

# 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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### JUDGE NOT.

JUDGE not; the workings of his brain  
And of his heart thou canst not see.  
What looks to thy dim eyes a stain,  
In God's pure light may only be  
A scar, brought from some well-won field,  
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,  
May be a token that, below,  
The soul has closed in deadly fight  
With some infernal, fiery foe,  
Whose glance would scorch thy smiling grace,  
And cast thee shuddering on thy face.

The fall thou darest to despise,—  
Perhaps the angel's slackened hand  
Has suffered it, that he may rise,  
And take a firmer, surer stand;  
Or, trusting less to earthly things,  
May henceforth learn to use his wings.

And judge none lost; but wait and see,  
With hopeful pity, not disdain:  
The depth of that abyss may be  
The measure of the height of pain  
And love and glory that shall raise  
The soul to God in after-days!

— Adelaide A. Procter.

### THE LORD'S SUPPER AND THE ORDINANCE OF FEET-WASHING.—NO. 6.

MRS. E. G. WHITE.

CHRIST was performing an act of service for his disciples. He took a towel, and girded himself. He had many things to say to them, but how would they bear it? He saw that commotions of a forbidding order were taking hold upon them. Contention had come in among them. For one of their number to wash the feet of the rest was, they thought, an act to be looked down upon,—an act that servants were supposed to do always,—and there was no one that made a move, yet, the while, all were trying to appear unconscious. O, how wretchedly miserable they felt! They seemed to think only of themselves. What terrible selfishness, and choosing to have their own way!

The Saviour let the matter linger a little while, to see if their hearts would change. And then he, the one they loved, rose, and laid aside his garments, and, taking a towel, girded himself, pouring water into the basin. It was then that the disciples were astonished and ashamed. Christ could not have put upon them a greater rebuke. In his heart he pitied his disciples. He knew that after his death, all this scene would scourge them, and be sufficient punishment. His soul was already pressed under a severe load, that none of them could enter into. But his love did not change at all. He knew that the hour was just before

him when he should depart out of this world, and go unto the Father; yet, having loved his own which were in the world, he loved them unto the end. His love was enduring, it was divine. Their childish jealousies and passions were hurting their own souls.

Christ gave no word of rebuke to Judas,—the poor, sinful man who had allowed himself to become the channel of darkness. O that he would be ashamed, convicted, and be willing to cast out Satan! But Judas turned the wrong way. The greater the goodness, the humility, and the love of Christ expressed toward him, the more powerful were the enemy's presentations that this was not the Son of God; but a pretender. Judas knew better; but he braced his soul against light. He had given up all hope of temporal preferment, and now sought to obliterate from his mind everything that he had heard. He had often been deeply impressed under the Holy Spirit's working; but he fought away from Jesus, and became a traitor, a betrayer.

The disciples knew nothing of the purposes of Judas. Jesus alone could read his secret. Yet the Master did not expose him. When Jesus' precious hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with an impulse there and then to confess. He was the first one whose feet were washed. The way Christ treated his disciples, and especially poor, deluded Judas, was a sample of his treatment of them all through his association with them. Judas was not, in appearance or deportment, the low, villainous man that might be supposed. He was considered by his associate disciples to be a man of great capabilities. He had considerable breadth of knowledge, and his qualifications would have been valuable if they had been sanctified to the service of God. But while the disciples were ashamed, mortified, and conscience-stricken, their hearts subdued and broken, they felt their hearts go out to Jesus with that deep, earnest faith that works by love and purifies the soul. Judas was rejecting Jesus.

When Peter's turn came, he utterly refused to allow Christ to touch his feet. He would gladly have taken the place of the Master, and become even a slave for his sake. He exclaimed, "Thou shalt never wash my feet." But Christ told him, as he had told John when he refused to baptize Jesus, "Suffer it to be so now." That which he did not understand then, he would better comprehend at another time. He assured Peter, "If I wash thee not, thou hast no part with me." Except in the case of one, this washing signified the cleansing from sin. He said, "Ye are clean, but not all." Judas would not be cleansed by repentance, remorse, and confession. His last chance was being offered him. In his heart, Jesus felt the keenness of hunger for that soul. His soul had a burden similar to that he bore when he wept over the doomed city on the crest of Olivet. In his agony of tears his heart said, "How shall I give thee up?" "If thou hadst known, even thou, at least in this

thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Judas' last chance was gone.

