

The Advent REVIEW AND HERALD And Sabbath

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

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COURAGE.

BECAUSE I hold it sinful to despond,
 And will not let the bitterness of life
 Blind me with burning tears, but look beyond
 Its tumult and its strife:

Because I lift my head above the mist,
 Where the sun shines, and the broad breezes
 blow,
 By every ray and every rain-drop kissed
 That God's love doth bestow,—

Think you I find no bitterness at all?
 No burden to be borne, the Christian's pack?
 Think you there are no ready tears to fall,
 Because I keep them back?

Dark skies must clear, and when the clouds are
 past,
 One golden day redeems a weary year;
 Patient, listen, sure that sweetest
 Will sound his voice of cheer.

Then vex me not with chiding. Let me be
 (I must be) glad and grateful to the end;
 I grudge you not your cold and darkness: me
 The powers of light befriending.

—Mrs. C. Thawster.

Our Contributors.

"Then they that feared the Lord spake often one to another, and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16.

PERIL OF SINNING AGAINST LIGHT.

BY MRS. E. G. WHITE.

"THE blood of Jesus Christ his Son cleanseth us from all sin." No matter how sinful a person has been, no matter what his position may be, if he will repent and believe, coming unto Christ, and trusting him as his personal Saviour, he may be saved unto the uttermost. But how dangerous is the position of him who knows truth, but delays to practise it. How perilous it is for men to seek to amuse the mind, to gratify the taste and satisfy the reason, by neglecting what has been revealed as duty, and rambling off in search of something they do not know. God has opened a garden of precious plants and flowers, where men may enjoy the fragrance and pluck the fruit; but that which may be known becomes tame after a time, does not delight their senses, and they want something not in the garden, as did Adam and Eve in Eden,—something which God has seen fit to withhold. They are not benefited by the rich banquet which he has set before them, but desire to taste that which he has not provided, to gain access to gardens not opened to their feet. But what blessings

are lost by not making a proper use of the privileges freely given us of God! Through ingratitude and unholy desire, men want something which they do not have.

Jesus says, "Walk while ye have the light, lest darkness come upon you." Gather up every ray, pass not one by. Walk in the light. Practise every precept of truth presented to you. Live by every word that proceedeth out of the mouth of God, and you will then follow Jesus wherever he goeth. When the Lord presents evidence upon evidence and gives light upon light, why is it that souls hesitate to walk in the light? Why do men neglect to walk in light to a greater light? The Lord does not refuse to give his Holy Spirit to them that ask him. When conviction comes home to the conscience, why not listen, and heed the voice of the Spirit of God? By every hesitation and delay, we place ourselves where it is more and more difficult for us to accept the light of heaven, and at last it seems impossible to be impressed by admonitions and warnings. The sinner says, more and more easily, "Go thy way for this time; when I have a more convenient season, I will call for thee."

I know the danger of those who refuse to walk in the light as God gives it. They bring upon themselves the terrible crisis of being left to follow their own ways, to do after their own judgment. The conscience becomes less and less impressive. The voice of God seems to become more and more distant, and the wrong-doer is left to his own infatuation. In stubbornness he resists every appeal, despises all counsel and advice, and turns from every provision made for his salvation, and the voice of the messenger of God makes no impression upon his mind. The Spirit of God no longer exerts a restraining power over him, and the sentence is passed, "He is joined to idols, let him alone." O how dark, how sullen, how obstinate, is his independence! It seems that the insensibility of death is upon his heart. This is the process through which the soul passes that rejects the working of the Holy Spirit.

He that walketh in darkness knoweth not at what he stumbleth. The soul that at first delays and hesitates, resisting light and pressing against all knowledge, has excellent intentions of making a square turn about when a convenient season shall come; but the wily foe that is upon his track makes his plans to bind him by the imperceptible threads of evil habits. Character is formed by habits, and one step in the downward road is a preparation for the second step, and the second for those that shall follow. Habits are formed by repetition of acts, and it takes time for a person who has been religiously instructed to throw off all restraint, and become accustomed to, and at home in, an evil course, and happy in doing the drudgery of Satan.

The children of God are to shine as lights in the midst of a perverse and crooked generation. But if right habits are not cultivated, they will give way to natural tendencies, and will become self-sufficient, self-indulgent, reckless, covetous, revengeful, independent, self-willed, heady, high-minded, lovers of pleasures more than lovers of God. As one who loves your soul, I would warn

you not to delay, waiting for a time when you will be more inclined to serve God than at the present time. Every hour that you delay, you bind yourself away from God, erect barriers against him in your habits and practises, and make more difficult your repentance and return to the paths of righteousness. May God help the backslider and the sinner no longer to remain in the entanglement which the evil one is strengthening around them. Wait not to reason, wait not to measure possibilities and probabilities. Break with the deceiver at once. Insult no longer the Spirit of God. Press your way to the throne of grace through the opposing powers of hell. You are standing on the brink of the eternal world. Make a rush for the kingdom of God. It will require every energy of mind and purpose of soul. Delay not, saying, "I am not religiously inclined." This very fact should make you fear lest the Spirit of God is being grieved away for the last time. Dare you run the risk?

"How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord."

The person who is drawn again and again by his Redeemer, and who slights the warnings given, yields not to his convictions to repent, and heeds not when he is exhorted to seek pardon and grace, is in a perilous position. Jesus is drawing him, the Spirit is exerting his power upon him, urging him to surrender his will to the will of God; and when this invitation is unheeded, the Spirit is grieved away. The sinner chooses to remain in sin and impenitence, although he has evidence to encourage his faith, and more evidence would do no good. His sins of past and present are presented before him, yet the drawing is in vain; for he refuses to change his course of action. There is another drawing to which he is responding, and that is the drawing of Satan. He yields obedience to the powers of darkness. This course is fatal, and leaves the soul in obstinate impenitence. This is the blasphemy that is most general among men, and it works in a most subtle way, until the sinner feels no remorse of conscience, no repentance, and consequently has no pardon. The man is left to himself, loving darkness rather than light. This is the case of thousands to-day.

But I will address these lines to those who have had light, those who have had privileges, those who have had warnings and entreaties, who have made no determined effort to yield themselves in full surrender to God. I would warn you to fear lest you sin against the Holy Ghost,

and be left to your own course, sunk in moral lethargy, and never obtain forgiveness. Why allow yourselves to be longer educated in the school of Satan, and pursue a course of action that will make repentance and reformation impossible? Why resist the overtures of mercy? Why say, "Let me alone," until God shall be compelled to give you your desire, since you will have it so? Those who resist the Spirit of God think that they will repent at some future day, when they get ready to take a decided step toward reformation; but repentance will then be beyond their power. According to the light and privileges given will be the darkness of those who refuse to walk in the light while they have the light.

No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent. If you refuse to believe in Jesus Christ as your personal Saviour, you love darkness rather than light, you love the atmosphere that surrounded the first great apostate. You choose this atmosphere rather than the atmosphere that surrounds the Father and the Son, and God allows you to have your choice. But let no soul be discouraged by this presentation of the matter. Let no one who is striving to do the will of the Master be cast down. Hope thou in God. The Lord Jesus has made it manifest that he regards you at an infinite estimation. He left his royal throne, he left his royal courts, he clothed his divinity with humanity, and died a shameful death upon the cross of Calvary, that you might be saved. All the suffering and humiliation of the Son of God was endured that we might understand how God loved the world, how he purposed to bring moral power within our reach that we might be ennobled, elevated, and become partakers of the divine nature. By his grace, Christ enlarges and multiplies the faculties of men as they co-operate with heavenly intelligences, and transformation of character is the result. Through faith in Christ his powers of mind and heart are enlarged, and the believer is endowed with refined and holy affections.

The character of Daniel is an illustration of what a man may become through the grace of Christ. He was strong in intellectual and spiritual power. The Holy Spirit is the source of all power, and works as a living, active agent in the new life created in the soul. The Holy Spirit is to be in us a divine indweller. Then let gratitude and love abound in your heart to God. "Study to show thyself approved unto God." Let your conduct, your character, be in accordance with the sacred trust and heavenly endowment of the Holy Spirit. Never, never, feel at liberty to trifle with the opportunities granted to you. Study the will of God; do not study how you can avoid keeping the commandments of God, but study rather how you may keep them in sincerity and truth, and truly serve him whose property you are. Do not be satisfied with meeting a low standard, but consult the Spirit of God, obey its dictates, serve God in the beauty of holiness, and render glory to his name.

THOUGHTS ON THE "ORDINANCE OF HUMILITY."

BY THEO. VALENTINER.
(Battle Creek, Mich.)

On that last memorable eve which our Saviour, before his crucifixion, spent in the midst of the twelve disciples, he instituted two ordinances—feet-washing (the ordinance of humility) and the Lord's Supper. Not all professors of Christ hold the same view of the ordinance of humility, but all agree that participation in the Lord's Supper means more than simply eating a little bread and drinking a little wine. Every Seventh-day Adventist understands that it means that all

participants have found healing in the wounds of Christ, and life in his death,—that they have communion with the Father and the Son and with one another. (See 1 John 1:3, 6, 7; 1 Cor. 10:16, 17.) If any one who participates in this ordinance does not see these things in it, it is to him nothing but an empty form, a vain ceremony. In regard to the ordinance of humility, it seems that there is danger of overlooking this fact, and of entertaining superficial views.

Although the language of the commandment found in John 13:14-17 is plain enough, the greater part of Christ's professed followers declare this to be figurative language. They say that our Saviour did not mean that we should wash the feet of our brethren, but that we should be willing to render the lowliest service to our fellow-beings. Such logic would abolish any and all of the commandments, and alike make void the obligation and privilege to proclaim the Lord's death in the Lord's Supper.

Both ordinances are commanded by the Lord Jesus, and he has, in feet-washing, given an example which we should follow. Jesus has certainly not instituted the ordinance of humility in vain, and he wants us to do exactly as he did to his disciples. While we should not reject this ordinance, as is done by many, it has occurred to the writer that there is danger on the other side also; namely, of getting a superficial conception of this example and ordinance, of making the imitation a superficial, almost mechanical, one, and then of pointing with pride to our obedience and our goodness, as is the case with all self-righteousness, or righteousness by works. But if such were the case, we would make it an occasion of manifesting our *own* humility and goodness instead of the Lord's. There is danger that, as this commandment is spiritualized away, it may also be made void by a fleshly conception; and that is, as we all know, the same as to reject the spiritual commandment of God.

Let us, therefore, see whether there is not in it a deeper meaning than the superficial observer may think,—whether this ordinance is not an emblem, or symbol, also, as well as an example. Some commentators would make nothing but the former out of it; but it does seem to the writer that it is both; and I believe that if it is really understood what it means to follow the example of Christ, this will be admitted. May the Lord keep us from a superficial conception of this matter.

That there is a deeper meaning in this ordinance is apparent from the answer of our Lord to Peter, in the last part of verse 8, given after this disciple's refusal to allow his Master to wash his feet: "If I wash thee not, thou hast no part with me." It seems clear that Jesus did not want to give the idea that the disciples would be cleansed from their sins by having their feet washed. Our Redeemer, in his great love, surely washed the feet of Judas also, who was present (see verses 26, 27), yet he had no part with Jesus. Verses 10, 18, 21, 26-30. Hence the emphasis must be put more on the "I" than on the washing,— "If I wash thee not, thou hast no part with me." Jesus must cleanse from sin of every form; he must deliver us from self, and make us partakers of his divine nature. Then we have part with him, even here; then we have Christ in us, the hope of glory. Col. 1:27. The washing of the feet must have been an emblem, or symbol, of another cleansing process; namely, of the redemption from the bondage of sin and self, as well as an example for us.

Thus we see that feet-washing is a symbol as well as an example. As he, the pure and holy One, took off his garments and girded himself, and with his clean hands washed the feet of unclean men, so he laid aside his glory, took upon himself the form of a man (Phil. 2:7), consumed himself in the service of his brethren, and gave even his blood to cleanse them from all unrighteousness. Does it not seem that at this gathering with his disciples, during which he gave his

last instruction, so full of cheer and comfort, he expressed in this action his infinite, everlasting love—all that he has done, and all that he is, summed up?

In order to follow the example given by our Saviour in feet washing, it is not sufficient to kneel down beside our brother at quarterly meeting, formally wash his feet, and perhaps make the remark that we should manifest in our daily life the same readiness to serve each other; but we must participate in it in the same spirit in which Christ performed this and all other actions—the spirit of true humility and love. If this is not the case, the whole thing is a mere form, just the same as is the unworthy participation of the Lord's Supper.

The natural man cannot perform a humble act, and properly take part in the ordinance of humility. He must be cleansed completely from self and pride of every form before he can do so. Humility and purity are something which no man can, by any device of his own, give to himself; but by participating in this ordinance of the church, we profess that we are cleansed from selfishness and pride, that we have love to God and the brethren in our heart, and communion with the Father and the Son and with one another, the same as we profess this by participating in the Lord's Supper. Hence when we stand with a selfish heart before our brother to perform this rite, we lie just as certainly and as much as does a man who, without righteousness by faith, partakes of the Lord's Supper. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." James 3:14.

In order to have part in feet-washing in the spirit of Christ, Christ must do a work for us first. "If I wash thee not, thou hast no part with me." Ah, how prone is man to do something alone, to cleanse himself, or to leave at least a part of that work for himself! And that is not only found in the Catholic Church, but also among Protestants; yea, this inclination is in every man, and hence also in every Seventh-day Adventist, unless daily overcome by constant consecration. This is the reason that there are so many church-members who are sick and asleep; this is the reason that the mystery of hidden sins lies like a tombstone on friendship and brotherly love, hindering communion of soul, fellowship of the Spirit, and that union for which our Saviour prayed. This is the reason why so many, in spite of all efforts, are not cleansed. And who is? How applicable are the words, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." Prov. 30:12. Read also verse 13.

O, may we all be cleansed from all our filthiness,—of our own self and its works,—and put on the garments of righteousness as Paul did! Phil. 3:8, 9. Let us leave the cleansing process to Jesus Christ, and him alone, simply believing his word, and casting the helpless soul upon him, the Rock, who alone can shield in all troubles, and who can make subject to himself all things, if given to him, even the fleshly man, who cannot, of himself, be subject to the righteous will of God. Rom. 8:7.

That requires true humility, full surrender, and full consecration,—the reception of Christ with all that he is. O how anxiously God is awaiting the invitation to dwell in man, and make him a partaker of the divine nature, so that he can indeed love God and man, and be truly happy. In this full consecration to God we shall love the brethren as Jesus loves us (John 13:14), and be enabled to wash the feet of our brethren in the true spirit of Christ, giving all we are and have for them,—even our life, in loving service or unto death.

In the true conception of feet-washing as an example, it will be to us a symbol, or emblem, of all the good that we have in Christ Jesus our Lord (Philemon 6, German Bible), and we shall not spiritualize away, nor make void by a fleshly

conception, this commandment of our Saviour, but rather obey it in the spirit of Christ, and magnify it. If we can indeed take part in the ordinance of humility in the spirit of Christ, this same spirit will characterize our entire lives, and the earth will be enlightened with the power and glory of the gospel. O, let there be none of self, and all of Christ!

THE WORSHIP OF THE VIRGIN MARY.

BY ELDER L. D. SANTELL.
(Princeton, Ill.)

It is safe to say that in the Catholic Church ten prayers are offered to the Virgin Mary where one is addressed to any other object of adoration; in other words, much the larger part of their worship is in honor of the "Blessed Virgin." Let us consider this carefully; for if it is their duty to worship the mother of our Lord, it is also ours. First, we would ask, Is not the name "virgin," as applied to the mother of Christ, a misnomer? I read in Matt. 1:24: "Then Joseph . . . took unto him his wife." What was the result of that union? "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" Matt. 13:55, 56. Again, Mark 15:40: "And Mary the mother of James the less and of Joses, and Salome." Still again, Gal. 1:19: "Other of the apostles saw I none, save James, the Lord's brother."

By these texts it is abundantly shown that she who is called the "Virgin" was the wife of Joseph, and had at least seven children. Who but the prince of darkness would ever have put into the world the idea that the duties of the wife and mother were debasing and degrading? When God looked with delight on a pure creation, he said to the sinless pair which he had created, "Be fruitful, and multiply, and replenish the earth." The marriage relation is pleasing in the sight of God when it is sanctified by love and loyalty. 1 Tim. 5:14.

Lovingly, then, we say of the most highly honored woman that the centuries have produced, She was no virgin after her marriage with the carpenter of Nazareth, but in addition to being the mother of Christ, the holy crown of wifehood and maternity rested upon her pure brow. Hers it was to guide and direct, from infancy to maturity, the children in her home. James, Joses, Simon, Judas, and their sisters, rich with the dower of love from a heart all womanly, doubtless filled the home with joy until it became a pattern of peace and love for all the homes to come.

It is sad to think that for fifteen hundred years a large church has been sending up its prayers to a creature that, after her marriage with Joseph, had no existence; but further, to this mistake is added a dogma equally wrong and pernicious in its effects—the doctrine of the "immaculate conception;" that is, that her nature was not like ours. How did Christ know our condition and our needs? "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18. Take away the humanity of his mother, and you take away the tie that binds us to Christ and Christ to us.

