dan. 11:45. What are you doing in these interesting times? Watch! and be ready.

A COLLECTIVE note to Turkey, from the powers—Britain, France, Italy, and Russia—demands and insists that the Turkish forces in Crete shall be withdrawn within a month, and that this evacuation must begin within two weeks. Thus another portion of Turkish territory vanishes forever. Soon that power itself will vanish; and with it all kingdoms of the earth. "Get ready, get ready, get ready."

WHEN the Saviour left this earth, he gave "to every man his work." That means that there is something definite for every Christian to do in the Master's vineyard. Whether or not he will do the work appointed him, is another question. The earnest inquiry of us all should be, "Lord, what wilt thou have me to do?" When the answer is received, we should, with heart and soul, do that work as for eternity.

Now, as never before, the Lord demands heart service. He is calling upon his people to forsake all, and follow him. The message for to-day, unaccompanied by the Holy Spirit, is as lifeless as was the body of Adam before God breathed into it the breath of life. Do you want to move the people to action? Let the Holy Ghost vivify you, and there will be the same difference in your preaching that there was between the preaching of the Pharisees and that of the disciples on the day of Pentecost.

BATTLE CREEK COLLEGE opened October 5, with two hundred and seventy-five in attendance; and before they could be classified, there were three hundred and fifty. One hundred and fifty of these are in the homes. All have begun with a definite purpose in the work of the Lord, and are at work in view of that purpose. The school begins in an excellent spirit, and the Lord is sought and depended on daily and hourly.

WE are desirous of gathering up interesting items concerning the value of the REVIEW as a missionary paper. We know that our readers and workers can furnish us with hundreds of instances where the REVIEW has been the means of bringing the truth to others, or of strengthening them when they were discouraged; and we therefore ask that they kindly send us the facts. Be assured we shall make good use of them. Do not delay, but send them in at your earliest convenience.

THE *Northwestern Christian Advocate* says, "Thieves, pickpockets, swindlers, and footpads make Chicago as unsafe as Constantinople." The truth is that, compared with Chicago, Constantinople is as a country town for safety. It is plain that the editor of the *Advocate* has never walked, time and again, alone or with a single companion, in perfect safety and with no sign of molestation from any such persons, through narrow alleys and side-streets, along the wharves, along the shore, and over the ruined walls, of Constantinople. We have. But we never tried such a thing in Chicago, and we pity the man who would.

THE following item from a report of the proceedings of the Illinois State W. C. T. U., held last week in Chicago, is of really special interest just now:—

Mrs. Lucia Tyng, of Peoria, presented her report on Sabbath observance, and the annual debate at once began on the propriety of reading Sunday newspapers. One delegate, who said her husband was a newspaper publisher, wanted to know how many women read the Monday papers, and realized that the work on them was performed Sundays. Before this question could be answered, another delegate jumped from her seat, and said she would like to see the upraised hands of all the women who waited until Monday to read the Sunday paper. Before the debate could get hot, Mrs. Rounds proved her ability as a presiding officer by cleverly changing the order of business.

There can scarcely be any doubt that this presents a fair view of opinion in the W. C. T. U. on that subject. Between now and the national convention, to be held in November, most of the State conventions will be held. In all of them, both State and national, this subject will be up for discussion. Sister Henry especially desires that all our people shall pray earnestly that the Lord may enable the unions to see the true principle on this subject. Surely this is a point to which prayer may rightfully be directed. Surely, also, we may justly appeal to the W. C. T. U.'s, all, that when there is such diversity of view among themselves on this question, it is clearly both unreasonable and inconsistent to think of enforcing Sunday observance by law; and that therefore it is both reasonable and consistent, as well as Christian, that the department of Sabbath observance of the W. C. T. U. should be discontinued. We sincerely hope they may be able to see this, and act upon it.

SOME time ago we printed, in the "want notices," a call for farmers to go to Newfoundland, with "money to buy machinery, horses," etc., to help open farms "on a new railroad," and "to teach our brethren how to farm," etc., and the name of Elder R. S. Webber was given as reference. On the strength of this reference, we printed the notice. We have just now received a letter from Brother Webber, in which he says:—

I knew nothing at all of the thing till I saw it in the paper. I am sorry my name was used. I have no faith in it whatever. I hope no one will think of coming here for any such purpose: if any should come, they will surely be awfully disappointed.

Another brother who lives in Newfoundland writes:—

I should pity any one who came in answer to such a call. Any one expecting to engage in ordinary farming, as carried on in the States, would be most grievously disappointed. Our summers are short and cool, and no grain of any kind is raised. The keeping of horses is very expensive; and all kinds of work are done with one horse only, with two-wheeled carts for all purposes.

And as for "teaching our brethren how to farm," he writes:—

The Newfoundland brethren consist of two men and one boy. This is the entire male membership in all the island. One of these told me yesterday that nothing could induce him to go on a farm in the interior of Newfoundland, as nearly all the land is exceedingly stony, and the soil so poor that it is soon exhausted unless it is heavily manured. The other brother could not go if he would, and would not go if he could.

We are sorry that this thing occurred. Of course when such a name as that of Elder R. S. Webber was given, it was proper for us to print the notice. But as that was altogether without the authority or knowledge of Brother Webber; as such a call as that is too important and too sacred to be made without the very best of grounds; and as we must protect our readers against all things in our columns that might mislead, we hereby give notice that henceforth we shall not print any such call or notice except upon the written word of the minister himself who is in charge in the field. "References" will not do now; the minister himself must write. This will protect both our ministers and our people.

THE Zionist Congress, lately held at Basel, Switzerland, has for its object the creation of industrial establishments in the East, for the purpose of utilizing Jewish labor, to support Jewish agricultural colonies, etc., especially in Palestine and Syria. Of course colonization on a large scale is at present impossible, on account of the edict of the sultan of Turkey, prohibiting immigration. In the meantime, work is to be begun on the indigent Jewish population of Palestine, seeking to aid them financially, morally, and spiritually. The establishment of a Jewish colonial bank, with a capital stock of \$10,000,000, was determined upon, its seat to be in London, England, and its chief end to be the representation of the common interests of the Jews.

"WHEN our will is but the echo of God's will, there is harmony in the life." There is power in an instrument, or number of instruments, when harmony exists. This harmony draws the observers nearer. So it is with Christians. When each has so far surrendered his will that it moves with God's will, there is a drawing power that can not be equaled by the sweetest eloquence the world ever knew.