When Christ told Peter that unless he submitted to this service, he could have no part with him, Peter surrendered his pride and self-will. This can never, never be. He was all broken up at the thought, and exclaimed, "Not my feet only, but also my hands and my head." Jesus had a lesson, deep, full, and significant: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." The true version reads, "He that is bathed needeth not save to wash his feet." That lesson comprehended more than bodily cleansing. The feet of Judas were washed, but his heart was defiled with sin. In the very act of girding himself with a towel to wash the feet of his disciples, Jesus would subdue and cleanse them from their alienation, and dissension, and jealousy, and pride. Not one of them was in an acceptable state before God, with such a spirit of unhappy dissension. The renewed heart, cleansed from every defilement, was of far more consequence than the outward application of water to their dusty feet. Jesus could not give them the lessons he so much desired to impart unless they would come into a proper state of humility and affection. Dissension always creates hatred, but Christ washed it away in the act of washing his disciples' feet. A change of feeling did come; the union of heart and love for one another did exist. They became meek, teachable, and loving, and would have conceded to any one the highest place. They were prepared to partake of the last supper with fragrant feelings of love, deep and full, for their Master and for one another.

Shall we learn the lesson of the marvelous wisdom and love of God? Shall we, at the ordinance of feet-washing, be softened and subdued, as were the first disciples? Peter shrank from bringing his soiled feet in touch with the hands of his Lord and Master; yet how often we bring our sinful, polluted souls in contact with the heart of Christ, who hates nothing but sin. O, how we grieve the pure, holy Spirit of Christ with our defiling sins! We are not prepared for the appreciation of the holy communion with Christ and with one another unless we are cleansed by his efficacy.

We need closely to investigate our life and character, and have true contrition of soul, having fellowship with Christ and fellowship with our brethren. Then we shall show that we can appreciate the work of the Holy Spirit upon our hearts. The barriers of pride, of self-sufficiency, are first to be broken down; then the love of Jesus will abound in our hearts. Then we can partake of the communion with a consciousness of sins forgiven; for whosoever sits down at the communion service should sit down humble and clean in heart, and purified from all defilement. Then the sunshine of Christ's righteousness will fill the chambers of our minds and the soul temple. We shall "behold the Lamb of God, which taketh away the sin of the world."

This humble service is to recover man from the difficulties of sin. We are to bear in mind that in washing one another's feet, we are in Christ's place. And while we do this service, Christ is our witness; angels are watching, and the atmosphere of heaven is surrounding us. When we do just what Christ has charged us to do, we are bringing ourselves in close relation to our Lord, who is present on that occasion. There is One in our midst who has said, "Lo, I am with you always, even unto the end of the world." He is present to impress hearts. The life of him who is the Light from above and the Way below, will guide into all truth every soul who will come to him. His whole life was an unfolding of his love,—a revelation of the character of God. His Father is our Father.

We can better take part in this instituted ordinance when we call to mind his words: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

#### LIGHT AND LIFE.

L. A. REED.

(Jacksonville, Ill.)

It is necessary at this point for us to consider the relation between light and life. Let us trace, for a moment, the history of a plant. A seed, as of corn or wheat, is placed in the soil. The warmth of the sun causes it to germinate, and it shoots forth its little leaflets into the air. The seed contains enough nourishment to support it for a short time; but this is soon exhausted, and the plant must get its food elsewhere. Its diet is very simple, consisting of water, carbon dioxid, and ammonia. As soon as the growing plant has opened its green leaves, it begins to absorb these substances from the soil and air. The leaf is the laboratory where these compounds are manufactured into the different organs of the plant. "The sun's rays, acting upon the green parts (chlorophyll) of the leaf, give them the power of absorbing water, carbon dioxid, and ammonia; and of constructing from the materials thus obtained the woody fiber, starch, sugar, and other compounds of which the plant consists. . . . Twenty-seven ounces of wood contains twelve ounces of carbon and fifteen ounces of water. Moreover, the amount of carbon required to make twenty-seven ounces of wood is contained in forty-four ounces of carbon dioxid. If, then, we add together forty-four ounces of carbon dioxid and fifteen ounces of water, and subtract from this sum thirty-two ounces of oxygen, we shall have just the composition of wood." Mind you, it will be the *material* that *composes* wood, but it will not be *the wood*. The building of these things into wood is accomplished by the sunlight acting in the leaves of the plant.

Why starch should be deposited in the cells of the potato, sugar in those of the sugar-cane, and resin and woody fiber in plants in general, we can not tell. It is one of the great mysteries of life. Science can offer no solution.

But it is a fact that carbon dioxid is decomposed in the leaves of plants, through the action of sunlight. This carbon dioxid is a compound of oxygen and carbon; and the union, or affinity, between the two is one of the strongest in nature. There is no human standard by which it is possible to measure it. "In order to decompose carbon dioxid in our laboratories, we are obliged to resort to the most powerful chemical agents, and to conduct the process in vessels composed of the most resisting materials, under all the violent manifestations of light and heat; and we then succeed in liberating the carbon only by shutting up the oxygen in a still stronger prison; but under the quiet influences of the sunbeam, and in that most delicate of all structures, a vegetable cell, the chains which unite together the two elements, fall off; and while the solid carbon is retained to build up the organic structure, the oxygen is allowed to return to its home in the atmosphere."