Why pray to Mary if she has not our nature? She could not "be touched with the feeling of our infirmities." If the doctrine of the immaculate conception were true, we could only say, despairingly, We have "neither part nor lot in this matter." God might say to us, as Abraham said to Dives (Luke 16:26), "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot;

neither can they pass to us, that would come from thence."

Thank God for the humanity of Jesus Christ! He was as human as was his mother, and as divine as was his Father; and through his being the Son of Man, he can lift us up to be sons of God. But why pray to Mary? Is she nearer than Jesus? He says: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. "I am with you alway, even unto the end of the world." Matt. 28:20. Is the love of Mary more intense than that of Christ? "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. "I will love him, and will manifest myself to him." John 14:21.

Again: Jer. 31:3: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Read Mark 3:33-35 "And he answered them, saying, Who is my mother, or my brethren? . . . For whosoever shall do the will of God, the same is my brother, and my sister, and mother." This settles the question. If we are doing the will of God, he will hear our prayers just as willingly as he would hear the intercessions of his mother. He says: "Whosoever ye shall ask the Father in my name, he will give it you." Then if we wish to be heard, let us ask in the name of Jesus, not in the name of Mary.

A WORD IN REGARD TO REVIVALS.

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

CONSIDERABLE criticism is being expended upon Mr. Moody by some of the religious press which help to form the religious convictions of the people. It is asserted that he is not laboring with his old-time success, and it is urged as a reason that his late preaching is devoted more to the church than it is to sinners. They say that Mr. Moody is asserting, with a good deal of warmth, that the church, by its lukewarm condition, actually stands in the way of the conversion of sinners. Those who have the work of the church especially under their charge—the pastors—do not relish these plain words from the great revivalist, and some of them do not hesitate to suggest that he let their patrimony—the church—alone, and give himself to the work of gathering out sinners, and preparing them to join their churches! They argue that the condition of the church ought not to stand in the way of sinners' accepting Christ, and that the fact that there are some Achans in the camp of the modern Israel does not frustrate the grace of God to those who really desire salvation.

It is evident that there are some grounds on both sides of the contention. The low state of spirituality in the church ought not to stand in the way of sinners; it ought to precipitate rather than retard a revival; but the fact remains that it always has done it, and probably always will. An increased zeal and faithfulness of the members of a church is almost surely followed by the conversion of sinners and a joining to that church of members who become part of the spiritual body of Christ. But a dead church is no more liable to take in new members than a dead tree is to put forth new branches. Mr. Moody, therefore, is right in holding that while he and other revivalists may do much good, and lead many souls to Christ, in spite of a slumbering and world-loving church, they could do ten times more if the church was in a position properly to co-operate with them in their efforts.

We can apply this truth to our own church as well as to others. How many of our ministers have gone to a place to labor, and found their work hedged in from the start by the influence of professing brethren who have a name to live but are dead! At other places where some faithful, de-

voted souls have lived out the truth, their work is made easy, and the gospel net is not drawn in vain. "As soon as Zion travailed, she brought forth her children." Let the ministers preach, but let the church awake; then will Zion lengthen her cords, and strengthen her stakes, and the glory of the God of Israel will be seen upon her.

"HOPE BEYOND."

BY ELDER F. D. STARR.
(Nashville, Tenn.)

ON a magnificent and elaborately wrought monument were engraved these words: "There is hope beyond." The costly stone marked the resting-place of a youth of twenty years. Below his name were chiseled the heart-touching words, "Our only son." Everything that nature, art, wealth, and love could do had been done to make emphatic the dear esteem in which the silent slumberer was held. A score of years had passed since the interment, but a strange reality seemed to hover over the spot, that made it seem as if the burial train had but to-day arrived, and the heart of the bystander, though a stranger, was moved to emotion such as shook the sympathetic frame of the Man of Sorrows as he approached the grave of Lazarus, or stood by the bier of the only son at Nain. Imagination heard the sighs and groans and saw the flowing tears of twenty years ago as if they were a present reality.

But "there is hope beyond." Such are the assuring words cut in the enduring stone. Upon what rests that hope? The marble pillar, built partly in the form of a romantic and dextrously piled heap of stones, had, naturally and carelessly poised upon these rocks, books cut from the snowy marble, upon the sides of which were engraved the names of Dickens, Goethe, and Hugo, testifying in their mute silence that these were the delights of the young intellect that now had ceased its study. Brilliant, without question, was the youthful soul who burned the midnight oil, poring over his books, in his anxiety for mental food. Doubtless, too, he was a comfort to the loving mother who, a few years later, her heart burdened with sad loneliness at her bereavement, was laid to rest by his side, her grave marked by a scarcely less costly monument.

But what hope had these authors, whose productions the youth loved so well, to offer to him? What hope can they offer to any one? Can fiction, wit, or tragedy furnish a foundation upon which to build a hope for the beyond? Had these authors the key of knowledge that unlocks the bolted gates of hades, or that furnishes a passport through the pearly gates of the eternal city of bliss? Reflections of this kind seem to transform the ingeniously wrought pillar into one such as the beautiful Absalom built for himself (2 Sam. 14:25; 18:18); and the cry of the distressed father, "O my son Absalom, my son, my son Absalom!" becomes the appropriate lamentation in this case. How many, though not caught up in the boughs of a forest tree by their beautiful locks, nor thrust through with a dart, are nevertheless slain by poisoned shafts of perverted literature that destroy mind and body, and become, alas! "as that young man is." 2 Sam. 18:32.

Young man, young woman, on what are you building your hope for the future?

"Can storied urn, or animated bust,
Back to its mansion call the fleeting breath?"

No more can the fictitious follies of fancy furnish a foundation for future felicity. "Other foundation can no man lay than is laid, which is Jesus Christ." "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Where is yours built,—on the rock of truth, or on the sands of fiction?

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" (Is. 54:12).

THANKFULNESS.

My God, I thank thee, who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right!

I thank thee, too, that thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round;
That in the darkest spot of earth
Some love is found.

I thank thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

I thank thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest;
Nor ever shall, until they lean
On Jesus' breast!

— Adelaide A. Procter.

STUDIES IN CHILD CULTURE.—NO. 5.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

To assume that a child has told a lie is to take the first step toward making him a liar; and to make him afraid of the consequences of having the truth known, is to finish the work. Sometimes a mother who would be horrified at the thought of what she is doing, will lead the children in an effort to conceal facts which would bring upon them the displeasure of the father if he knew them, and then unhesitatingly punish the same children for some other act of deception with which she happens to have no part, and by and by will break her heart over the fact that she cannot depend on their word.

To educate the child in truthfulness, he must be considered and taught as an imaginative being, as well as one with the power of knowing ordinary plain facts. The world of his imagination is just as real to him as is the world of material things; and the lights which play upon it may color everything which he sees, hears, and handles. Paul recognized this reality of the inner sight when he said, "While we look not at the things which are seen, but at the things which are not seen." This ability to behold the unseen is very quick in childhood; for, "Heaven lies about us in our infancy."

The innocent child, uncorrupted in his nature by selfishness, and ignorant of the things of sight and sense, lives quite as much in his own world of thought as he ever will in after life. He has his own idea of the objects about him, and being without that experience which can help him to understand the relations which exist between them and the thoughts and imaginations of his own dawning intelligence, he is very much handicapped in meeting the requirement that he shall make clear-cut statements of facts just as they appear to the eyes and understanding of his elders.

"What have you been doing all the morning? Where have you been to get so muddy?" asked a mother of a boy of seven, who had just run in for something. "What are you getting out of that closet? and where are you going now?"

"I've been hunting an elephant in the frog pond, and I've got him, too; and I've got to have a strong rope to chain him up with, for he's awful big and strong!" and the boy was off with a bit of cord which he had found, wrapping it around his hand.

"I declare," said the mother, "I don't know what to do with that child. I am worried to death. Of course I know this is all play, but sometimes I don't know his play from the real. I am afraid he does n't know what truth is."

"You mean that you are afraid that he does not know what you mean by truth?"

"I suppose that is it; but truth is truth, you know."

"Yes, truth is truth; but it is very unfortunate that her name has been dragged down to the level of this world of facts and opinions which change as often as the colors and shapes of the kaleidoscope, and that a statement which does not happen to seem correct to you is at once branded as untrue, and the one who makes it as a liar. Now that child has just as good a right to call this creature of his imagination—that stick, or some other boy—an elephant, as had the one who first invented the name for that animal."

"O, I understand that. Of course everybody would know that he is at play now; but just listen to this: He came in yesterday, and told me, just as honestly as any one could have done, that Mrs. Grey was going to have company, and wanted me to let her have a cake; for she was sick and could not bake one. I suspected him at once. I think I always do in these days, and yet it did seem that he must be telling the truth from the way he looked, so I said, 'Are you sure, Willie, that Mrs. Grey really sent you to ask me for a cake?' He looked me right in the eye, and said, 'Yes, mama, and she wants your cake-basket, too.' 'Now I am sure you are lying,' I said, 'for she would never want that, with all her lovely silver and china.' 'But she does, mama,' he persisted; for her things all got broke when she went away, and left Tige to keep house."

"Then I was in despair! Such a jumble of things which might possibly have happened, with others which were impossible, I believe nobody but Willie could ever put together. Tige is the dog, of course you understand, and is never allowed in the house. A few evenings before, as Mrs. Grey and I, with several others, including Willie and the Grey children, were talking and laughing about something which had happened, Mrs. Grey, who is a perfect home-hermit, said, in a jocose way, 'When I go away for a week, I shall leave Tige to keep house.' That meant that she should never go; and you see Willie caught up that remark, and used it to give himself away with."

"But fearing that Mrs. Grey might have wanted something, I ran over to see her about it, and found out that my boy had made the entire thing up out of whole cloth. I am getting so I never know what to do when he speaks. I am almost afraid that he is lying every time."

"Have you tried to find out what was at the bottom of this one instance of untruth?"

"No; I just gave up. It was so flagrant that I did n't have the strength even to slap him."

"I wish you would please call him in, and get him to talk that over with us. You begin it in a tender, sympathetic way, and let us see what comes of it."

"I don't feel very tender and sympathetic when I think about it; but I will try, if you think any good will come of it."

"No harm can come of it, and we may get some light for you."

"Well, light is what I want, that is sure."

After a moment of silence, in which she was evidently trying to bring herself into a proper temper, this mother arose, and going to the door, called the child, who came quickly bounding in, a bright, beautiful boy. He and I were good friends, so that I had only to hold out my hand to have him come within my arm clasp, where he stood playing with my watch-guard, and waiting to see what it all meant.

"O Willie," began his mother, bravely,

"what about that cake for Mrs. Grey? What company is she going to have? and when is it to be?"

"O can we have it, mama?" And how his eyes sparkled. "'Cause if we can, I must go and build up the house quick, where Tige broke it down, you know, and I must run and tell her; for I am her company, you see."

"O!"

That was all the mother could say for at least a minute. Light had broken in. But at last she asked, almost indignantly, "Willie, why could you not have told me that you were playing, and that Mrs. Grey was Nelly?"

"'Cause I was n't playing, mama. It was 'honest Injun,' and she is just Mrs. Grey. Nelly is gone."

"Gone! Where?"

"O, to Europe, I guess, where children is before they's born."

"O! and who are you?"

"I am Mr. Grey."

"Indeed! I thought you were company."

"Yes, I am Mrs. Grey's company, and my train is awful slow. Toot! toot! toot! Say, mama, can't I have some of that chocolate cake?"

"Yes, dear; mama will put you up a nice dinner to take home to Mrs. Grey. So you are a traveling man, and just getting home, are you? Mama is very glad that she understands you at last."

The child in his eagerness had slipped out to the commissary department, and the mother said, in a husky voice, "Just to think that I accused him of lying! But he seems to have forgotten it."

"Ask him please, my dear, if he has. See what he thought about that."

"I'll ask his pardon," she replied.

So she called him back, saying, "Come here to mama, dear," and she drew him closely to her. "When you told me about Mrs. Grey yesterday, I could not understand you, Willie, and I told you that you were lying. I am very sorry."

The child turned his face up and looked at her. Her eyes were full of tears. He did not like tears. The tone which she had, used as well as the words, was very perplexing, so he began to wriggle out of her arms.

"What does lying mean?" I ventured to ask.

"O, that mama has a headache, I guess."

"And what is a headache?"

"O, I don't know. Just some nasty old thing that makes folks not want to do things."

Then we laughed, while tears that would come fell over our cheeks. Willie looked from one to the other for a perplexed moment or two, and then, with a long, loud "toot! toot!" called out, in his biggest voice, "Chicago! Union Depot!"

Need I add that a few moments later the little man was on his way "home" to repair the ruin which Tige had wrought by his housekeeping, and happy with the cake-basket well filled for "Mrs. Grey," while his mother, for the first time in her life, began to see that child *study* was a necessary preliminary to child *culture*.

The next thing in this case was to teach the child the necessity of so stating facts and fancies that he should be understood by older people.

"You see, Willie," the lesson ran, "when you said 'Mrs. Grey,' mama, of course, thought you meant the real one, who is always Mrs. Grey; and mama knew that Mrs. Grey never allowed Tige in the house, that she would *never* leave him to *keep* house, and so mama thought it was all something that had never happened, and that you were telling a naughty story,—a lie about the cake and all,—and it made mama feel very discouraged. If you had just told her at first that you were playing that Nelly was Mrs. Grey,—"

"But, mama," broke in the child, with a plaintive persistence in his tone, "we was *not* playing *that* time; sometimes we is, but we said first thing that this was all *truly*, and not play."

She was Mrs. Grey, and I was Mr. Grey for sure."

"Well, you see that you will be obliged to say it so that others will understand you, if you expect to be heard, and get what you want; for when it comes to truly, *truly*, you are *not* Mr. Grey, and Nelly is *not* Mrs. Grey. Now try to see if you can't fix that some way so that it will be all straight as you mean it, and so that mama can know what you mean."

The child thought a moment, and then said: "I can't fix it anyhow. That's the way 'tis, — just Mrs. Grey."

"Well, all right; let it go until you really want something."

It was not long; for the two children were very busy in their play world. Soon Willie came rushing in to his mother, calling, in great eagerness, "Doctor! doctor! you must come quick. Mrs. Grey has broken her arm."

This appeal brought no reply, and he repeated it, pulling at his mother's hand.

"What are you doing, Willie?" she asked, at last; "there is no doctor here, and Dr. Smith is always called to the Greys."

"O, I forgot. It is *my little* Mrs. Grey, mama, and you is the doctor. I's playing *truly*. Now do you understand me, mama?"

"Yes, dear, you have done bravely. Now what would you like?"

"You to come, for she's truly hurted. She fell off the top of our house,— I mean she hit her toe and fell down,— the *truly* top is the sky, I guess."

This little story is sufficient, I think, to indicate the beginnings of instruction by which a child may be taught to discriminate between the literal and the symbolic in speech. This is a lesson which cannot be too early taught, especially to a child who has a quick imagination, and is full of "*play*."

THE CHURCH AND ITS SCHOOLS.*

BY PROF. FREDERICK GRIGGS
(Battle Creek College.)

In his story of "The Great Stone Face," Hawthorne has illustrated most beautifully a principle of vast importance. This face was a work of nature carved out of the rocks on a mountainside. To one in the valley below, it seemed possessed of the features of a holy character. All that was noble, gentle, pure, and lovely was combined in this strong, beautiful face. There was a legend among the dwellers in the valley, that at some time a man with a face just like that on the mountainside would come to them. He was to teach them of all that was good, because he would be as noble and beautiful in character as his face portrayed him to be.

In the valley there was a little boy who had a burning desire to see this man and be taught by him. So great was his longing, that he continually looked up from his work in the field, or from the book that he was reading, to the Great Face so full of benevolence and love, to see just how this good man would look that was to come. At four different times in his life did this great hope seem about to be fulfilled, but each time he was disappointed. He grew to be an old man. For many years his words of wisdom and deeds of goodness had helped his neighbors and friends, and they loved him sincerely. At last they discovered that the features of this good man's face had grown to be like those of the Great Stone Face. By constantly looking at this beautiful face on the mountain to see how the teacher of goodness and truth, for whom he waited, would look, his own looks and character became like those which he thus constantly beheld.

This principle — that by beholding we become changed — is more than beautiful; it is strikingly true. And it is one which must be con-

stantly held in mind in the development of the physical, mental, and spiritual powers of the child into a symmetrical and beautiful character. The apostle Paul, in his letter to the Corinthians, witnessed to this when he said: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Man is primarily a spiritual being. He was so created. Because this is so, he should be surrounded only by those influences which tend directly to develop his highest nature; for it is by beholding that he becomes changed. We speak of the threefold nature of man, — the physical, mental, and spiritual, — and yet it should not be thought that these elements can be regarded separately. But in educating man, this is precisely what has been done from time immemorial. Education has been supposed to consist of the development and training of the *mind* of man, without sufficient regard for his *body* and *spirit*. The educator has too often viewed the child as a receptive and reproductive being. He was to receive the knowledge which was offered him, and be able to reproduce it whenever necessary. Much of the religious teaching that has been given to the child has been of the same nature; that is, the memorizing of the catechism, or of certain passages of Scripture, without an understanding of the same. But this is not what the child needs. He does not want a religion of form, but one of life, — one which will make him daily more tender of the feelings of brother, sister, and playmate, more energetic in his work, and more fully to enjoy his play.

One of the signs of the times in which we live is that knowledge is to increase. Scientific investigations are revealing to men to-day what the word of God has always clearly shown, and which they have often lost sight of in the past, — that the care of the body is necessary to the maintenance of a clear mind. In consequence, the schools are beginning to make efforts to educate the children concerning the care of their bodily health as a condition for a strong, healthy mind. The food, clothing, and air which the child uses are being regulated according to hygienic principles. His hours of sleeping, eating, playing, and working are being prescribed. The periods of growth and the changes in the development of mind and body are being studied, and efforts are made to have all the child's associations adapted to these natural laws, so that he may have the very best conditions for the development and growth of mind and body. Thousands of earnest and energetic parents and teachers, in this and other countries, are making searching investigations and faithful studies, in a true scientific spirit, along these lines of child study.

We see, then, that two elements of man's nature, the mind and the body, are receiving special attention. But the education of the child is far from complete when mind and body alone are educated. I repeat: man is primarily a spiritual being, — he was so created by God, — and the physical and mental elements of his nature should but subserve this higher one. Thus alone can the purpose of his existence — the living of a life which redounds to the glory of his Creator — be attained. The only way in which the physical and mental powers of man's nature can subserve the spiritual is by a complete union of the three, so that the spiritual element shall predominate, and control the physical and mental, and thus the whole become spiritual.

I use the terms "physical," "mental," and "spiritual" powers as they are commonly used; but from what I have just said, it is clear that I believe that no such division can properly be made when considering the matter of man's education. The instructions which the Lord gave to Israel in the Mosaic law show how fully united he regarded these elements; soul, mind, and body were to be harmoniously educated. What-

ever properly developed the body correspondingly sustained and elevated the soul, and likewise whatever strengthened the mind edified the soul. The One who gave this minute instruction with reference to the care and development of the whole being, inspired Paul to write the injunction: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

To educate the mind and body without the spirit is only to place dangerous weapons in the hands of the one so educated. Back of every action of life lies the motive, or motives, which prompted it, and by which it is to be judged. A trained mind and body, a keen intellect, and a strong will, supported by an abundance of physical energy, and yet lacking the control of a pure, good motive, which must give a nobility to every action, is only the more capable of laying and successfully executing plans which bring misery upon not only those against whom they are directed, but upon the individual himself.

(To be continued.)

CREAMED BEANS.

A DELICIOUS and novel dish may be made of the ordinary small white beans, such as are used for the famous Boston dish. Soak a pint of beans in cold water over night. In the morning put them on the range in enough slightly salted water to cover them, and let them boil steadily until they are broken to pieces and not a whole bean remains. They may simmer all day without injury to them, care being taken to renew the water as fast as it boils away. One hour before the meal for which they are destined, rub the beans through a colander; add to the pulp thus formed a white sauce. This is made by cooking together a tablespoonful of butter and one of flour, pouring a large cup of milk over the beans, and stirring until thick and smooth. Mix the bean pulp thoroughly with this sauce, and last of all add two well-beaten eggs. Beat all hard for a minute, turn into a buttered pudding-dish, sprinkle fine bread-crumbs over the top, and bake in a hot oven until slightly browned. Serve at once. This dish will well repay one for the little time and trouble necessary to prepare it. — *Harper's*.

OVEREATING.

It has been computed by some one fond of mathematical calculations and antithetical conceits, that if the food which is consumed in Great Britain not only in excess of need, but to the actual harm of the eaters, could be saved and sent to India, it would more than supply the wants of the starving thousands and millions in that country.

An English hygienist of repute says that a large proportion of the ills which afflict men past the middle of life are due to errors in diet, chiefly in the direction of excess in quantity. He even goes so far as to make the deliberate assertion that more mischief in the shape of lessened resisting powers, actual disease, and shortened life comes to the inhabitants of northern Europe from their habits of eating than from their abuse of alcoholic liquors. And what is said of Englishmen applies with equal force to Americans. We not only eat too much and too often, but we eat food that is too nutritious in proportion to its bulk; in other words, we eat altogether too much meat.

Not only are gout and rheumatism favored, or, as some eminent authorities contend, solely caused, by too much meat, but even certain tumors are thought by many to be hastened in their growth by the same means. For the majority of city dwellers, especially brain-workers, three meat meals a day are too many; two are all-sufficient for most people, and many are better off with meat only once in the twenty-four hours. The other meals should be slight, consisting of bread, butter, milk, green vegetables, and fruit. — *Youth's Companion*.

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"Sanctify them through Thy Truth: Thy Word is Truth."

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URIAH SMITH, }
GEO. C. TENNEY, } EDITORS.

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
ALONZO T. JONES, WM. W. PRESCOTT, HENRY P. HOLSER.

WHERE IS THE PROMISE?

THE apostle Peter assures us that in the last days, just before the coming of Christ, the feeling of doubt and skepticism in regard to that event will be so prevalent that men will everywhere, in their active and aggressive incredulity, be heard asking the question, "Where is the promise of his coming?" And he says they will confidently declare that since the fathers fell asleep, or from the most remote generations, all things continue as they were; and consequently all things will continue as they are through an unmeasured future, and no one need trouble himself about the coming of Christ.

A brother sends us an article clipped from the *Dell Rapids (S. Dak.) Times*, which answers well to Peter's prediction. Under the heading of "The Probable and the Improbable," the writer speaks of the past Advent movement as a total failure worked up by persons who had "more credulity than sense," while "ignorance and superstition added their quota of recruits to the religious fad." Of the present, he says:—

The latest, however, is an evangelist of the Advent persuasion, who has ascertained by mathematical calculation that the year 1900 will wind up the affairs of this mundane sphere under the existing program. His method of adjustment is truly deplorable, and if true, the earth will be one universal scene of weeping, wailing, and gnashing of teeth. The wicked are to be totally destroyed, and the righteous are to put on the white robe, and, with a new song in their mouths, be wafted to the regions of everlasting peace. The most intense and horrifying feature of the reverend gentleman's plan is that out of the millions inhabiting the earth, nine tenths will be destroyed. As a matter stated as a fact, only 144,000 are to be saved from the universal destruction that will take place. After witnessing the agony and sufferings of humanity by the consuming fires kindled on this earth by the wrath of God, the 144,000 of the elect are to occupy the earth, now purified, in perfect peace. Of course no remembrance of the agonies of the human race will remain with the redeemed. No thought of the united wail of millions on millions will linger to mar the perfect peace, the ecstatic joy, of the 144,000 who have put on the white robe. No mental picture of clasped hands and quivering lips pleading for mercy will be present as witnesses against the redeemed, who had no tear of sympathy, no word of love, no plea for mercy, for the writhing, frying humanity in that hour of extreme agony. Credulity may accept the deductions of such visionary speculators, ignorance and superstition may drive people to view the coming future with fear; but the careful thinker will readily see the improbability of an immediate settlement of this world's affairs.

We do not know to whom reference is made in this quotation, and have not before heard of any such movement. It is not any Seventh-day Adventist; for they set no time for the coming of the Lord. A fundamental article in their belief is that no prophetic period reaches to the coming of the Lord; and, moreover, that every such period has already expired; hence they have no possible data by which to fix the day and hour of the revelation of the Son of Man. At the same time they believe that they should pay heed to the words of Christ himself, who, speaking of the

signs of his coming, which he had just plainly described, said: "So likewise ye, when ye shall see all these things, *know* that it [margin, "he," Christ] is near, even at the doors." Matt. 24:33.

The writer seems to think the idea of the coming of Christ and the end of the world is speculative and visionary because the scene would be so destructive and terrible. We do not know how much of the Bible he has ever read, or how much of it, if any, he believes. But all who do read it and believe it, know that if it is true, such a day is surely to come, and that its great features are set forth by such fearful expressions as these: "A lake of fire" (Rev. 19:20); "flaming fire" (2 Thess. 1:8); "everlasting destruction from the presence of the Lord" (verse 9); remnant "slain by the sword of him that sat upon the horse" (Rev. 19:21); "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Peter 3:12); "a whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord [because the enemies of the Lord] shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:32, 33); "every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him" (Rev. 1:7); "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (Zeph. 1:15); etc., etc.

The saints do not steel their hearts against the distress and calamity of the wicked; but they have previously done all they can for them, warning them to prepare for the coming day, and are themselves simply caught away from the scenes of destruction, because they have made preparation for this decisive hour. As to the future, the *Times* expresses itself thus:—

Hundreds and thousands, yea, millions, of years will have vanished into the past before the Creator can look down on a perfected earth, a righteous humanity, and a condition fit for the dwelling-place of the spirits of just men made perfect. Until such time there will be no advent of Christ in person.

If the day of the Lord should come upon persons entertaining such views, would it not come on them as a snare? Well, that is just the way the Bible says it *will* come upon the great mass of the world. Luke 21:35. Where he obtains his evidence that millions of years must yet intervene before Christ can come in person, he does not tell us. The only way the Creator can secure a perfected earth to be the fit abode of the redeemed, is to interpose, and violently bring to an end the present blighting and blasting reign of sin and death. It is not predicted of the gospel that it will ever convert the whole world, but it will gather out from all nations a people for his name, who will be saved. Acts 15:14.

The tide of humanity is now engulfed in wretchedness and woe; and if this state of things should continue the millions, or even thousands, of years which our writer predicts, how many hundredfold more of misery and distress in the aggregate would the race be doomed to endure than it would suffer if the Lord should come at once, and end it all? He thinks the end cannot come now, because the brief scene of universal weeping, wailing, and gnashing of teeth would be so deplorable; but will it not be so when the end does come?—Yes, if the Bible is true. And yet he would have the time pro-

longed to millions of years, the tide of human wretchedness and misery rolling on till, in the aggregate, it would surpass a thousandfold all that the present generation would endure if the Lord, by one swift stroke of justice, should interpose, and bring to an end at once the dark dominion of evil. No; nothing is to be gained by delay. "Even so, come, Lord Jesus," and thus fulfil the blessed promise, "Surely I come quickly." U. S.

A THOUSAND YEARS AS ONE DAY.

THE apostle Peter especially desired that we should not be ignorant of the fact that one day is with the Lord as a thousand years, and a thousand years as one day. It was never designed that we should try to twist that statement into a figurative shape so that the phrase "thousand years" is to be taken as meaning one day, and whenever the Lord says "one day," he means a thousand years; for in that case it would be void of meaning.

What, then, is the meaning of this statement? Evidently the meaning is just what the statement makes it. There is nothing covert or obscure about it. The context fully shows this. The subject upon which the apostle was writing here is the coming of the day of the Lord, or the second advent of Christ. He said that in the last days there would come scoffers, who would call in question the reputed evidence of his coming, and proudly ask, Where are the indications that any such event is about to take place? "Why," say they, "it may be a million years. The world is just starting out on its career. We are just entering the great age of progress." And many similar claims will be put forth in reply to those who call attention to the signs of the times. They close their eyes to the fact that the world once came to an end by the judgment of God, and, being overflowed with water, perished. They ignore the plain declarations of the word of God that the same earth is now reserved unto fire. It is not only those who thus scoff at the Scriptures of truth who are affected by their unbelief; there is danger that those who profess to believe it, and to recognize the signs of the times, will also be influenced by the things they hear, and their faith in the integrity of the Bible will be insensibly and yet surely undermined. They have, perhaps, been looking for the coming of the Lord for many years. They fully expected that he would have come and taken them to himself years ago. Year after year of time passes by, and the Lord does not come, but instead, these scoffers come along and fill their ears with doubt and questionings, and they almost begin to weaken in their confidence in the message of Christ's near coming. They begin to lengthen out their plans, and to look farther into the future for earthly prospects,—they say in their hearts (not aloud), My Lord delays his coming.

It is to meet this tendency that the apostle writes the statement referred to at the head of this article. He continues: "The Lord is not slack concerning his promise, as some men count slackness." With men it is thought that the longer the time which elapses before the fulfilment of a promise, the less certainty there is about its being fulfilled. If one promises to do a thing at once, we expect him to go right about it, and there is a reasonable certainty that he will accomplish what he promises. But if a man promises to do a thing twenty years in the future, we discount

his promise according to the uncertainties of human life and circumstances. When a man promises to do a thing a long time in the future, and the time at last comes, but he fails to do the thing he has said he would, we think at once, Well, that is about what I expected. He is slack, he puts the time as far off as he can, in order to get rid of doing the thing he has promised at all. It is thus that we count slackness. But THE LORD IS NOT SO. One day is with him as a thousand years, and a thousand years as one day. It matters not how much time may be embraced in a promise of God; it is just as good until it is fulfilled, as though it were made but a moment ago. The lapse of time does not weaken the promise of God.

Why, then, is this delay? Why does not the Lord Jesus come according to our expectations? The Lord does not say that he will do as we expect him to do, but that he will do as he has promised to do. When our expectations correspond with the word, then the Lord will do as we expect him to do. But we are prone to arrange our expectations according to our impressions. The apostle tells us why the Lord does not come, and has not come years ago. However anxious we may be to have him come for his people, we may well believe that he is infinitely more desirous to see the end of this long course of sin and sorrow. But he is "long-suffering to usward, not willing that any should perish, but that all should come to repentance." The Lord has many dear children yet unsaved. He wants that not one should perish. As long as men will listen to the strivings of the Spirit, there is hope. And as long as the door of hope stands open, God wants the wanderers to come. Soon the Spirit of God will be grieved away. Now the long-suffering of God waits as in the days of Noah. We are to account that the long-suffering of God means the salvation of sinners. And remembering this, it becomes us not to spend our time in wondering why the Lord does not come, or in listening to scoffers, or nourishing doubts and questions; but as time is graciously lengthened, let us learn wisely to improve each day for the salvation of those around us. Do not forget that the years we have waited for the fulfilment of our hopes mean the salvation of many thousands who would otherwise have been lost had Jesus come when we first expected him.

"But," continues the apostle, "the day of the Lord will come as a thief in the night." And the prophet, anticipating this time of waiting, says: "Though it [the vision] tarry, wait for it; because it will surely come, it will not tarry." The apostle Paul, writing on the same theme, says: "For yet a little while, and he that shall come will come, and will not tarry." Jesus, speaking of his second coming and the signs that should precede it, gives the seal to his words by saying: "Heaven and earth shall pass away; but my words shall not pass away."

There is nothing in the situation to cause discouragement, nothing on the Lord's part to cause disappointment. There is no cause for unbelief; no room for doubt; no time for idle complaining. The day of the Lord will surely come. God's word is pledged to that. It draws near. Every token indicates its near approach. The passing of forty or fifty years, or of a thousand years, will not affect the validity of God's promise. Every word he has spoken will be performed, and we shall then see that he has not come one moment too soon, nor delayed his coming one hour too long.

G. C. T.

OUR SABBATH-SCHOOL LESSONS.

DURING the last six months of 1897 the Sabbath-school lessons are from the first seven chapters of the book of Acts; and it is highly fitting that the contributions for this time are to be devoted to the countries about the Mediterranean Sea, the fields where the scenes recorded in the Acts were enacted. From a historical standpoint, this is the most interesting part of the world; and it is no less interesting to the student of God's word. It was on this territory that the scenes of the Bible were enacted. It was here that the prophets lived, and penned the inspired words; it was here that the Saviour lived, taught, and suffered; it was from this field that the gospel went forth in power to all the world under the preaching of the apostles; and finally, it is here that the last great struggle of the enemy will be consummated on the plains of Armageddon; and it is at this place that the Saviour will begin the work of final restoration.

The message which went forth from this land to the heathen round about, and continued to go forth, conquering and to conquer, has now reached the utmost bounds of earth; and now the closing message, which is sounding in nearly all parts of the world, must also reach these nations among whom it was first preached. The sound of the mighty rushing wind heard at Pentecost, reverberating through the ages and echoing in all the world, will at last be increased in power in the outpouring of the Spirit in the latter rain; and shall its sound not be heard in the fields where it was first manifested?

It is but fitting that the nations which, in their vigor, have received the gospel message for this time, should return it to the old, enfeebled nations where it was first preached. In the early days of Christianity, the saints at Jerusalem sacrificed their all, in order that the gospel might be preached to the heathen; and afterward, when they themselves were in want, the Christians who had received the gospel by their sacrifice made up, in turn, a collection to help the poor saints at Jerusalem (Rom. 15: 25, 27), and the apostle Paul went to Jerusalem to administer their liberalities. Then it was Asia Minor, Macedonia, and Achaia that were specially benefited by the sacrifices of the first Christians at Jerusalem; and they, in turn, were most liberal in sending gifts to Jerusalem.

At the present time all these countries are alike poor in this world's goods, and still poorer in the possession of the gospel truth for this time, while we have been favored in many ways.