Burning, then, is the exact opposite of this work of the sunlight. When wood is burned, the oxygen lays hold of the carbon, and the two rush together, producing flame and heat. Have you ever seen a great fire?—As you beheld the frightful conflagration, the display of mighty forces there acting, the elements rushing together with an energy nothing human could withstand, did it seem possible that any power could ever undo that work of destruction, and rebuild those timbers which were disappearing in the flames? Yet in a little while they will again be rebuilt. "This mighty force will be overcome; not, however, as we might expect, amid the convulsion of nature or the clash of the elements, but silently, in a delicate leaf waving in the sunshine."

Great and awful as is the work which the fire does, this silent work of the leaf, acting in the sunshine, is no less great. And if the awful lashing rage of the flames strikes our hearts with fear at its remorseless, unlimited power, we should certainly wonder and be amazed at this equally great power, which is the exact reversal and undoing of that work.

And it should teach us that God is certainly working, though there may be no display. God is in the whirlwind and in the storm, but he is also in the silent and beneficent sunshine. His voice may be the thundering artillery of the heavens, but it may also be the still, small voice,—so still and small that, unless we walk softly and carefully before him, we shall fail to hear it. Our God is the God of thunders, but, too, he is the God of silence. And in that silence his work goes on. "Be still, and know that I am God."

#### THE SECRET.

The King's Messenger.

THE secret of power is the secret of the Lord, and is with them that fear him. He will make himself known, and he is power; and he will direct how to use him, or rather, how to be used by him, and this is the secret.

How to receive, and how to impart—that is the question, that is the secret. How to make the most of him, or how, rather, to let him make the most of us, is the problem.

Get yourself out of the way: you are a hindrance, not a help; a weight, not a wing. Selfhood vitiates power. You obstruct him, and he flows like electricity along the line where there is the least obstruction.

Hide yourself, that he may be seen. Give him the opportunity, the chance. Be as simple as possible; be as little children; put on no airs of superiority. Honor mankind, respect humanity, love your neighbor, prefer one another. Never think, much less tell, another he is a fool, nor that he is wrong, nor that he

is lost; that is a waste of power, that does not accomplish.

Speak the truth, but in love; judge not, never harshly criticize. Reverence the poor and the rich, the learned and the uncultured, the black and the white; be no respecter of persons.

Be a companion to your fellows, make everybody your friend. Cultivate the spirit of the Holy Spirit, made manifest in the life of the Man Christ Jesus. Away with all Pharisaism—thanking God you are "not as other men." Avoid snobbery. Be all things to all men. Win some. Be not wise in your own conceit; be humble, meek, lowly, lovely. See Jesus! He loved mankind, and this love is the channel and source of power. The secret of power is the abiding, the indwelling, of the Holy Ghost. He is power. Receive ye him.

"If I can stop one heart from breaking,  
I shall not live in vain;  
If I can ease one life the aching,  
Or cool one pain,  
Or help one fainting robin  
Into his nest again,  
I shall not live in vain."

#### THE COST OF MODERN WARFARE.

J. COEURDELIS.

(Ottawa, Canada.)

A WRITER in *McClure's Magazine* for June makes the general statement that "war, as pursued by modern methods, is fearfully expensive, both of men and treasure." But such a statement gives no sort of idea to the average reader; and yet to enter upon details is hardly more satisfactory, because few can properly estimate the bewildering account. For instance, how many can measure the calculation that the wars of Napoleon cost France and England not less than \$6,500,000,000 in money, and 1,900,000 lives, to say nothing of the terrible loss to Spain, Italy, Prussia, Austria, Russia, and others engaged in that twenty-two-years' conflict?

Let one accustomed to ordinary country life be present on some great holiday in a city of two million inhabitants, and note the vast throngs he meets on every street. Though he probably does not see half the inhabitants, he feels that an innumerable multitude are swirling about him. Yet such a vast crowd is hardly more than one fifth as large as the European armies that have gone down in the last hundred years of war.

The cost of the Civil War in the United States has been no less than \$5,000,000,000 in money; and when the last pensioner made by that war is paid, the expense will probably foot up \$7,000,000,000,—an incalculable amount. But this is a small consideration, compared with the cost of life which attended that strife, or took place in consequence of it. The official records for that time show that on the Northern side, 44,000 were killed in battle, 49,000 died of wounds, 186,000 of disease, and 25,000 from unknown causes, making a total of 304,000 who perished during those five terrible years. Calculating on similar returns from the Southern side, we see that more than 500,000 persons were sacrificed in that unnatural conflict.