The majority of the people now acquainted with present truth are in the most favored lands of earth; they enjoy the most gospel light; have the best advantages for gaining an education, and the best opportunity for gaining this world's goods. With all these combined advantages, do we not owe much to these nations which enjoy so few of these special privileges?

In the countries about the Mediterranean the governments are imperfect and badly administered; the opportunities for gaining an education are very meager; and the means of gaining this world's goods with which to spread the gospel are very limited when compared with the Western nations of Europe and America. But it is the Lord's commission that the message which he has entrusted to us shall be preached to every nation of earth, and all these nations about the Mediterranean are included in the commission.

It is not necessary to argue that it is the duty

of those who have the truth for this time to carry it to those who have it not. God has not only given us a knowledge of the message, but he has also placed in our hands the means with which to spread it. It now remains to be seen how faithfully we shall administer the Lord's goods. Satan is constantly inventing temptations to induce us to misapply the entrusted goods; some are so far led astray that they will strain every nerve to obtain some instrument of pleasure which absorbs both means and time, so that nothing is left for the cause of God. Many a bicycle, for instance, is a standing illustration of this fact. But we are not ignorant of the devices of the enemy. Where we have not seen clearly in the past, the Lord has, through the Testimonies, spoken very plainly. The fact of our stewardship and responsibility for every entrusted talent has been often repeated with increasing emphasis. Now is the time to gather up the crumbs. The Sabbath-school donations offer an excellent opportunity for doing this; and when we consider the field to which these gifts are devoted, should not our interest in this direction, and in consequence, our fidelity to the Lord, be increased?

H. P. H.

A HUMAN SABBATH.

A LATE issue of a Western paper discusses at considerable length a bicycle parade which occurred on a Sunday in Chicago. Two sentences demand attention: "God ordained his day for the double purpose of worship and rest. Mere human authority cannot preserve either the holy day or the rest day."

It is true that God ordained this day, but who will dare assert that he so ordained the first of the week, commonly called Sunday? The act of God in resting on, blessing, and sanctifying, appertains to another day than the first, even to the seventh day. None who professed to serve God thought of observing another day as the Sabbath until the apostasy had so permeated the Christian church that pagan ideas were blended with the Christian religion. Then Sunday, the day of Baal and of Apollo, gradually came to take the place of the Sabbath instituted by God, and its strength was derived from human laws when the apostate church had the power to dictate what the laws of states should be.

But during those early ages when the church was fastening the observance of Sunday more and more upon all the people, no one pretended that there was any scripture for its support. Neither popes nor the emperors who did their bidding, established Sunday on the ground that the fourth commandment of the decalogue enforced it. The observance of Sunday, like that of Good Friday and Lent, was but an ordinance of the church.

And now to those who acknowledge that Sunday, as a holy day, cannot be preserved by "mere human authority," we would like to say, This being true, how can it be preserved at all? This question discloses the innate weakness of the Sunday cause, which no amount of State laws or human efforts can strengthen. Sunday will forever lack the most essential thing which it needs to give it a Sabbatic character,—the word of God to make it so. As long as human authority cannot take the place of divine authority, so long will Sunday be found lacking in the essential elements necessary to make it the Sabbath. At best Sunday is nothing but a church holiday. In its early history it did not claim to be anything else.

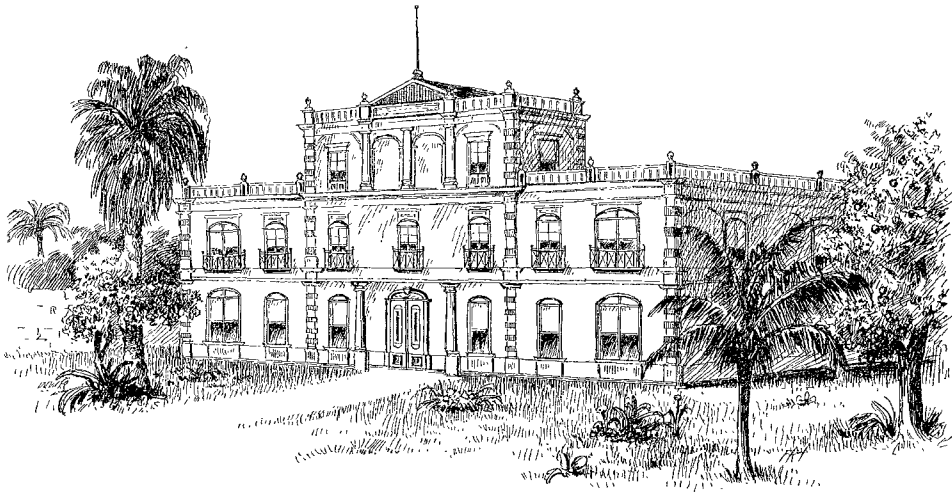
M. M. K.

AN APPEAL FOR MEXICO.

MEXICO is one of the fairest countries which the sun shines upon, but there is perhaps no country in which the people are more deeply sunk in ignorance and superstition, and scarcely a country open to evangelistic effort in which so little has been done for the promulgation of the gospel, as in Mexico. The reason for this is that Catholicism has in Mexico so firm a hold that ordinary methods of evangelization are not efficient. Many lives have been sacrificed; but after forty years of effort, little progress had been made.

THE ESTABLISHMENT OF OUR MEDICAL MISSION
IN MEXICO.

Three years ago marked a new era in gospel work in Mexico. The development of this work, through the wise and persevering efforts of Elder D. T. Jones and his co-laborers, has been an astonishment to other missionaries in the field, and has attracted wide attention from missionary boards of other denominations. It has received the support of the missionaries of all denominations, for the reason given in the remark made by a leading missionary of another denomination, who said to the writer, on the occasion of a visit



THE MEXICO SANITARIUM.

made to Mexico soon after the mission was established: "It opens the way for all of us, breaking down prejudice as nothing else could."

The mission has received special favors from the government, including exemption from certain unfavorable laws respecting medical practise. In a conversation held by the writer with President Diaz at the City of Mexico a few months ago, that sagacious statesman remarked that he admired the wisdom of our medical missionary board in selecting Guadalajara as the site for its work, and that he was greatly interested in the enterprise.

The mission at Guadalajara is not for Mexico alone, but will open the door to fifty million Spanish-speaking people from whom the gospel is now practically excluded. The development of this mission is perhaps the most important and the most promising enterprise of the sort which has been undertaken in modern times. Its success means a glorious victory for Christ and humanity; its failure means the loss of an opportunity such as no denomination has ever had before. Just now we have the chance to do perhaps the grandest work for God and humanity which we as a people have ever undertaken. At the present time the mission is in great need. Indeed, it is the most critical moment in its history. The sanitarium building has been begun, the outside walls have been erected, the roof is nearly completed, and in a

few months, if the necessary funds can be obtained, the building will be fully equipped, furnished, and ready for occupation. So much favor has been shown the work, that there can be no doubt that it will speedily come to enjoy a large patronage as soon as it is thoroughly equipped for work.

The sum of five thousand dollars is needed immediately for the purchase of necessary material and the payment of laborers. Elder Jones and his co-workers are laboring most heroically, under the greatest disadvantages, to carry forward the work. They have gone forward in the medical missionary work, often at the risk of their lives, until public sentiment has turned in their favor. The priests who predicted that the building would never be erected see themselves about to be left in defeat, if the work can be completed; but if it is allowed to stop just now, for want of financial support, great will be the chagrin and the discomfiture of the faithful laborers who have stood so nobly by this pioneer enterprise.

As before stated, the sum of five thousand dollars must be furnished for this enterprise at once. When it is once established, however, it will not be a continual drain upon our resources, but will become self-supporting, and will not only support itself, but will doubtless support the gospel work connected with it; so the money put into this enterprise may be regarded as an investment rather than as an expenditure.

Remembering that Mexico will receive but one third of the money which shall be donated during the self-denial week, it is evident that the sum of fifteen thousand dollars ought to be raised for the three enterprises which have been presented, all of which are most worthy and needy. At least five thousand dollars each is needed for Australia and for the work in the South. Let us put our hands deep into our pockets, and give these grand enterprises a good lift, and see what blessings we shall receive in return. Let us not be satisfied with a donation which costs us nothing, but let us make the donation large enough so that we shall actually feel that we miss something; then we can hope that God will give us something in place of that which we have given to him. We cannot expect a blessing unless we make room for it. The world-wide extension of our work involves the outlay of large sums of money. Our gifts must be continually coming, and ever increasing, until the work is done. Are we willing to sell all we have to buy the field? Are we ready to embrace the cross, and give all for the Master, who has given all for us? Those who are ready to enter into his labor now will enter into his joy very soon.

This is an important crisis, and three important and needy causes are at stake. May the Lord stir our hearts and open our pocketbooks until the empty treasury shall be filled.

J. H. KELLOGG.

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.

O HASTE THEE!

BY MRS. S. L. STOUT.
(Mackinaw, Ill.)

O HASTE thee! far spent is the night;
The day of deliverance at hand;
The morning so bright, with its radiant light,
Is breaking o'er sea and o'er land.

The long night of sorrow's most gone,—
The long night of sin and of pain,—
That night which has bound untold millions so long,
And has swept over earth's vast domain.

But the "Tower of the flock" has arisen;
The "Desire of all nations" proclaims
A message which frees from their desolate prison
All bound with sin's fetters and chains.

O haste thee to sound forth the call!
The "Light of the world," in his power,
Is spreading his hand to remove sin's dark pall,
And give us the Pentecost shower.

CAPE COAST, WEST AFRICA.

SINCE my last report many important changes have been made in the work here. Whether these will prove to be for the better or for the worse, the Lord knows; for he sees not as man sees. We might judge them for the worse, and yet the Lord know that they were for the best. At my last writing, Brother Kerr had been sick with the black-water fever. His recovery seemed very slow, and he kept having spells with his stomach until the last of March, when he had another light attack of the fever. It became very evident that he must either leave here or lose his life. Sister Kerr's health was also poor. With this came word from the Medical Missionary Board for him to move to South Africa. This message was certainly from the Lord, that his servants might not perish here. Accordingly, on the 16th of April, they sailed for Liverpool, as there is no connection between this place and the Cape except by way of England, and I am left alone with the work here. No; not alone, for God is with me, according to his promise: "Lo, I am with you alway, even unto the end of the world."

Brethren Dolphin and Grant are at the mission, looking after things there. When I was there the last time, I placed Brother Grant at a village to start a school where we had promised the people one some time ago. I have not been able either to return there or to hear from there since. The people are very anxious that we provide schools, but I fear that their interest to support them by sending their children is small. However, I shall know more about that soon.

The interest keeps up to some extent. Not long ago a man who is a native of Sierra Leone came into my room, and stated that he could not believe that Saturday was the Sabbath. He had a long argument against it, as he had come prepared. I listened patiently until he had finished, and then asked him if he believed the Bible as it read. He said, "Yes," and I read him a few plain scriptures, and asked him if he believed them. He said nothing, but went home. The next day he came back, and said that he would have to give it up about the Sabbath; for he could not see but Saturday was the right day to keep. He stated that fifteen years ago he had found in his mother's window at Sierra Leone the tract, "Which Day Do You Keep? and Why?" and that he wondered then why people who believed the Bible kept Sunday. But there was another of our views which he did not believe, and that was our position on the state of the dead. He had a long argument prepared, as before. I said nothing, but listened patiently

and attentively until he had finished; then I read a few plain passages of scripture, and gave him a few questions. Well, he went home again.

The next day he was back again, and admitted that we were right on that question, but he wanted to know about infant baptism. We began on this, but he soon turned it upon immersion. He did not seem so enthusiastic as before. I read what is said of the "burial" and "planting" in Romans 6, the example of Christ's baptism in the Jordan, and about Philip and the eunuch. He left me this time with a more inquiring spirit. I saw nothing of him for more than a week. When he came in, he seemed in much trouble; and sure enough he was, for the Spirit of God had been with him, and he was troubled to know how he might keep the Sabbath of the Lord. He has not fully decided yet, but I am praying for him. He is quite a business fellow, big-hearted and industrious. Somebody sowed the seed fifteen years ago, and it is about to take root. Such instances as this give me much courage; for they remind me that though I may sow and see no fruit, the harvest is coming and is sure. Brethren, pray for this work, that laborers may be raised up here to carry the message to this people.

Another war is brewing, the second since I have been on the West Coast, and they are landing troops here; but the war is far in the interior, and will not affect this part of the country, except financially. Word came last week that two white officers had been killed, probably by some wild Mohammedans on the borders of the Ashanti country. We need your prayers to sustain us here constantly.

D. U. HALE

May 12.

TRINIDAD, W. I.

SABBATH and Sunday, June 5, 6, were blessed days for the Sabbath-keepers of Port of Spain. Baptism and the organization of the church, so long anticipated, were accomplished at this time. Careful instructions, extending over a considerable time, and covering all points of truth, have been given, and if heeded by all, will make this church a power in the hands of God. The Spirit of God has led in a remarkable way, and the manner of the manifestation of its power will fill all the believers with a fear to walk in sin lest it be brought to light, and themselves be put to open shame. Once before we tried to organize, but were kept from it. Now we see why; for, as we neared the time set to try it again, God revealed iniquity among us, and one who had been looked up to as a leader and public worker, acknowledged a life of secret sin. This came to light in such a way as to enable all to see that God is liable at any time to reveal any such sins in them, if they have any, however much they may try to hide them. While all were filled with sorrow and fear, a spirit of self-examination came in, and the Spirit of God rested upon us freely as the solemn, searching work of examination and organization was carried on.

Seventeen were baptized in a beautiful mountain stream near the city, and all nature combined with the influence of the Holy Spirit to cause all to feel that they had risen with Christ to walk in newness of life. A large audience witnessed the solemn scene, and listened to a short discourse which left a good impression upon them. We returned to the hall, and celebrated the ordinances amid showers of blessings and expressions of joy and gladness. It was a day long to be remembered by all who were present. The presence of God's Spirit and blessing was largely due to the fact that for several weeks an hour at noon each day had been spent in earnest, united prayer and reading of the Testimonies. Altogether, it was one of the most marked incidents of God's direct leadings that I ever witnessed. To him be all the praise.

Eighteen united with the church, one of them

being a leading worker of a band of missionaries in the city. One of the leaders of this mission kept the Sabbath privately for a while, but would not preach it; and as this young man stepped out to obey it, the other turned from it and has since manifested a very bitter spirit. What a change takes place when a person turns from the light, and refuses to walk in it! Several others are keeping the Sabbath who have not yet united with us, and still others seem about ready to do so. The sealing work is going on in this island, and some will be sealed for the everlasting kingdom. The writer was chosen to act as elder of the church; no deacon has yet been chosen.

The perplexing conditions which existed here led us greatly to desire the presence and counsels of Elder Van Deusen, of Barbadoes, at this important time. He could not be present, and we were led to put all our trust in God for wisdom and counsel, perhaps more than we would if we had had our own way; and we cannot tell how thankful we are for the lessons learned and for the help received. God's leadings were so plain that we could not mistake them. We are very thankful for this, and for the late testimonies and his kind providences, all of which have led us nearer to him, and enabled us to lean wholly upon him when no brethren of long experience were near to advise. We praise him much.

The interest in Belmont still continues to grow, and we have hopes that a good work will yet be done there. Since being left with all the public work resting upon me, I find my hands and time full. I hope the time will soon come when I shall have some one to share it with me. Many times we have experienced the power of God in mind and body in a very remarkable manner; otherwise we would not have been able to do what we have been able to accomplish in this climate, in our ordinary strength. I cannot tell how highly I prize the help of the one who stands by my side ever ready to give encouragement and to share my labors. I am especially thankful to our dear Saviour for his mercies and help. We need your prayers, dear readers; and also devoted brethren to locate here to give a helping hand. Who will come?

E. W. WEBSTER.

THE MARITIME PROVINCES.

THE late annual meeting was the largest meeting ever held by our people in these provinces. It will be long remembered because of the manifestation of the Spirit and power of God. Elder R. A. Underwood, of Ohio, Brother G. W. Morse, of Toronto, and all the preaching brethren of the Maritime Provinces, were present. The business meetings passed off harmoniously. Brother D. G. Scott, of Moncton, N. B., was chosen secretary and treasurer of our mission in the Maritime Provinces. The treasurers of all the churches will hereafter send all the tithes and offerings to him. Miss Allada Edgett, of Hopewell Cape, Albert Co., N. B., was chosen secretary of the Sabbath-school Association for these provinces.

There will be two tents run this season,—one in New Brunswick, and the other in Nova Scotia. The work here is progressing finely. All seem to be of good courage. There was a large increase last year in tithes and offerings over any previous year. Our book sales amounted to \$2398.26. New plans were laid at our annual meeting in relation to the canvassing work. Brother Levi Longard was elected to act as canvassing agent. We hope to see a good work done in this line during the coming year.

June 15.

R. S. WEBBER.

MISSOURI.

AFTER the General Conference, we held a short institute at Kansas City for the benefit of our ministers, Bible workers, and canvassers. The Lord greatly blessed us in that service; all

the laborers who were present felt that they were receiving truths and learning lessons that would be of much profit to them in their future work. Brother Durland's efforts were much appreciated. Brother Sherrig also rendered efficient help in the canvassing work, but was permitted to remain with us only part of the time.

After the Kansas City institute, one was held at Springfield for the canvassers who could not attend at Kansas City. I never attended a meeting of like character where more of the tender influence of the Spirit of God was present. Twenty canvassers, whose hearts were filled with the love of God, and who hence had a longing desire to be a help to perishing humanity, went out from this place to their fields of labor. We hope to have not less than forty-five regular canvassers in the field this summer and the coming fall. Besides these workers we shall have a good many who will work some of the time with the small books and the *Signs of the Times*. This branch of the work is as encouraging as it has been since we have been in the State. Good books will sell when God's devoted children enter his service in that line.

The outlook for the ministerial work is also quite encouraging. Series of meetings are now being held at Poplar Bluff, Stockton, Milan, Blue Springs, Concordia, and near Palmyra. All the ministers seem to be of good courage, and are working with a will, feeling that the Lord will bless the work committed to them.

The Bible work is not so encouraging, from the simple fact that we have not the workers. If all is well, by the blessing of the Lord, we shall have the privilege of seeing several devoted sisters enter that line of work the present month. We had but two workers, and one of them was taken to the Southern field a short time ago; the one who remains has been doing very good service. The paper work is bringing its sure results; encouraging reports are coming in constantly. One man whose health is such that he can work but little, sells one hundred and fifty copies of the *Signs* every week. Hundreds of others could do as well, and if they would engage in this work, they would soon have the privilege of wearing a crown "of many stars."

I visited the company at Joplin, and after holding a few meetings with the people, in company with Brother Terry, organized a church of eighteen members. From there I went to Bethpage, where I had the privilege of organizing a church of twelve members. We feel that the Lord will direct.

W. A. HENNIG.

MINNESOTA.

JUNE 1-7 I was in attendance at the Minneapolis camp-meeting. In the beautiful Merriam Park one hundred and fifty tents were pitched, and in these about eight hundred persons were encamped. These were mostly Americans and Scandinavians. Many of the latter could understand English. I spoke to them twice in their tent, my talk being interpreted by Brother Hoffman. I had the pleasure of speaking in English six times, in the large pavilion, on the work and message of God for these last days. On these occasions the tent was nearly filled with attentive listeners. The Lord came near as we spoke of his power manifest with his people in the great Advent movement.

This was a profitable camp-meeting, many features of instruction being introduced by Brethren Jones, Kauble, and others. In the closing service four brethren were ordained to the work of the gospel ministry. These were Brethren Emmerston, Parker, Sweany, and Behrens. Our people seemed to think this one of the best camp-meetings they had ever attended.

In this camp I met many persons whom I met in Minnesota thirty and thirty-one years ago. Thirty one years ago a few met at Pleasant Grove, Minn. At that meeting the State constitution for States, recommended by the General Confer-

ence, was adopted. Thirty years ago the conference was held at Mantorville. This was in 1867. I have not labored in Minnesota since; and while pleased to meet a number of persons who were at those meetings, I was especially cheered to learn that the handful at that time in Minnesota has grown to a conference of over twenty-four hundred members, and that laborers from this field are in various parts of the world. I am now on the North Dakota camp-ground.

June 12.

J. N. LOUGHBOROUGH.

MICHIGAN.

ANN ARBOR.— We have recently been favored with a visit from Sister S. M. I. Henry. She came to us in the fulness of the blessing of the gospel of peace. After speaking in our own church, she accepted the cordial invitation of the pastor of the Disciple church to occupy his pulpit, Sunday morning, and to "be free to speak on any topic which might suggest itself."

This courtesy met its just reward; for it seemed that every heart was in unison with the Holy Spirit, and the Lord showered blessings upon the congregation through the message which his servant delivered. All, I think, realized as never before that our interests, as pensioners on God's bounty, are common interests; and also that we have a common Saviour, who saves to the uttermost all who come to God by him. The Lord understands the motives which prompt the actions of his creatures, even if we do not; and he is faithful, merciful, and loving.

A. ALLEN JOHN.

June 10.

GILFORD.— A part of April and most of May, when the rain did not hinder, I held meetings in the Van Buren schoolhouse, six miles from Gilford. Many were convinced of the truth of the message, and two had given themselves to the service of the Master when I had to close the meetings, and attend the State meeting, at which I was advised to devote my time to the work in Grand Rapids, for the summer. Returning to Gilford to make the necessary preparations for the change, I held some meetings, and the Lord manifested himself to us in a special manner. The Lord is precious, and greatly to be praised. If this company are faithful, there will be many added to their number to be finally saved in the everlasting kingdom. I obtained six orders for the REVIEW and two for the *Sentinel* at this place.

My address in the future will be 251 N. College Ave., Grand Rapids, Mich.

O. SOULE.

OKLAHOMA.

It has been just nine months since I reported to the REVIEW, but during that time have not been idle. Last September I began a series of meetings near Strand, which resulted in the organization of a church of twelve members, six of whom took hold of the truth as a result of the meetings. Two others accepted the truth who did not go into the organization.

From Strand I went to Clifton to complete an effort begun by Elder Russell, as he was called away. This meeting culminated in the organization of a Sabbath-school of twenty-six members. Brother J. H. Smith, one of our canvassers, had been at work in the neighborhood, and through his efforts three persons of one family had embraced the truth. During my stay there, the rest of the family, seven in all, began the observance of the Sabbath. Three other adults embraced the truth as a result of the meetings. These, with some of our brethren who were living in that vicinity, formed the Sabbath-school. I hope to see a church organized there soon. I next held a series of meetings with the Carney church, and as a result two were added to their numbers. Several others made a start, but I fear they have not remained faithful.

During the latter part of February I assisted Elder Rupert in a series of meetings in Guthrie, which has already been reported by him. From March 11-23 I was with Elder E. S. Russell at Waukomis, while he was engaged in a discussion with Elder Fritch, of the "Crisis" Adventist party. The discussion resulted in greatly strengthening our brethren, and in the addition of four to the truth of God. March 24 I went to Concord, and held a short meeting, taking five new members into the church. On April 20 I began meetings near Ingalls, where, through the blessing of God, ten adults began the observance of the Sabbath. These, with those already there, make quite a strong company. The last Sabbath I was there, there were thirty-nine present at Sabbath-school, nearly all of whom were Sabbath-keepers and their children.

I am now in the midst of a series of meetings near Anvil. Opposition is running pretty high, but the truth is constantly gaining ground. My courage is good, and I am enjoying my work more and more.

R. W. PARMELE.

INDIAN TERRITORY.

I WENT to Elk, May 13, and commenced a series of meetings with the Elk church. As the outside interest seemed to demand some consideration, I labored there about three weeks, speaking about twenty-five times. As a result, with God's blessing, four families commenced to observe the Sabbath, and to walk in the light as far as they had learned it. Two new members were added to the Elk church, and several more promised to unite in the near future. Twenty or more new members were added to the Sabbath-school, and this branch of the cause was much strengthened. New church officers were chosen and ordained, the ordinances of the Lord's house were celebrated, and the brethren were of good courage to press on in the good race.

From here I went to Woodford, to look after a reported interest there; but after holding three meetings, as little interest seemed manifested, I went to a place near Keller, where an interest had been created by our literature, and held a few meetings with much profit. One family decided to "walk in the light." Many others are interested, and this field must be looked after in the near future. Truly the blessing of God has attended my work on this trip in the Chickasaw nation. This field is indeed ripe for the harvest.

J. B. ASHCRAFT.

KENTUCKY.

FRIDAY, May 21, our new forty-foot tent arrived in Louisville from Battle Creek. We took it to the home of one of our brethren for safe-keeping till we could pitch it the following Tuesday. Monday night this brother's house caught fire, and was destroyed, with nearly all his household goods, and my books and book-case; but God gave Brother Wingate's little fourteen-year-old girl, Hattie, strength to pull the tent and its belongings from the fire and smoke. This tent was so heavy that it required the united efforts of Brother Sheafe and myself to put it back in the place from which the child carried it. Not a rope or a pole connected with the tent was even scorched.

We pitched the tent May 25, and worked faithfully night and day till June 1, making seats, etc., and getting the tent ready for meetings. Our meetings began Wednesday evening, June 2, with about one hundred people present, both white and colored. The attendance has steadily increased, and a deep interest is manifested. The Lord gives great freedom to his servants in preaching the word, and as a result, men are coming to us privately, telling us of their load of guilt and sin, and asking us what we can do to help them. We point them to the Lamb of God that taketh away the sin of the world, and strive to make plain the Way, the Truth, and the Life.

So far as our tent-meetings are concerned, the color line has "gone a glimmering," and the best class of people of all colors and shades, with their families, touch elbows on the same seats, and give the most diligent attention to the preaching of the word. All the boys and girls of the neighborhood are our staunch friends, and keep our tent and pulpit well supplied with beautiful flowers. We feel strong and of good courage in the Lord in taking up this line of work among our people.

I. R. BUSTER.

NORTH CAROLINA.

JUNE 1 I left home for a short visit to Dayton, Kelvin Grove, Grissom, and Raleigh. We held five meetings at Dayton and Kelvin Grove, with good attendance and interest. Brother C. W. Devault assisted me in the meetings at this place last year, leaving a little company under the watch-care of Brother W. R. Nichols. Brother Nichols, with his whole heart in the work, was always found at his post of duty till near the first of January, when he met with them for the last time. Although unable to meet the little band on the Sabbath after that, on account of cancer of the stomach, from which he died April 4, he was faithful till the last, telling all who came to see him of the precious truths of the Bible, saying that the grave could not hold him when Jesus comes. His sister, seeing his bright hope, accepted the truth, and by the help of God will hold up the standard with the bereaved wife.

June 9, 10, I visited the friends at Grissom. The brethren here need help, and are anxious that some meetings be held as soon as the busy season is over. May this little company seek the Lord by searching the Scriptures, and pray that he will raise up men to go into the wide harvest-field. The Lord says, "My people are destroyed for lack of knowledge." It is a sad thought that men and women will be lost, when so much light is now shining from the word of God through the channels that he has brought into existence—the REVIEW, the *Signs of the Times*, *Good Health*, the *Home Missionary*, and the *Medical Missionary*. All who would stand through the perils just before us must have light and truth. All these periodicals will visit our homes weekly and monthly for eleven cents a week. Who among us cannot spare fifty cents a month for their presence? Who can afford to do without them?—Not one.

From June 11-14 I met the company at Raleigh. All seem to have the burden of the work. They are faithful in keeping up their Sabbath and missionary meeting every week, and are doing what they can to place the truth in the homes of the people. While here, I visited the soldiers' home, and talked with the old veterans, who seemed to enjoy what they heard. I also visited the State prison, and my heart was touched to hear the earnest prayers and songs of the inmates. The Lord gave me freedom to point them to the Lamb of God. I made this visit by request of Mr. Russell, the brother of the governor, who cordially invited me to come again.

D. T. SHIREMAN.

May 15.

OHIO.

BARNESVILLE.— After attending our State meeting and spending a few days with my children at Battle Creek, I visited Norwalk and Green Springs and the churches in northeastern Ohio in the interest of the Mt. Vernon Academy debt fund. Considering all circumstances, I found our people ready—as they always are—to do all they could. What a glorious truth it is that makes people willing to sacrifice for the cause of God!

In company with Brother M. S. Babcock and his wife, I am now very pleasantly situated with a tent in this little city among the hills of southeastern Ohio. As far as situation is concerned,

Barnesville is like "Rome, which sat upon her seven hills." It is called a rough place, but in our work we "fear no evil," for "the angel of the Lord encampeth round about them that fear him." We have now held four meetings with the adults and four with the children. The attendance has been good, with each succeeding meeting better than the last, and with the best of decorum. With God's goodness and love abounding, we hope to present his truth in a way to please him, and reach the hearts of the people. We love to hear from our brethren through the Progress department of the REVIEW AND HERALD.

C. P. HASKELL.

THE PENNSYLVANIA CAMP-MEETING.

SUNDAY, June 13, closed the most successful camp-meeting in the history of the cause in Pennsylvania. From the first, it was in the hearts of the workers to follow the admonition of the Spirit of God touching camp-meetings as regards location, advertising, nature, number, and length of the services, etc. The meeting was held in Altoona, a city of forty thousand inhabitants. It was announced through the press, and by means of twenty-five hundred *Signs* and three thousand invitation-cards. Sister L. S. Wheeler visited the three newspapers, and arranged with them to furnish reports of the services.

The work of auditing was disposed of before the meeting began. The election of conference officers was quickly and satisfactorily attended to. There was some difference of opinion as to who should act as conference president, but God graciously led the minds of the nominating committee who separately sought wisdom from above, and their unanimous report was cheerfully and thankfully accepted as the mind of God. Thus united, they were prepared to seek God with "one accord" for his presence and power. The great cardinal principles of the message were presented with the freshness and power of the Holy Ghost, which is ever seeking to win the hearts of men and women to Christ.

The business meetings were short, and devoted to principles, not to wearisome details. Plenty of time was given between meetings for rest, meditation, and secret devotion. All lines of work received attention, and the instruction was appreciated. Dr. Paulson and Sister Pruit were blessed of God in presenting the gospel principles of healthful living and laboring for the good of others. An eight-o'clock meeting was held for ministers and other workers, and it was here that the work of refreshing began.

The repeated appeals of the late testimonies to seek God for the baptism of the Holy Spirit led to a most earnest searching of heart and confession of sin, that this, "the richest gift God can bestow," might fill the heart from which self and sin had been emptied. Every heart's pleading was richly rewarded. No one was satisfied to labor longer without the "power from on high." Old sermon notes were thrown away; old, stereotyped ways of presenting the truth were discarded; and all pleaded that God would put his Spirit upon them, that they might bring "freshness and power" into their work.

This was indeed a rising and shining, and it had its effect upon the city. Crowds came to hear. The presence of the Spirit of God led some of those who came, and who knew the Lord, to circulate the report that the Holy Spirit was present in a marked degree. As on the day of Pentecost, this brought the people to the meeting. The afternoon and evening meetings were attended by from five hundred to three thousand people. After the services, the workers were kept busy teaching the people. The spirit of debate was absent. Men and women inquired the way, and asked for prayers for freedom from sin.

Revival services began early in the meeting. On the last Sabbath morning the Lord came still

nearer; and when it was asked whether there were any ministers who wished to come forward and seek God for a baptism of the Holy Spirit, every minister on the ground responded. These were followed by State and local church officers, tract society and Sabbath-school officers, until the camp presented a scene probably not witnessed before since the days of the midnight cry. Selfish motives for labor were confessed and put away, and in their place the Spirit of God was invited, that the worker might honor God alone in his work.

Twenty were baptized. Some of these were persons from the city whom the Lord had reached during the meeting. So great was the interest to hear, that it was decided to hold a tent-meeting following the camp-meeting, and Brethren Russell and Wheeler were chosen to conduct it. A lively interest was taken in the South Lancaster Academy. Over \$800 was raised for the agricultural department. The Conference also voted to pay the wages of one teacher in the school. Following the advice of the Spirit of God, steps were taken to select a business agent for the conference, that the ministers might be left to the "ministry of the word." The selection was left with the Conference Committee.

What the Lord wrought at this meeting clearly indicates that the command of God to his people to-day is, "Go forward." The promise of Abraham, righteousness by faith, has been presented; now the promise of the Spirit is present truth. "Christ hath redeemed us from the curse of the law, being made a curse for us: . . . that the blessings of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:13, 14.

A. F. BALLENGER.

THE MADISON, WIS., CAMP-MEETING.

THE annual conference and camp-meeting for Wisconsin closed June 14. The attendance was not large, but it was two hundred more than last year.

In addition to our own laborers, Elder Kauble was in attendance during the workers' meeting. Elders A. T. Jones, Allen Moon, and A. J. Voth, and Professor Sutherland, the laborers from abroad, were with us during the last week of the gathering. A spirit of courage and love prevailed throughout the camp. Soon after the meeting opened persons began to arrive who desired baptism. It was not in their minds to wait till the end, that many more might be ready for the rite; but they, as in the days of the apostles, were anxious to go forward immediately. The camp was by the lake, and the water was convenient and clear; sometimes only one would request baptism; sometimes there would be two, then three or five; once twelve, and on another occasion there were thirty-one. In this way fifty-nine were baptized. On nine occasions during the meeting was baptism administered. Usually but a small company of interested ones would go to the waters' edge to assist in these services, while the other meetings went on undisturbed. Only once did the whole camp appoint to attend the baptism.

But little effort was made to raise money for our home work, and for this reason only about \$130 was given on the tent and camp-meeting fund. At the workers' meeting about \$50 on First-day offerings was handed in for the General Conference. The Sabbath-school offering for Japan was \$54, and the First-day offering for foreign missions was nearly \$900. Pledges and cash for the educational work amounted to \$1054. On the last Sunday of the meeting, Elder Sherrin, a Methodist minister from Chicago, by appointment from Dr. Kellogg, spoke in behalf of the Workingmen's Home in Chicago, and following his talk a little more than \$200 was given to that department of the work. Altogether, more than twenty-two hundred dollars

was donated to the cause to be used outside of our State.