These losses are, however, measurably overcome in a generation or two; but there is one injury entailed by sanguinary strife that time does not repair. By engaging in it, the sympathies become so earnestly enlisted in the cause as to transfer the struggle from the nation to one's own breast. Almost involuntarily, man finds himself rejoicing at the news of heavy losses in men and treasure on the opposite side. It is not long before his religious views are bent to uphold his war sentiment. The standard of morality is thus lowered until men will advocate that to maim and kill men in war

is not a violation of the commandment, "Thou shalt not kill."

The gauge, once thus lowered, is not easily raised again, and so the morals of the nation are maintained on a plane far below the golden rule. As beats the public pulse, so swings the private conscience. Parents neglect to teach their children not to kill the innocent birds, of which the Lord has said that not one of them falls to the ground without his notice. Money is provided with which to procure air-guns or firearms with which the children may amuse themselves by shooting at every bird that comes within their range of their instruments of death. Thus the child grows up with the idea that so long as he does not kill some human being, he commits no wrong. But one step leads to another; and the education in hunting innocent creatures, the lives of which are held by the gift of God as truly as are their own, leads on, in time, to the disregard of human life itself; and upon slight provocation this is wantonly taken.

Could this be remedied in some measure by the church, there might be some ground of hope. But, unfortunately, the minds of religious teachers are now in sympathy with political methods, which are advocated as measures of Christian duty. If war results from any national course of government, and the sentiment becomes general that national honor must be upheld at the cost of blood and treasure freely expended, the pulpit rings with the sentiment that this is the "national conscience," and must not be ignored. The boy educated to amuse himself by maiming and killing God's innocent creatures is prepared to endorse the murderous as a part of his religious creed. And the world has not seen the end of this matter. The word of God, which declares that in the last days perilous times will come, is fast fulfilling.

#### OUR GOD IS LOVE.

MRS. L. D. AVERY-STUTTLE.  
(Battle Creek, Mich.)

"This is a strange world," I said; and my spirit burned within me as I read of the superstitious worshippers on the other side of the globe, and realized that it was not a horrible myth, but the dreadful truth, which I had been reading.

Hundreds, yes, thousands, of innocent human beings given over to the dread executioner, to propitiate, with their sacrifice of crimson blood, the horrible devil-god of Ashanti! Hark! methinks I hear a voice, sad and pleading, from our dark-skinned brothers: "The gods of Ashanti are great, they have power; they have strength,—but ah, they have not love."

Then I heard another voice, and it said: "Come, see the devotion of the deluded worshippers of the sun-god." And I saw the huge stone where the high priest, with his bloody knife, stood over his writhing victim, watching for the bright ray of light to fall on the heart, which would indicate that the time had come when, in obedience to the will of the ever-thirsting and never-satisfied deity, he must tear the beating, palpitating heart from its human owner, and hold it up, to gain the favor of the bloody sun-god of the Aztecs. I listened, and again the voice said: "The god of the Aztecs hath power; this we fear: he hath wisdom; see the temples and pyramids and palaces and domes which we have built by his wisdom,—but *he hath not love!*"

Then I saw a fire, fierce and terrible; and into it, I saw the devotees of Moloch force their wailing sons and daughters.

Still again I looked, and saw a surging multitude; their voices seemed like the shriek and wail of the tempest as they rolled onward, over

its track of blood, the ponderous car of Juggernaut. Above the howling of the multitude, I heard the frenzied shrieks of the deluded wretches who formed a living causeway for the advancing chariot.

Then I saw my dark-skinned sisters, bearing in their dusky arms the little babes for whom their mother-hearts beat as warmly as the hearts of their more favored sisters for their loved ones; and I heard the rush and gurgle of the dark water as, with a frenzied shriek of agony, the wretched mothers tossed their precious burdens into its whirling depths. Ah! the god of the Hindu is *not a god of love!*

Then I said: "Is there a God to whose infinite wisdom and power is added *infinite love?*" and I opened a Book, and read: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measure thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

Then my bosom burned, and my heart was thrilled with the wonderful power of the Being whose wisdom is infinite. I looked up at the starry heavens, and saw the myriads of suns which gleam in the Milky Way, and around which wheel worlds upon worlds, each one upheld by a power, and controlled by a wisdom, that never errs, and directed in its ceaseless track by an eye which never slumbers. Once more I heard the voice of the Eternal: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"

Then I said: "I have found the hidden source of wisdom; and behold, here is also power. *But where is love?*" The Hindu, the sun-worshiper, and the helpless victim slain in the groves of Ashanti, claim wisdom and power for their gods. But these know not the sacred name of love. O Christian! canst thou offer me more? My human heart can not be satisfied with wisdom and power. Love, and love alone, can satisfy the yearnings of the soul of man." Again I opened the Book of the Christian, and read; and my heart was melted with love, and my soul was satisfied: "For God *so loved the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