The people were constantly made to rejoice in the thought that the Lord had visited his people to strengthen and encourage them for the final conflict. They returned to their homes glad in the victory which faith gives.

WM. COVERT.

IOWA CONFERENCE PROCEEDINGS.

THE Iowa Conference held its thirty-fourth annual session in connection with the camp-meeting at Nevada, May 25-31, 1897, Elder Clarence Santee presiding. One hundred delegates were present, representing sixty-three churches. Three new churches were admitted into the conference,—Hawkeye, Bladensburg, and Belmond. The latter is a German church. The membership of the conference as reported is 3291, showing an increase of 116 members during the year. Two church buildings have been dedicated, and there are six others awaiting dedication, four of which have been built the last year. A number of new companies have been brought out, and the blessing of God has attended the preaching of the message in new fields. The amount of tithe received during the year was \$18,408.78. This is an increase of \$747.93 over the amount received the preceding year.

A number of resolutions were presented, and quite thoroughly discussed. Among these were the following on church work:—

1. That church elders call a meeting of the officers of the church at least once a quarter, to examine into the condition of the membership, and plan for future labor.
2. That all backslidden members be labored with, and restored if possible.
3. That correspondence be opened with the absent members, and they be urged to report.
4. That this work having been faithfully performed, we urge that when visited by an ordained minister, all names of those who have apostatized, or have not reported for a long period of time, be dropped from the list, thus enabling the church clerks to give a correct report of the membership of our churches.
5. That we advise the unordained leaders not to receive or dismiss members, except such as unite by letter, or those who may desire letters to unite with other churches.

The importance of these recommendations was emphasized by Elder W. S. Hyatt, of Kansas, whose help in this line was greatly appreciated. Elder A. T. Jones spoke at some length upon the following resolution concerning Union College:—

Whereas, Union College has been, in the providence of the Lord, established in our midst; and,—

Whereas, An earnest effort is being made by both the college board and the faculty to place this school upon the proper basis; therefore,—

Resolved, That as a conference, we will do what we can to encourage our young people to attend it, and thus prepare themselves for the work of the Lord.

Considerable time during the meeting was given to the subject of education, and we believe the result will be seen in the increase of the number of Iowa students at Union College.

Other resolutions were presented, urging the different lines of missionary and Christian Help work, favoring the holding of another canvassers' school, and continuing the Iowa endowed bed at the College View Sanitarium. It was also voted to return to our former plan of holding a State camp-meeting in connection with the conference.

The following officers were elected for the ensuing year: President, Clarence Santee; Secretary, Mrs. L. Flora Plummer; Treasurer, C. F. Stevens. Conference Committee: Clarence Santee, John Hoffman, C. F. Stevens, J. W. Dorcas, S. A. Hill. The persons nominated were elected.

Brethren E. E. Gardner, H. M. J. Richards, D. P. Gaede, and Martin Stuckrath were ordained to the work of the ministry, Elder A. T. Jones offering the prayer and delivering the charge. Brother Stuckrath is expected to labor in Germany. Our force of conference workers now consists of fifteen ordained ministers, nine-

teen licentiates, and twenty-seven workers who received missionary credentials.

The laborers from abroad were Elders J. N. Loughborough, A. T. Jones, N. W. Kauble, and W. S. Hyatt. Dr. A. N. Loper was present one day. The meeting was a spiritual feast to all present, and our workers go to their respective fields of labor with renewed courage.

MRS. L. FLORA PLUMMER, *Sec.*

ANNUAL MEETING OF THE IOWA TRACT SOCIETY.

THE Iowa Tract Society convened in its twenty-fifth annual session in connection with the camp-meeting at Nevada, May 26-31, Elder Clarence Santee presiding. Three meetings were held. The report of the corresponding secretary showed that we have one hundred and two local societies, nine of which have been organized during the past year. This report and the financial report indicate that the blessing of God has attended the work. During the past year the cash receipts were \$26,243.36, or \$4136 43 more than for the preceding year. Of this amount, \$3902 85 was for foreign missions, which is \$678 64 more than was received for this purpose the year before. The value of books sold by canvassers was \$9161.95, a gain of \$2911.95.

In all the plans for future labor, the importance of individual missionary work was considered. The resolutions presented embraced the *Signs* and *Sentinel* work on the personal delivery system, Christian Help work, the placing of our literature in our State and county institutions, etc. The missionary directors were recommended, in their work among the churches, to hold only such meetings as will be to the interests of missionary work; and, as far as possible, to go out with the members, giving them practical instruction. The following officers were elected for the ensuing year: President, Clarence Santee; Vice-President, John Hoffman; Secretary and Treasurer, Jessie V. Bosworth; Assistant Secretary, Carl W. Larson; Corresponding Secretary, Mrs. L. Flora Plummer; State Agent, S. A. Hill. It was recommended that the missionary directors be appointed by the Conference Committee.

JESSIE V. BOSWORTH, *Sec.*

MINNESOTA TRACT SOCIETY PROCEEDINGS.

THE twenty-fourth annual meeting of the Minnesota Tract and Missionary Society was held June 3, 4, 1897, at Merriam Park, St. Paul, Minn. The treasurer's annual report showed total cash receipts for the year to be \$20,087.72, and expenditures, \$18,693 60. The corresponding secretary's report was full of interest and encouragement to those who had scattered the printed page. A number of precious souls had found the way of life and salvation from reading these silent messengers of truth, which were sent out with earnest prayers that the seed would fall on good ground and be fruitful. Letters written, 7500; letters received, 1641; Bible readings held, 1383; periodicals distributed, 67,308, also 425,351 pages of books and tracts; missionary visits made, 9441.

Resolutions presenting the following sentiments were adopted: That a spirit of personal consecration to the missionary work be cultivated, and that all church-members be encouraged to become active members of the missionary society. That the Christian Help work should receive a larger share of attention in the home missionary effort. That, as the plan adopted and carried out during the past year, of devoting the second Sabbath in each month to the consideration of the foreign missionary work and the collection of offerings for the same, has been fruitful in good results, there being over \$1100 more contributed to this fund during the past year than during the previous one, it be continued during the present year. That a strong effort be made, under the supervision of the State agent, to increase the circulation of the *Signs of the Times*. Also, as such

instruction as our people need at this time is found in our church papers in English and foreign tongues, it was recommended that ministers, church elders, and librarians make a special effort the coming year to place the REVIEW, *American Sentinel*, and *Home Missionary* in every English-speaking family of Seventh-day Adventists in our conference; and that churches and isolated Sabbath-keepers speaking other languages be urged to supply themselves with papers in their respective tongues.

The constitution of the tract society was revised, in order to remedy defects, and meet the demands of the growing cause. The following officers were elected for the ensuing year: President, C. W. Flaiz; Vice-President, C. M. Everett; Secretary and Treasurer, L. B. Losey; Corresponding Secretary, Mrs. A. E. Ellis; State Agent, J. F. Pague; Assistant Secretary, William Asp. L. B. LOSEY, *Sec.*

WALLA WALLA COLLEGE.

THE closing exercises of the Walla Walla College were held on the evening of May 24, beginning at six o'clock. The program was simple yet impressive, and was considered in good taste for a Christian school, by those who were present from abroad. Elder G. A. Irwin, president of the General Conference, was present and delivered the address, which was replete with heaven-sent matter, calculated to direct the mind from the world to God, and from worldly wisdom to that which cometh from above. This closed the fifth school year of Walla Walla College, and was the second annual commencement. Last year there were three graduates,—all gentlemen,—while this year the five graduates were ladies.

In common with some others, this school has been called to pass through severe trials during the past year, but these only developed the real worth of its students and patrons, and showed that principle was stronger than personal preference in all their minds and hearts. The entire enrolment of students for the year was 234, of whom, for months at a time, 204 were in actual attendance. The average attendance for the whole year would be, I judge, about 200. Not even the warm days of spring were sufficient to thin our ranks to any perceptible degree. But what is still more gratifying, and bespeaks success for both students and school for the future, is the fact that nearly all who were in attendance last year expect to return next September. My visit to the North Pacific camp-meeting, together with the numerous letters of inquiry from other sources which I am receiving thus early, reveals the fact that the "reserves" are by no means exhausted. I might take occasion to say right here that I shall visit, if the Lord wills, all the camp meetings and other general meetings to be held in the territory naturally belonging to Walla Walla College, to be held during the present summer, and shall be glad to meet all who expect to attend school the coming year, and render any assistance possible in each case.

Owing to the fact that one of the members of the faculty was necessarily removed to Battle Creek, on the removal of our president to that place, and that the General Conference drain upon the faculty at Healdsburg called for us to "divide," by allowing three more members to unite with the faculty there, some new talent had to be called to this place; but great pains has been taken to select only such teachers to fill vacancies as have been fully proved, and who give every evidence of being qualified, mentally, morally, and, yes, physically, for the work. Therefore we expect that no backward steps will be taken in the steady progress which the institution has made from the beginning.

This school, we believe, has the credit and honor of being among the first of our institutions to make a beginning on the plan of instruction which the Lord has been urging since the first

school was established among us. Although only a beginning has been made, and we are feeling our way very carefully, we can report entire satisfaction with the attempt thus far, on the part of both teachers and students.

An institute will be called before the beginning of the term next fall, for the purpose of still further developing plans for carrying on the work as the Lord has indicated. Even the world is coming to see that the practical in education is better than the artificial. This is well attested in the able treatise upon the subject of "Modern College Education," by the editor of the *Cosmopolitan* in his issue for April. In seeking to comprehend the whole field in a nutshell, he says: "How to live—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem, which comprehends every special problem, is the right ruling of conduct in all directions, under all circumstances." The world sees what ought to be done, but is powerless to do it correctly. God tells what ought to be done, and gives the power to do it. Therefore, in the race for the "practical," God's schools will win; and when we follow him fully, as did Caleb of old, we shall be the "head and not the tail" in the matter of education.

Walla Walla College is giving special attention to the matter of manual training. It already has a hundred and thirty acres of land, within a reasonable distance of the school buildings, which serves the double purpose of supplying work for worthy students, and at the same time provides a comfortable revenue for the college. A sufficient number of cows are kept to supply the school with milk and cream, and horses enough to work the farm. The land supplies all these with hay and grain, and also provides most of the grains, vegetables, and fruits used upon our tables. A commodious building has recently been erected, wherein will be started several lines of light manufacturing, such as broom-making, carpet- and rug-weaving, etc., etc. During the present summer a bakery will be erected at a cost of about \$2000, where a full line of health foods will be manufactured. With the exception of an experienced baker as foreman, all the work of this institution will be given to students. Thus we hope, by easy stages, to reach a growth in these lines which will provide all worthy students in this part of the field with a means of paying part of their expenses while attending school; and besides this, furnish a means of teaching all students some useful trade or trades.

A commercial department will be added next fall, and will be under the immediate supervision of a competent, practical business man. In this department will be taught correct principles governing all lines of legitimate business, together with the actual transaction of business. Printing, stenography, penmanship, and bookkeeping will be taught in this department.

Special attention is given to sacred music, both vocal and instrumental. In short, no pains will be spared to make the institution one which will please God, and meet every reasonable want of the people.

E. J. HIBBARD.

GRAYSVILLE ACADEMY.

A PLEASANT and very profitable year of this school closed June 1. While the attendance was not so great as in some of our older and larger schools, yet during the entire year the homes have been well filled, and before another year opens, more room will have to be provided. Students were in attendance from ten different States, and with few exceptions, all made commendable progress. There was a steady spiritual growth in the school from the first. The Bible was made the prominent study, and the basis of the school work in general. The students themselves seemed anxious that they might be prepared

as soon as possible for some line of useful work. At the close of the school quite a number entered the canvassing field, and already most encouraging reports are coming in. During the last month of the school Brother A. F. Harrison organized a large canvassing class, and the instruction given was both practical and interesting. We hope in the future to make much more of this line of work.

The next school year will open October 13, about a month later than heretofore. This will enable the canvassers to close up their work in the fall, and enter at the beginning of the term; it will also afford to the students the pleasantest time of the year for study.

Another item of interest to those planning to attend school next year is that of expenses. Beginning with next term, eighty dollars, if paid in advance, will cover the expenses of board, room rent, and tuition of each student for the entire school year. This brings the school privileges within the reach of many who, in the past, have not been able to enjoy them. This remarkably low rate is made possible chiefly on account of the cheapness of fuel and the mildness of the climate, and also from the fact that the school is conducted on the industrial plan. There is connected with the school about fifty acres of land, from which the tables will be supplied with abundance of wholesome food.

In the past a number of students have come here from the Northern States on account of the mild winters, and that they might at the same time become acquainted with this part of the country. Our especially low rate will permit many more in the future to enjoy these privileges. Cheap rates are made on roads running into the South during the fall and winter months, and by taking advantage of these, the expenses may be still further reduced.

The outlook for next year is already very encouraging. We expect the school to grow from year to year, and that many trained laborers will go out from here into all parts of this Southern country. Our new annual announcement will be out in a few days, and will be gladly sent to all who are interested in this school, or who are planning to attend school somewhere in the near future. Questions concerning the academy, church privileges, climate, etc., will be given prompt attention. Kindly enclose stamp for reply.

W. T. BLAND.

Graysville, Tenn.

MEETINGS AT WILLARD HALL.

At the corner of Monroe and La Salle streets in the city of Chicago is situated the great building known as "The Temple." This building was erected by the Woman's Christian Temperance Union, and is their national headquarters. The entrance on Monroe street leads into Willard Hall,—a beautiful and appropriate place for the work which is done there. Every day at twelve o'clock may be seen people of all classes of society leaving the rush and whirl of the busy world, and gathering in this quiet spot. The business man, seeking relief from the perplexing problems of life; the unemployed man, weary with his efforts in seeking for work; the stranger who may happen to step in as he passes by; sorrowing mothers and friends with burdened hearts for loved ones going the downward way; slaves to drink; and, in fact, "A great multitude of impotent folk, of blind, halt, withered," may be found here each noontide hour, "waiting for the moving of the water," when each may step in and find courage, comfort, and forgiveness of sins.

Ministers of all denominations join in giving from this platform the story of the everlasting gospel. During the month of June Mrs. S. M. I. Henry has had charge of the noon meetings; and as she has stood before the audiences, a living monument of the healing and saving power of God, it has seemed to make heavenly things more

real, and the spirit of the meetings has been indeed refreshing.

Elder A. W. Bartlett gave a very stirring talk on "Knowing Christ and Him Crucified," one day during the month, and Dr. J. H. Kellogg gave a talk on the "Gospel of Health," which was very much appreciated, as was manifested by a unanimous rising vote of thanks, and an earnest request that the doctor give a talk along this line once each month in that place, which he kindly consented to do.

Requests for prayer have been received by mail from those in different parts of the United States who believe that the fervent prayer of the righteous availeth much. These are presented each day as they come in, and most earnest petitions have been offered for them. The after-meeting, from one to half-past, is spent in testimony and prayer; and it would do the heart of any Christian good to hear the testimonies of those who have been redeemed from sin and degradation, or to join in praying for those who have not yet found peace and pardon, but who desire it. We would advise any one who can, while passing through Chicago, to attend the noon meeting at Willard Hall.

GRACE DURLAND.

News of the Week.

FOR WEEK ENDING JUNE 26, 1897.

NEWS NOTES.

The following news and comments we clip from a recent Catholic paper; and we are constrained to add, Sure enough; why don't they? "Aping of Catholic ceremonies still continues apace in the Episcopal Church. It is said that the bishop of London recently wore a miter, which is the first one seen in old St. Paul's church since the Reformation. The annual report of the high-church union shows that the 'daily eucharist' is celebrated in 500 churches, that incense is used in 337, and that ritualistic vestments are worn in 1032. A large advance in the use of the confessional is reported, and regret is expressed that prayers for the dead and extreme unction are not becoming more common. Why do these poor, deluded souls pause at the threshold? Why not enter in, and possess the fulness of the treasury of the church?"

The Universal Postal Congress closed its labors, June 15, in the city of Washington, after a session lasting from May 5. The principal conclusions reached were the admission into the Postal Union of Corea, Orange Free State, and of China as soon as the reorganization of its postal system will permit. A uniform color for stamps has been decided upon. Unpaid postal-cards will be forwarded and taxed four cents instead of ten, as formerly. Typewritten circulars in quantities of twenty or more may be admitted as printed circulars. Other points of minor detail were settled. The next congress is appointed to meet in Rome in 1902. Excursions were made to Mt. Vernon, Old Point Comfort, and a nine days' tour to Pittsburg, Indianapolis, St. Louis, Chicago, Buffalo, Niagara, Albany, Boston, New York, Philadelphia, and intervening places of interest.

It is encouraging and gratifying to hear such words as were spoken by Judge J. H. Reagan, of Texas, at the Nashville Exposition last week on "Confederate day." Speaking of slavery, the judge said: "Whatever may have been said in the past in the defense of the institution of slavery, and whatever may now be thought of the means by which it was abolished in this country, the spirit of the present age is against it, and it has passed away, and I suppose no one wishes its restoration, if that were practicable. Certainly I would not restore it if I had the power. I think it better for the black race that they are free, and I am sure it is better for the white race that there are no slaves. The restoration of peace, good government, and the rule of law and of goodwill between those who were once enemies, is as gratifying to me as it can be to any other citizen."

A touching case is reported from a suburb of New York, where a respected man, who was employed in the city, was elected to a town office, and rather than relinquish his place, left the business of the office to his profligate son, an only child, whom he fondly but not wisely loved. In a short time the father was confronted with a charge of embezzlement of over \$2000. He pleaded guilty to the charge, and was sentenced to prison for three years. It was well understood that the

father was entirely innocent, but he would breathe no word of suspicion of his son, and was sent to prison. A brother finally forced from him the acknowledgment that he knew nothing of the crime until he was charged with it, but that he could not bear to see his son dishonored. This caused him to take all the shame and reproach upon himself, in order that he might shield his guilty boy. This reminds us of the love of our Heavenly Father, though he declares that he will by no means clear the guilty. Unrepented sin will at last rest upon its author.

The Queen's Diamond Jubilee celebration passed off with all the magnificence and pomp that was anticipated. The grand procession is pronounced to have been the most imposing spectacle of modern or any other times. Queen Victoria rode near the head of the procession in a splendid carriage drawn by eight stallions, each led by a running groom. In the carriage were her daughter-in-law, the Princess of Wales, and her daughter, the Princess Christian. It is estimated that fully five million people witnessed the imposing pageant. Buildings and seats along the route commanded fabulous prices for the occasion. Some American money princes, who wished to vie with English nobility, paid from \$5000 to \$10,000 for the use of houses along the way, where they could view the sights and entertain their friends. It is said that W. W. Astor paid at least \$13,000 for a house and for the entertainment of his friends. It was a time when aristocracy of the various kinds vied for the ascendancy, and when, in the strife for personal precedence, many were made to exult, and many more were left to their mortification and grief. "They have their reward."

The orderly conduct of the immense London crowd is commented upon very favorably. There was no panic, no crush, and but few hurt. The police were not armed even with a brutal club. They were kind and polite, and, in turn, everybody was respectful. Troops from all parts of the empire helped to form the great procession. Canadian artillery, Australian cavalry, the Dyaks from Borneo, and soldiers equally black from Jamaica, with Sikhs from India, were mingled with the splendid soldiery from the home station. One portion of the grand empire was not happy. Save for a few troops in the parade, Ireland had no share in the general festivities. In Dublin, at the time of the starting of the procession, the black flag was hoisted over the municipal buildings, and floated for a half-hour, and was then carried in a procession through the city, while the people sang, "God Save Ireland." The crowd tore up and burned all the national flags they could see, and behind a coffin which was labeled "The British Empire," a band played the "Dead March."

One feature of the great Jubilee show was a diamond contest, for such it really was, that took place at Covent Garden theater at the grand opera. Preparation for the reception of royalty was made by cutting a special entrance into the building, and converting eight of the grand boxes into one, forming a rich and elegant apartment. Here princes and princesses assembled in all their regal splendor, the prospective rulers of several nations being there, adorned with crowns and jewels rare. In other boxes were arranged the aspiring followers of the royal train; and it is said that these outshone the royal ladies in the profusion of their gaudy trumpery. Foremost among them all were two American women who sought to make up for their want of honorable titles by an astounding display of diamonds. Mrs. Drexel wore, it is said, an immense diamond tiara, and several ropes of matchless diamonds around her neck, the whitest, most brilliant, in the whole house. Mrs. Bradley Martin was second, with her famous diamond coronet and glorious collar of diamonds and rubies, while on her dress she wore several great white single stone brooches, in barbaric style. A moderate estimate of the price of the gems worn at this time is placed at \$10,000,000. How vain is the honor gained by such wantonness! The distinction which these people seek is altogether unearned; and it is as vain and worthless as are the lives of those who live for the gratification of such frivolous pride.

ITEMS.

— President Mc Kinley may write LL. D. after his name now; for the Western Reserve University has conferred the degree of Doctor of Laws upon him.

— The Russian turret iron-clad "Gangoot," one of the best vessels in the imperial navy, ran upon a reef near Transend, June 25, during a storm, and sank almost instantly. The crew is reported saved.

— It is reported from Brussels that Baron Dhanis, the Belgian leader of the Congo expedition against the Mahdists, and his large forces of men, have been massacred. The baron was on his way to the head waters of the Nile.

— A woman named Christina Mortenson, living near Honey Creek, Iowa, was attacked by a huge eagle while engaged in hoeing in the garden. The bird sank

its talons in her shoulder and tried to lift her up. Mrs. Mortenson made a hard struggle and finally beat the bird off, but not until she was badly wounded about the head. She was found unconscious, and soon died.

— A gambler in Burlington, Iowa, was drowned last Sunday, while returning from a Sunday resort where he had won \$100 in silver. He had the money in his pocket when he fell from a boat, and the weight of the money caused him to sink.

— The Westinghouse Electric Company of Pittsburg, has received an order for fifteen 5000-horse-power generators for the use of the St. Lawrence River Construction Company which will use the power of that river for transmission, after the manner of the Niagara Company. The order amounts to almost a million dollars.

— Eugene V. Debs, for years head of the American Railway Union, and leader of the great railway strike, is now, with a few other socialists, endeavoring to form a co-operative commonwealth colony, which will, in some of the Western States, proceed to open the working men's Utopia. It is said that they require 5000 unmarried men with which to start their scheme, and that the prospect is good for obtaining those and many more. It is also reported that the State of Washington is to be their objective point.

— A despatch from El Dorado, Kan., dated June 21, says that a ball of fire the size of a wash-tub shot through the air from east to west the night before at eleven o'clock. The sky was so brightly lighted that one could read a newspaper in a house. Following the meteor were several smaller lights. From two to four minutes after the light disappeared, there was a heavy explosion which jarred the town, and made the windows rattle. Pieces of the meteor dropped off as it went through the air and fell to the ground. The light was white, and was almost blinding. The phenomenon was seen at towns all around here.

— It having been reported that the city of Tehuantepec had been visited by an earthquake, President Diaz, of Mexico, sent a commission to examine. Those sent found the condition of affairs much worse than they expected. The town of Tehuantepec, containing about 15,000 inhabitants, is completely destroyed, so far as buildings are concerned, not one remaining standing. There were a number of substantial and costly buildings in town. The people are living in tents and the open air on the outskirts of the place. The earthquake shocks continue to be felt at frequent intervals, and the people are terrified. The heavy smoke and other indications of an active volcano to the west of Tehuantepec are no longer visible.

— A recent Chicago daily illustrates its idea of the condition of things in that city under the present municipal rule. The illustration is in the shape of a cartoon showing five stages of a man's life in Chicago. As a boy, he is paying double prices for his school-books on account of a monopoly. As a young man he is being clubbed and sand-bagged, as he tries to deposit his first vote. A little later, when he has acquired some property, he is deprived of his last dollar by the assessor, and left with an empty pocketbook. In his old age he is sand-bagged and robbed by an alderman. And at last, when he is dead, the coroner and chief of police are seen fighting over his dead body, even as they have been doing in a legal way the last week.

— The Illinois Legislature has signalized itself by passing two famous, or infamous, bills, one of which gives the existing street-car railway companies an extended charter of fifty years. During this time they may exact five-cent fares. The other bill prohibits the use of the coloring matter in the manufacture of butterin or oleomargarin. This will kill effectually a large and growing industry. The prejudice in favor of yellow butter makes the use of coloring in butterin a necessity. This measure is in favor of the farmers, for it is thought that it will materially increase the price of butter. It will be equally to the disadvantage of the consumer, among whom the use of this substitute for butter has become very common. The immense establishments devoted to the manufacture of butterin located at Chicago will probably be removed to other States.

Special Notices.

CAMP-MEETINGS FOR 1897.

DISTRICT 1.		
Atlantic, Virginia, Charlottesville,	Aug.	12-22
Vermont,		19-30
Maine,	" 26 to Sept. 6	
New York,	Sept. 2-12	
West Virginia, Clarksburg,	" 9-20	
DISTRICT 2.		
North Carolina, Hildebrand,	July	23-31
Kentucky and Cumberland Mission, Elizabethtown,	Aug.	10-16
Tennessee River Conf., Milan,	"	24-31
Florida, Tampa,	Oct.	1-10

DISTRICT 3.		
Indiana (northeast local), Kendallville,	July 29 to Aug. 8	
" (local), Rushville,	Aug.	5-15
" (general),	" 24 to Sept. 5	
Ohio, Springfield,	"	5-16
*Michigan (general), Owosso,	"	19-29

DISTRICT 5.		
Arkansas (local), Searcy,	July	1-10
Texas " Brenham,	July	14-20
Texas (general), Fort Worth,	July 30 to Aug. 10	
Kansas " Council Grove,	Aug. 25 to Sept. 6	
Colorado " "	Sept.	2-12
Missouri " Clinton,	"	9-20
Arkansas " Ozark,	Sept. 22 to Oct. 4	
Oklahoma " Guthrie,	Oct.	7-17

* Preceded by a workers' meeting.

NEW MEXICO.

DEAR BRETHREN AND SISTERS OF NEW MEXICO: As the Lord has seen fit to send me to this field to labor for the spread of his truth and the upbuilding of his cause, I desire faithfully to do his work, and accomplish what he wishes to have accomplished. In order that this may be done, we must get acquainted with one another, and unitedly work for the salvation of souls. I would therefore earnestly request that the leader of each company, and each isolated member, at once write to me, telling me all about the work in his place, whether there is an interest to hear, and the outlook in general.

Chama, N. M.

G. W. ANGLEBARGER.

ILLINOIS CAMP-MEETING.

It has been decided to hold the annual camp-meeting at Forrest. This town is situated at the junction of the Wabash, and the Toledo, Peoria & Western railroads, thus making it easy of access from all parts of the State. A beautiful grove has been secured near the union depot, having a flowing artesian well of excellent water. This meeting will begin Thursday evening, Aug. 26, continuing until Sunday evening, Sept. 5.

The annual sessions of the Illinois Conference, Illinois Conference Association, and Tract Society will be held during the encampment. The first meeting of the conference will be called on Friday, Aug. 27, at 9 A. M., and the Illinois Conference Association will hold its first meeting Aug. 30, at 9 A. M.

Our churches should elect delegates at the July quarterly meeting. This will be a very important gathering, and every church in the State should be represented by delegates if possible.

S. H. LANE.

OHIO, NOTICE!

THE Ohio Conference will hold its annual camp-meeting at Springfield, Ohio, a city of about 40,000 inhabitants, Aug. 5-16, 1897. We have secured the fair-ground, a beautiful place with plenty of shade, located in the city about one mile from the depots, with street-cars running direct to the ground. We have made application, and expect to obtain rates on railroads, on the certificate plan, as in former years. A supply of tents will be on the ground to rent at as low rates as we can furnish them.

The Ohio Conference will hold its annual session in connection with the camp-meeting, for the election of officers, and the transacting of any other business which may come before the meeting. Our churches should immediately attend to the election of delegates, and make out credentials for them. These credentials, as soon as made out, should be sent to E. A. Merriam, 249 Cedar Ave., Cleveland, Ohio.

OHIO CONFERENCE COMMITTEE.

TEXAS SOUTHERN CAMP-MEETING.

THIS camp-meeting, to be held in Brenham, Washington Co., July 14-21, is the first local camp-meeting ever held in the State. Elder R. M. Kilgore and Prof. C. C. Lewis, Brother J. P. Lorenz, the German minister, A. G. Bodwell, State canvassing agent, and the writer will be present to assist in the meeting. A week will be devoted to a study of the word of God and in drawing near to him. The evening services will be devoted to a presentation of the points of doctrine of the third angel's message, so it will be a good place to bring your neighbors who are interested. This meeting will be a great blessing to all who can come. This is the first camp-meeting in the southern part of the State, and future meetings of this kind in that region will doubtless depend much upon the success of this one.

Brenham is at the junction of the Santa Fé and the H. & T. C. railroads. Tents will be on the ground to rent as low as possible. Everything in our power will be done to make the meeting a success for those who come. Now is your opportunity to assist much in the work of God in southern Texas by attending this meeting. It matters not how poor you are. Come with your hearts inclined to seek God, and with earnest prayers for his blessing; bring Jesus with you, and much good will be done. This meeting will be a success, and others of like character will follow. Plan at once to come. Ask God to open the way. Bring your children and your neighbors.

C. Mc REYNOLDS, Pres.

KEENE ACADEMY.

THE Keene Industrial Academy is now better equipped and prepared to do satisfactory work than ever before. It is also able to offer easier terms to students. The location is healthful, and the climate, during the school months, delightful. The following terms are offered: For the year of 36 weeks, if paid in advance, with two hours' work a day, which is required of all, \$90; if paid half-yearly in advance, \$95; and if paid monthly, \$99, with the privilege of one or two hours' additional work daily at ten cents an hour (for gentlemen). This arrangement will enable energetic young men to get a whole year of schooling, with board, room, washing, and all expenses except books, for four hours' work a day, and from \$52 to \$56 in money. With such terms for such advantages, no young man who desires an education need fail to obtain it.

Those who have younger children to educate, and are able to move to Keene and live during the school year, will find a great advantage in so doing, as it is now so arranged that eight months of the school is free to the first seven grades. This includes the average child to the age of about fourteen or fifteen years. With this arrangement for free schooling for all the children, and the very low rates to those in the higher grades; with a faculty headed by Prof. C. C. Lewis, ably assisted by experienced teachers; with Mr. and Mrs. Dr. A. W. Herr, who have charge of the Keene Sanitarium, as teachers in physiology, sanitary science, and Bible hygiene; and with the numerous other advantages of learning the various arts of farming, fruit culture, gardening, broom-making, etc., we feel free to say that Keene Industrial Academy offers more value to the student for the same outlay of means than can be had at any other institution in the land outside of our denomination.

Write to Prof. C. C. Lewis, Keene, Tex., for calendar and full information.

C. Mc REYNOLDS.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

THE Ohio Tract Society will hold its annual meeting at the time and place of the camp-meeting, Aug. 5-16, 1897, for the election of officers and the transaction of any other business that may come before the meeting. First meeting, Friday, Aug. 6, at 4 P. M.

I. D. VAN HORN, Pres.

QUARTERLY meetings will be held with the churches at Lake View, July 3 and 4; and at Flint, July 10 and 11. Surrounding churches are cordially invited to attend. There will be opportunity for baptism at these meetings. Let all pray that the meetings may be a great blessing to the cause of God in each of these places.

J. L. EDGAR.

Publishers' Department.

HAVE YOU?

HAVE you read the book on Spiritualism published at this Office? Have you done what you could to circulate it? Active agents are needed everywhere to sell it. Is not God moving upon your mind to take it up? There is no work more important. Spiritualism is sweeping everything into its fatal, delusive net. God is calling upon us to circulate the literature that un-masks the delusion. Let us do it.

REVIEW AND HERALD PUB. CO.

PAPAL CLAIMS.

IN "Great Controversy," page 579, it is stated that Rome claims Sunday observance as "the special acknowledgment of her supremacy." We have ever believed that the prophecy discloses this important fact. And yet how many who sincerely believe the Bible are not aware of these great truths of prophecy, nor of the boastful claims of the papacy in regard to the Sunday institution. What are we doing to enlighten the world upon these important points? All can do something in this great work. Each one should be doing what he can.

THE NEW TRACT.

WE trust that by this time all our people have seen the tract just out, entitled, "A Challenge to Protestants." Our ministers and others are ordering them, saying that they find the tract just what they want. Prophecy has foretold that the papacy would think to change the law of God. This tract gives some of the clearest utterances that the Catholic Church has ever made on her claims of changing the Sabbath. If you have not seen the tract yet, order it, and read it, and you will see the need of giving it a wide circulation. Order of your State tract society. Price 25 cents a hundred, post-paid.

REVIEW AND HERALD PUB. CO.

We have received from the publishers, Wild & Hilliard, 67 Kendall St., Battle Creek, Mich., a copy of their new chart illustrating the "Two Ways." The object of the designer is to illustrate the plan of salvation by pleasing and instructive illustrations. In this chart the story of the way of life, and the way that leads to death, are told in figures and pleasing colors that at once attract the eye, and awaken the thought of the beholder. The chart is lithographed in twelve colors, and the picture is 23 by 30 inches, and is accompanied by a key. The price of the chart and key is 75 cents.

SABBATH-SCHOOL LESSON PAMPHLETS.

HAVE you ordered your lesson pamphlets for next quarter? If not, you should do so at once.

TAG-BOARD BINDING AGAIN.

A SHORT time ago we published a notice that we would not have any more "Christ Our Saviours" or "Gospel Primers" in the "tag-board" binding. It seems that our brethren in Canada still desire to handle the "tag-board." Their experience is different from ours, as this style of binding did not meet with general favor in the States. So while our publishing houses in this country will not handle this binding any more, you will see by the notice in last REVIEW that they may still be had at the Canada office.

REVIEW AND HERALD PUB. CO., DEPT. OF CIRCULATION.

THE LEVEL.