#### WHAT IS CHRISTIAN SCIENCE?

C. S. LONGACRE.  
(Battle Creek College.)

In reality, there is such a thing as Christian science; but it is the science of salvation through Christ. All true science agrees with the Bible; for it is but an interpretation of the handwriting of God in the material world. True Christian science is not a thing which is now developing into a science through the logic and reason of man; but it is a science which was established centuries ago by the mouth of God himself. It is a deductive, not an inductive, science. The facts are already ascertained, and it remains for us to accept them. The gospel is a report to be believed, an invitation to be accepted, a voice of love beseeching us to be reconciled to God, a proclamation of pardon and peace by Jesus Christ. In *form*, we are confronted to-day with a false and popular concept denominated "Christian science," which, in practise, is not Christian and is not science. It has several hundred thousand followers, and they call themselves "Christian Scientists." This theme and movement demand our attention and a candid consideration. We are to "prove all things," and "hold fast that which is good."

While lecturing upon Spiritualism last summer, the question was asked, What relation has Christian science to Spiritualism? Being fairly well acquainted with both, the following answer immediately suggested itself: When Satan first presented himself in Spiritualism, he came out in his rough, unpopular garments; but when he presented himself in the form of Christian science, he came dressed in white robes, as "an angel of light." Both systems were organized by Satan to deal a violent blow against the institution of Christianity, and both are meeting with unrivaled success. The higher classes refused to meet Satan in his rough, uncouth form; but a change of garments admitted him into their circle as a welcome guest.

Indirectly speaking, Mrs. Mary Baker Eddy, from Boston, is the founder of the Christian science movement. She claims to have discovered this so-called "science" in 1866, and presents it to the world as a substitute for the gospel of Jesus Christ. She holds that the Bible in its pure form, in its literal sense, is false and meaningless; but that every verse has a spiritual meaning, and that she is the only oracle for its spiritual interpretation. This is a strong claim, and we are bound to examine it; and if it is found to be true, it at once challenges our most profound regard and acceptance. But if it is found to be untrue, we are obliged to lay it aside and sound the trumpet of alarm; because, sooner or later, in this world or in the world to come, it will be destroyed, and all its followers with it; for the Saviour has declared that "every plant, which my heavenly Father hath not planted, shall be rooted up."

Mrs. Eddy says: "The metaphysics of Christian science, like the rules of arithmetic, proves the rule by inversion. For example: There is no pain in truth, and no truth in pain; no nerve in mind, and no mind in nerve; no matter in mind, and no mind in matter; no matter in life, and no life in matter; no matter in good, and no good in matter: and, conversely, that God is good; good is mind; hence, mind is God." This is human logic and a human syllogism. Call it what you will; but do not call it science; for there is not a grain of truth in it to make it science; and do not call it Christian, for it aims to exclude Christ.

She says, also, that "God is good; hence good is God." That is not so. It is all right to say that God is *good*; but it is wrong to say that *good* is God. Good is an abstract quality of God, and the quality is never the thing. Let us carry this logic a little further, and see where it will lead us: A horse is an animal, hence an animal is a horse; a horse is black, therefore black is a horse. You see that the foregoing statement can not be true, that it makes God an abstract quality instead of a real being. But that is exactly what Satan tries to do,—to evade in form, and to practise in reality, the denial of a personal God. He tries to smooth the thing over, and make it attractive for those who seek after the wisdom of this world, and have more confidence in human reason than in the word of God.

In the following statements you will notice that the human mind is the Christian Scientists' highest authority and their god: "Infinite mind is the Creator." "Mind is within and without all things; then all is mind; and this definition is scientific." That remains still to be proved. "Mind creates its own likeness in ideas." This is offered as an explanation of Gen. 1:26. "As mind is immortal, the phrase 'mortal mind' implies something untrue and therefore unreal; and as the phrase is used in Christian science, it is meant to designate something which has no real existence." Then when Paul speaks of the "carnal mind," he must speak of something unreal, untrue, something which has no real existence.



"Mind is God." "God is a principle, not a person; he saves man, instead of pardoning him. Christian science strongly emphasizes the thought that God is not *corporeal*, but incorporeal; that is, bodiless. God is an impersonal being; that is, a divine principle." "Man is deathless, spiritual; he is above mortal frailty, and co-exists with God [mind] and the universe. The offspring of God start not from ephemeral dust. They are in and of God, divine mind, and so forever continue." "Divine metaphysics, as revealed to my understanding, shows me that all is mind, and that mind is God, omnipotence, omnipresence, omniscience,—alias, all power, all presence, all science. Hence all is, in reality, the manifestation of mind." "Intelligence is self-existent and eternal mind,—that which is never unconscious or limited; it is the infinite mind, the triune principle,—or life, truth, and love,—called God."

This is called "Christian science." But what is it other than downright infidelity? And why do not those professing it place themselves before the whole world as infidels? What is it other than the repetition of the announcement given by infidel France just a century ago? "Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason." We are living upon the verge of a great crisis. Satan would not have the world know this, so he tenaciously insists upon using the name of God in an abstract way to fulfil the letter of the law, and blind the eyes of the people. He tries to conceal from the world the dire results which must follow in another Reign of Terror. So he puts on a religious garb, and orders "his ministers also [to] be transformed as the ministers of righteousness." They are not to discard the Bible, but to put meanings into words that were never put in them before, so that everything will bend to their belief, and serve as a disguising veil in concealing the inevitable results.

Christian Scientists profess to be very close Bible students, and manifest great zeal in expounding the Word. But notice the sham in their teaching: "Having one God, that is, one mind, establishes the brotherhood of man, and fulfils the divine laws: 'Thou shalt have no other gods before me,' and, 'Love thy neighbor as thyself.'" Thus they uphold the Bible by changing its meaning to suit themselves; and so avoid in name, and practise in reality, the scenes which were enacted before, and helped to culminate in, the French Revolution. The fact that two hundred thousand persons have accepted this belief within the last few years; that Spiritualism, its ancestor, has about twenty million adherents, and is still spreading like wild-fire; and that there are millions and millions of people who make no profession at all, but who nominally stand upon the same ground, furnishes a sufficient testimony to the truth that we are rapidly approaching a fearful crisis.

Not only do they deny God, but they deny Christ, upon whom they based the name "Christian science." Read the following: "Christ is the true idea of God; that is, mind." "Instead of our believing that Christ is a person, and planting our hopes on pardon, he [Jesus] explained Christ as truth and life, and said, I and the Father (mind) are one." "Christ is a divine principle, not a person." "The Christianity of Jesus destroyed sickness, sin, and death, because it was metaphysics; and denied personal sense, bore the cross, and reached the right hand of a perfect principle." "Jesus cast out 'spirits;' that is, the beliefs in other gods, or more than one mind, and they were the devils that entered into the herd of swine." Think of representing Christ as "an idea of the mind," and being a *principle* and not a *person*!—every man his own god and his own devil!

Still more recently, in a work entitled "The Unity of God," she says: "Jesus came to earth, but the divine principle which made Jesus the Christ was never absent from the earth, and could not come to it." But God says: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

On the doctrine of sin, she has the following: "Man is incapable of sin, sickness, or death. Man can not depart from holiness." The devil always gives man a very high idea of himself. He told Adam and Eve that if they would obey him, they would be as gods; and now he has the satisfaction of hearing men call themselves gods. "There is no reality in sin." What an affront to the sacred name of Christ, "who was delivered for our offenses, and was raised again for our justification"! The Word says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." How does this agree with "Christian science"? Yet Christian Scientists boast that they have more judges, lawyers, ministers, and prominent men in their ranks than can be found anywhere else. How is it that they are so easily deceived?—"Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

#### GOD LEAD THEE ON AND UP.\*

\* \* \*

God lead thee on and up, whate'er may come  
To jar upon thy life's unfinished story;  
Though in the rugged path that lies before thee  
There stands an angel with a bitter cup,  
Who bids thee stop and sup.  
It is to strengthen thee for some high glory  
That is too great for thee, and needeth hope!  
God lead thee on and up!

Friends may forsake, fortune and health have blight,  
Robbers or wrestlers meet thee on the slope;  
And thou mayest feel as one who can but grope,  
And see not, for thy tears, God's purpose bright:  
Yet faint not; keep thy faith with which to cope.  
Like Jacob, wrestling when the morning broke,  
Thou, too, shalt see an angel's face of hope.  
God lead thee on and up!

Thy hair may whiten, and thy heart seem broken;  
Let no despair have any place of throne.  
Fight on as one who fighteth not alone,  
Seeing the Invisible. 'Tis spoken,  
"I will not leave thee, nor forsake thy soul."  
The steps divine flash in the paths of dole;  
Reach up for the pierced Hand of help and hope.  
God lead thee on and up!

Through dark Gethsemane, up Calvary's slope,  
Down to the grave that opens toward the morn,—  
When thou art most benighted, most forlorn,  
Then thou art nearest to the land of hope.  
Step past the border of thy grief, and look,—  
The light of resurrection's morning gleams  
Fairer than all thy sweetest, fondest dreams.  
God lead thee on and up!

On, on, O soul! No selfish wish shall claim,  
No thought of mine withhold, if I had power;  
I would not keep thee thrall'd for one brief hour,  
Nor bind thee with the lightest weight or chain.  
Though loved, and though thy presence maketh light,  
I still would point thee on, loving thee still,  
Seeing thy toiling steps press up the hill.  
Though soon the path shall take thee from my sight,  
My very tears shall brighten with glad hope,  
My very prayer ring a triumphant note.  
God lead thee on and up!