"THERE is an evil among some of the poor which will certainly prove their ruin unless they overcome it. They have embraced the truth with their coarse, rough, uncultivated habits; and it takes some time for them to see and realize their coarseness, and that it is not in accordance with the character of Christ. They look upon others who are more orderly and refined as being proud, and you hear them say, 'The truth brings us all down upon a level.' But it is an entire mistake to think that the truth brings the receiver down. It brings him up, refines his taste, sanctifies his judgment, and, if lived out, is continually fitting him for the society of holy angels in the city of God. The truth is designed to bring us all up upon a level."—Mrs. E. G. White.

THE CROWNING DELUSION.

THERE is no Seventh-day Adventist who does not know that Spiritualism is the crowning delusion of the age. "Satan has chosen a most certain, fascinating delusion, one that is calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels assume the form of these loved ones, and relate incidents connected with their lives, and perform acts which their friends performed while living. In this way they deceive, and lead the relatives of the dead to believe that their deceased friends are angels hovering about them, and communicating with them. These they regard with a certain idolatry, and what they may say has greater influence over them than the word of God. These evil angels, who assume to be dead friends, will either utterly reject God's word as idle tales, or, if it suit their purpose best, will select the vital portions which testify of Christ and point out the way to heaven, and change the plain statements of the word of God to suit their own corrupt nature, and ruin souls. With due attention to the word of God, all may be convinced, if they will, of this soul-destroying delusion."—"Testimonies for the Church," Vol. I, page 298.

IN every corner of the earth, Satan is working to darken the minds of individuals, and to bind them in the chains of the bewitching and mystifying delusions of Spiritualism. He presents his deceptions in so many different ways that it is only by the enlightenment of the word of God that we are able to detect and avoid them. With these great delusions all about us, what are we doing to disseminate the light? Satan is very active in his work. Millions of pages bearing the subtle doctrines of Spiritualism are being circulated. There is not a corner of the earth that is not reached by them. We should be much more active in circulating our literature that unmasks this fatal delusion. Our little book on Spiritualism has not been sold nearly as extensively as it should have been. It is present truth for this time. If you have not read it, do so without delay. Above all, do what you can to give it a wide sale among your friends and neighbors. Hundreds of our people should be in the field selling this book. God is no doubt moving upon many minds to take up this important work. Let us not resist his Spirit. Why not write your tract society or our publishing house nearest you about your feelings on this subject? A. O. TAIT.

EXPLANATORY.

FOR the benefit of those desiring to act as agents for the sale of our book on Spiritualism, we would say that the book is published in cloth, illustrated, at 50 cents,

and in paper covers, no illustrations, at 20 cents. The usual discounts and terms to agents are given. Write to your State tract society for terms, outfit, and territory. REVIEW AND HERALD PUB. Co.

Deaths.

CROSS.—At East Richford, Vt., April 16, 1897, Sister M. D. Cross, aged 46 years. H. W. PIERCE.

CASTLE.—At Oasis, Wis., May 21, 1897, of consumption, Sister Nila Castle, aged 22 years. R. EAGER.

HARDESTY.—At Ottawa, Kan., June 10, 1897, Emily Francis Hardesty, aged 43 years, 4 months. E. L. FORTNER.

KELLEY.—At Bridgetown, Barbadoes, W. I., Sister Anna Kelley, March 15, 1897, aged 45 years. E. VAN DEUSEN.

THROOP.—Mrs. ANGELINE THROOP, of Ferris, Mich., died June 6, 1897, in Chicago, Ill., of heart difficulty. L. A. KELLOGG.

ROBB.—At Howard, Kan., Aug. 18, 1896, of stomach trouble, Albert M. Robb. His hope of eternal life was bright. E. G. DEWEY.

HOLDER.—At Bridgetown, Barbadoes, W. I., March 13, 1897, at the home of her son, Sister Hannah Holder, aged 66 years. E. VAN DEUSEN.

PIER.—At Newberg, Ore., June 7, 1897, Ernest A. Pier, in the forty-fourth year of his age. He fell asleep trusting in Jesus. F. A. LASHLER.

MERRILL.—At his home in the township of Sutton, P. Q., May 25, 1897, of heart-disease, Simpson A. Merrill, aged 69 years, 8 months, 8 days. H. E. RICKARD.

PARKHURST.—Fell asleep in Beaver City, Neb., June 18, 1897, Lemuel Parkhurst, aged 85 years, 6 months. The Christian's hope sustained him to the end. MRS. O. A. HARVEY.

BABCOCK.—At Milton, Ore., May 16, 1897, our dear mother, Louisa Babcock, aged nearly 90 years. Her death was caused by a fall which injured the spine. MATTIE A. KERR.

ARENDS.—Reemt Arends was born in Germany, July 5, 1822, and died May 6, 1897, after an illness of two weeks. He joined the Seventh-day Adventist church in 1887. He died with a bright faith in the soon coming of the Saviour.

DAVIS.—At Halsted, Kan., of consumption, Eli L. Davis, aged 75 years, 3 months. In early life he united with the Seventh-day Baptist church, later accepting the Seventh-day Adventist faith. His hope was bright to the end. W. W. STEBBINS.

PRATT.—Brother Orrin Pratt died of paralysis at Shelton, Neb., May 26, 1897, aged 77 years, 9 months, and 12 days. He was one of the pioneers in the truth at Shelton. He lived a consistent life, and died triumphant in Christ. E. L. STEWART.

TURNIPSEED.—At West Salem, Ill., April 12, 1897, Brother Christopher Turnipseed, in the fifty-second year of his age. His hope in Christ sustained him to the end. The writer spoke to a large congregation at the time of his funeral from the words of Christ, "I am the resurrection and the life." R. F. ANDREWS.

DAVIS.—Battie F. Davis, wife of L. L. Howard, Jr., born Jan. 2, 1843, died of typhoid pneumonia, in Norway, Me., May 11, 1897. Her parents were staunch believers in the first message in 1844, embracing the third message about 1845. She was a Sabbath-keeper from the time she could remember, and was a devoted Christian wife and mother. V. L. HOWARD.

CHAPMAN.—Sophia Kilbourne Wright was born in Tallmadge, Ohio, in 1815. Converted in her youth, her whole life was one of loving, cheerful allegiance to God. At the age of 18, she was temporarily banished from the parental roof, on account of her anti-slavery convictions. Fifteen years later she was married to Wm. A. Chapman, and shortly afterward settled in eastern Michigan. Here, in later life, she heard, and after a year's earnest study, fully accepted, the truths of the third angel's message. The last years of her life were spent with her children in Denver and Boulder, Colo. Last fall when we were hesitating as to whether I should accompany my husband to India, or remain with her, she bravely made the decision, "Go; the doctor needs you more than I do." She was happy in her sacrifice and spent a pleasant winter in the care of kind friends. Her last suffering, intense but brief, was soothed by the ministrations of loving children and friends, and all was over March 28. The following day they laid her away in the Boulder cemetery, there to rest till the Life-giver comes. With aching hearts we can only say, "It is well." MRS. O. G. PLACE.

ADDRESS.

As my tent is now pitched in Brooklyn, my address, until further notice, is 905 Jefferson Ave., Brooklyn, N. Y. E. E. FRANKE.

PUBLICATIONS WANTED.

THE following desire to obtain publications for gratuitous distribution:— Signs, L. Trowbridge, 338 J. St., S. Omaha, Neb. Little Friends, Mrs. John Budd, Roseau, Minn. J. E. Murphy, Julian, Ky.

NOTICES.

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

FOR SALE.—Or will exchange my property, consisting of dwelling and store near College, for a good farm. O. V. Pratt, 284 Champion St., Battle Creek, Mich.

WORK WANTED.—By a Sabbath-keeping man, 46 years old. Is used to working in shop or on buildings. Address F. W. Swift, 31 Bowers St., Nashua, N. H.

NOTICE!

FIRST-DAY offerings as well as special offerings for foreign missions should be sent to the treasurer of the Foreign Mission Board, W. H. Edwards, 1730 North 15th St., Philadelphia, Pa.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect January 11, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East..... † 7.00 A. M. Bay City, Detroit, Port Huron, and Int. Stations... † 3.45 P. M. Port Huron, Susp. Bridge, New York, and Montreal, * 8.22 P. M. Detroit, Port Huron, Susp. Bridge, New York, and Boston..... † 2.40 A. M.

WESTBOUND.

South Bend, Chicago, and West..... * 8.42 A. M. Chicago and Intermediate Stations..... † 12.15 P. M. Mixed, Valparaiso and Int. Stations..... † 7.05 A. M. South Bend, Chicago, and West..... * 4.05 P. M. South Bend, Chicago, and West..... * 12.50 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry. Pullman vestibule buffet sleeping cars to New York and Philadelphia, via Suspension Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.40 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R., Pullman sleeper to Bay City via Flint, Pullman buffet sleeping car to Detroit and Mt. Clemens via Durand, Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

WESTBOUND.

8.35 A. M., 4.05 P. M., and 12.50 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 FLETOHER, Trav. Pass. Agt., DETROIT.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 30, 1897.

Table with columns for EAST and WEST, and rows for various stations including Chicago, Detroit, Port Huron, Buffalo, Rochester, Albany, New York, Springfield, and Boston. Includes times for Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, N. Shore Limited, Kalam. Accom., and Pacific Express.

*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 6.45 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 29, 1897.

CONTENTS OF THIS NUMBER.

POETRY.—Courage, C. Thaxter—Thankfulness, A. A. Procter—O Haste Theel S. L. STOUT.....	401, 404, 408
CONTRIBUTORS.—Peril of Sinning against Light, E. G. WHITE—Thoughts on the "Ordinance of Humility," T. VALENTINER—The Worship of the Virgin Mary, L. D. SANTEE—A Word in Regard to Revivals, M. E. KELLOGG—"Hope Beyond," F. D. STARR.....	401-408
HOME.—Studies in Child Culture.—No. 5. S. M. I. HENRY—The Church and Its Schools, F. GRIGGS—Creamed Beans, Harper's—Overeating.....	404, 405
EDITORIAL.—Where Is the Promise? U. S.—A Thousand Years as One Day, G. C. T.—Our Sabbath-school Lessons, H. P. H.—A Human Sabbath, M. E. K.—An Appeal for Mexico, J. H. KELLOGG.....	406-408
PROGRESS.—Cape Coast, West Africa—Trinidad, W. I.—The Maritime Provinces—Reports from Missouri—Minnesota—Michigan—Gifford—Oklahoma—Indian Territory—Kentucky—North Carolina—Ohio—The Pennsylvania Camp-meeting—The Madison, Wis., Camp-meeting—Iowa Conference Proceedings—Annual Meeting of the Iowa Tract Society—Minnesota Tract Society Proceedings—Walla Walla College—Graysville Academy—Meetings at Willard Hall.....	408-413
NEWS.....	413, 414
SPECIAL NOTICES.—Camp-meetings for 1897—New Mexico—Illinois Camp-meeting—Ohio, Notice!—Texas Southern Camp-meeting—Keene Academy.....	414
APPOINTMENTS.....	414
PUBLISHERS' DEPARTMENT.....	414, 415
DEATHS.....	415
EDITORIAL NOTES.....	416

Editorial Notes.

Twelve persons were baptized at the Tabernacle, Sabbath, June 12, ten of whom united with this church. Including these, fifteen were added to the church, and six received letters to join elsewhere.

The catalogue of the South Lancaster Academy is out, and a copy has reached our desk. It is a neat production, and is filled with information respecting this worthy institution. Copies may be had upon application to the academy.

When the manuscript of Mrs. Henry's article was received, it was marked for two numbers, and its length entitles it to a division. But its interest and close connection are such that it seemed a pity to make a division, and so we have put it all in. Besides the interesting reading it furnishes, the reader will also find much food for reflection.

By one of those unaccountable circumstances that we call accidents the time for the grove-meeting at Potterville, Mich., was given last week as July 24, when it should have been July 2-4. Most of the churches interested have been informed of the error by mail, and the meeting will be held, the Lord willing, next Sabbath and Sunday. Tents may be pitched on Friday if desired, and if some brethren could go from other churches on Friday, and assist in preparing for the meeting, it would be appreciated.

The rallying cry of all the combined forces now working in this country for a union of church and state, is that Christ is to come in as King of this nation through the gateway of politics. To all such we commend the following estimate of American politics by T. De Witt Talmage, in his sermon on "Victoria's Jubilee," published in the *Christian Herald* of June 23: "The most damnably corrupt thing on earth is American politics after men have had it all their own way in this country for one hundred and twenty-one years." Beautiful gateway to the throne of a Christian nation!

The *Missionary Review* (July, 1897) states that in Prussia, during the period from 1890 to 1894, the number of Roman Catholics who became Protestants was 14,045; while the number of Protestants who became Catholics was only 1467. This gives a ratio of nearly ten to one in favor of Protestantism.

The apostle tells us that the peace of God "passeth all understanding." Phil. 4:7. It is not only beyond anything that can be expressed in words, but is more than the human mind can comprehend. And this peace, he continues, "shall keep your hearts and minds through Christ Jesus." This word "keep" is a very strong one, and means literally to guard as a sentinel. Have we the peace of God pacing back and forth before the door of our mind and heart, like an armed sentinel, to warn off intruding and troublesome foes? We may have it; for Christ said, "Peace I leave with you, my peace I give unto you."

Doubtless our readers on the Pacific Coast, and many others in different parts of the world, are watching our columns for reports of the camp-meetings that have been held in the Upper Columbia, North Pacific, and California conferences this season. We have been watching the mails for such reports, but in vain until this morning, when one of the conference secretaries sent in a brief account of his conference proceedings. It came too late for this paper. We do not reproach any of our busy workers for this omission, but we would feel sorry to see the time approaching when the annual gatherings of our conferences would no longer be set before the readers of the *REVIEW*.

We trust that all our readers have read, and are prepared to act on, the suggestion of the General Conference Committee in appointing the first week of July a week of self denial for the sake of three of our most worthy and suffering mission fields. There is usually much money spent at this season, in ways that are open to serious question, for things that are of no profit. Before one cent is spent in such ways, let each one think of this urgent plea, and then stand faithfully to principles. Let us go farther; are there not in all our families or personal wants some things of which we can deny ourselves that are perhaps proper, under ordinary circumstances, but which, for the good of our suffering fellow men, we are willing to do without for one week at least? It is true that in this country we know but little about poverty as it is to be seen in less favored countries. Suppose that there is a saving of one dollar, or even of fifty cents, with each one of us for this week, what a gift that would be for the needy cause of God! Let us celebrate this anniversary by being good to others, instead of seeking to gratify ourselves. Remember the time—July 1-6.

One of the most disagreeable things we are called upon to do is to publish a "warning" against some individual who is thought to be unworthy of confidence. If certain principles were observed, and good sense in discrimination were always used, this would not be called for as often as it now is. The president of the Iowa Conference gives his people some good advice, and says, among other things: "If a man comes to you as an Adventist, let him do as an Adventist ought. If he tries to use his religion as a security for

loans, etc., don't trust him. A true Seventh-day Adventist will not do that kind of work. If he claims to be a minister passing through, let him draw his pay from his conference, and do not for any reason hand him some of the Lord's tithe. It is a sad fact that hundreds of dollars have been taken in this way from God's children and from his cause, by unprincipled agents of Satan." Seventh-day Adventists who travel where they are not known, and have occasion to apply to our people for confidence or accommodation, should be provided with a letter of introduction from some well known minister or from their church. These can be easily obtained by every reliable member of our denomination; and when they are not presented, it should create a query as to the stranger's standing.

Felix trembled before the preaching of Paul, but put off the important matter of deciding for the right till a more "convenient season." The way many act toward their religious convictions is illustrated by the course the slothful farmer takes toward his business. In the spring he does but little sowing, flattering himself that it will be better to do a great deal of seeding in the fall. In the fall the season is perhaps dry and the ground hard, and then the spring looks like a more favorable time to work the soil, and he defers his work till then. The opportune and favorable time to work, according to the invariable Scriptural rule, is the present moment: "To-day if ye will hear his voice, harden not your hearts."

The firmness of the foundation on which the Christian builds is set forth by many precious assurances in the word of God. Here is one (Isa. 28:16): "Therefore thus saith the Lord God: Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste," or be obliged to flee in haste and fear, as from a foundation that is giving way. What is meant by "a tried stone"? An engineer about to erect a suspension bridge, sought for a safe foundation, and would not be satisfied till, with diamond drills, he had taken out a core a hundred feet in length from the bed-rock, and ascertained that it was completely sound. That stone was "a tried stone." So Christ is a foundation for the Christian, tried and found perfect. Moses declared, "Their rock is not as our Rock." And the hymn raises the melodious strain,—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!"

SPECIAL NOTICE.

We again remind our correspondents to send no money in letters. We have frequent complaints of money lost in this way. Make all remittances by draft, post-office money-order, or express money-order. The Office cannot be responsible for money sent in letters.

SAFE.

A LETTER received to-day from London asks us to notify those who are interested that our brethren in Calcutta are safe. Our London house received from Elder Robinson the following cablegram: "Safe. Inform America." This they took to mean that our workers in Calcutta have not suffered any damage on account of the recent violent earthquakes in that city.

W. H. EDWARDS.

Philadelphia, Pa., June 25.