For yonder, at the end of the high race,  
We'll reach the city past the blessed cross,  
And find what we called grief and bitter loss  
Is treasure laid up for us in safe place.  
There we shall meet our loving, deemed our lost;  
There every wound and scar  
Shine a resplendent star,  
And we shall smile to think how small its cost,—  
Smile at the shortness of that rugged road

\* Republished by request.

Through which we toiled and wept,  
And, half-reluctant, slept,  
Though it led on to God.  
O, how we'll praise and bless,  
That God led on in lonely paths a while  
To make our lips glad with such sweet love-smile,  
And brought us safely through the wilderness  
To the great land where souls have infinite scope!  
There severed friends shall meet;  
There, for the God-led feet,  
Shineth the golden street;  
There on their ears shall greet  
The song supremely sweet;  
At every turn the cup  
Lifted for us to sup  
Will be a cup of wine  
From the great fount divine.  
O blessed, blessed hope!  
Here, gladdened by that look,  
Let us new praise invoke,  
While God leads on and up.

#### DOGS IN WAR.

Christian Work.

THAT familiar phrase about letting "slip the dogs of war" will become something more than a figurative expression if a scheme proposed by the German government is put into actual practise. This scheme involves the employment of dogs as a part of the militant force of the nation in times of war. The dogs will be used, it is said, chiefly for the purpose of fighting bicycle soldiery, which, it is taken for granted, will be a regular feature of the armies of the future. It is said that a thousand dogs, of the largest and fiercest breed obtainable, are now being drilled for war by the German military authorities. They are being taught, for one thing, to distinguish between the uniforms of the hereditary foes of Germany, such as the French and the Russian, and those of Germany's allies, the Italians and Austrians.

Aside from all other questions, such as the practicability of training dogs to do their fighting according to military laws and the common usages of war, there is something highly repugnant in the thought of engaging a set of fierce and bloodthirsty brutes as an ally on the field of battle. War, at the best and under any circumstances, is brutal and horrible enough; but if to all its other horrible and revolting features there is to be added the spectacle of infuriated brutes mangling and rending the bodies of men, the battle-fields of the future will be more fearful than anything which the art of Vereshagin has ever depicted.

If dogs are to be employed in this bloody business of destroying men, why not capture and train Bengal tigers for the purpose, and thus make the brute element in the awful work still more thorough and effectual? Next to the human animal, there is nothing that so delights in blood and cruelty as the tiger of the jungle. What a picture of the humanity of the future do these things suggest!

In some unaccountable way the father of the present czar of Russia neglected to promote the crown prince to any higher office than that of colonel. When the crown prince became czar himself, he was urged by his counselors to promote himself to the rank of general. But he replied: "No. The power which should have made me a general is no more. Now that I am head of the government, I surely could not be so conceited as to promote myself." And so it happens that the highest military rank that the present czar of Russia holds is that of colonel. And so also it is that the popular name for the czar is "The Little Colonel."

"MANY professors give way to temper as if it were useless to attempt resistance; but let the believer remember that he must be a conqueror in every point, or he can not be crowned."

## Evangelistic Temperance.

### IMPORTANCE OF GOOD COOKING.

#### I.

WE have found that one of the vital principles of true health reform is to eat that which is good, rather than merely to do without that which is not good,—that it is not health reform to stop the use of what is not good, unless that which is good is put in its place. And this is because an impoverished diet, even of things that are not injurious in themselves, has the same effect as a diet of those things that are, of themselves, not good. And it is but proper to say that good cooking of the things that are good in themselves is an essential in the carrying out of this principle.

In putting into the dietary what is good in the place of what is not good, the attempt is a failure if that which is good in itself is not well cooked, or otherwise well prepared if it does not need to be cooked. That which is good in itself may be so poorly prepared as to cause it to be really injurious. And material that, in itself, is not good, may be so well prepared as to be really better food than material that, in itself, is far better, but is poorly prepared.

For instance, fine-flour bread is not so good as graham or whole-wheat bread; yet light, well-baked, fine-flour bread is far better than heavy, poorly baked graham or whole-wheat bread. Yet it is a fact that too many people who could make good, light, fine-flour bread have attempted to be health reformers, and to make their families health reformers, by leaving off the use of this fine-flour bread, and proposing to put in its place graham bread or "gems," so heavy, and many times even so sour, as to be unfit for any use in the world. And all this because "the Testimonies say" that "fine-flour bread can not impart to the system the nourishment that you will find in unbolted wheat bread."

But this is not health reform in any sense. Light, well-baked, fine-flour bread is far better than is heavy, poorly baked bread of graham or any other kind of flour. And bread that is sour should never be put on the table in any form or for any purpose. The only thing to do with sour bread is to throw it away. Nor is it any waste to throw it away. The eating of sour bread is the greatest possible waste that there can be about it. Yea, that is worse than waste—it is injury. No bread at all is better than sour bread. It is much the same, also, with that stuff (probably we have all seen it) which is called graham bread, or "gems," and which, though not exactly sour, is so heavy as to be turned back to dough, rather than to anything else, by eating.

It is true that the Testimonies say that "fine-flour bread can not impart to the system the nourishment that you will find in the unbolted wheat bread," and that "the common use of bolted wheat bread can not keep the system in a healthy condition."—*Testimonies for the Church*, Vol. II, page 68. And they say a good deal more than this. It may be well to set down here some of the main points in this matter, in addition to what is so often quoted in justification of the use of graham bread of the sort we have mentioned. Here it is:—

"Because it is wrong to cook merely to please the taste, or to suit the appetite, no one should entertain the idea that an impoverished diet is right. Many are debilitated with disease, and need a nourishing, plentiful, well-cooked diet. We frequently find graham bread heavy, sour, and but partially baked. This is for want of interest to learn, and care to perform, the important duty of cook. Sometimes we find gem-cakes, or soft biscuit, dried, not baked, and other things after the same order.

And then cooks will tell you they can do very well in the old style of cooking, but to tell the truth, their family do not like graham bread; that they would starve to live in this way.

"I have said to myself, I do not wonder at it. It is your manner of preparing food that makes it so unpalatable. To eat such food would certainly give one the dyspepsia. These poor cooks, and those who have to eat their food, will gravely tell you that the health reform does not agree with them. The stomach has not power to convert poor, heavy, sour bread into good; but this poor bread will convert a healthy stomach into a diseased one. Those who eat such food know that they are failing in strength. Is there not a cause? Some of these persons call themselves health reformers, but *they are not*. They do not know how to cook. They prepare cakes, potatoes, and graham bread; but there is the same round, with scarcely a variation, and the system is not strengthened. They seem to think the time wasted which is devoted to obtaining a thorough experience in the preparation of healthful, palatable food.

"Some act as if that which they eat were lost, and anything they could toss into the stomach to fill it, would do as well as food prepared with so much painstaking. *It is important that we relish the food we eat.* If we can not do this, but eat mechanically, we fail to be nourished and built up as we would be if we could enjoy the food we take into the stomach. We are composed of what we eat. In order to make a good quality of blood, we must have the right kind of food, *prepared in a right manner.*

"It is a religious duty for those who cook to learn how to prepare healthful food *in different ways*, so that it may be eaten *with enjoyment*. Mothers should teach their children how to cook. What branch of the education of a young lady can be so important as this? The eating has to do with the life. Scanty, impoverished, ill-cooked food is constantly depraving the blood, by weakening the blood-making organs.

"It is highly essential that the art of cookery be considered one of the most important branches of education. There are but few good cooks. Young ladies consider that it is stooping to a menial office to become a cook. This is not the case. They do not view the subject from a right standpoint. Knowledge of how to prepare food healthfully, especially bread, is no mean science.

"In many families we find dyspeptics, and frequently the reason of this is the poor bread. The mistress of the house decides that it must not be thrown away, and they eat it. Is this the way to dispose of poor bread? Will you put it into the stomach, to be converted into blood? Has the stomach power to make sour bread sweet? heavy bread light? moldy bread fresh? . . . Many a wife and mother who has not had the right education, and lacks skill in the cooking department, is daily presenting her family with ill-prepared food, which is steadily and surely destroying the digestive organs, making a poor quality of blood, and frequently bringing on acute attacks of inflammatory disease, and causing premature death. Many have been brought to their death by eating heavy, sour bread. An instance was related to me of a hired girl who made a batch of sour, heavy bread. In order to get rid of it and conceal the matter, she threw it to a couple of very large hogs. Next morning the man of the house found his swine dead, and, upon examining the trough, found pieces of this heavy bread. He made inquiries, and the girl acknowledged what she had done. She had not a thought of the effect of such bread upon the swine. If heavy, sour bread will kill swine, which can devour rattlesnakes and almost every detestable

thing, what effect will it have upon that tender organ, the human stomach?

"It is a religious duty for every Christian girl and woman to learn at once to make good, sweet, light bread from unbolted wheat flour."—*Id.*, Vol. I, pages 681, 682, 684. See also Vol. II, pages 369, 373, 537, 638.

### FOOD AS TISSUE-BUILDING MATERIAL.

Food is that which we digest and use as tissue-building material, not that which is eaten or taken into the mouth. Going back to the stomach, it will be found that the proteids, or muscle foods, which contain nitrogen, have all been washed out and retained for stomach digestion.

Suppose that nature has secreted only sufficient gastric juice for the digestion of four ounces of oatmeal, and six ounces have been eaten, what becomes of the extra two?—Of course, one would be more or less burdened by the surplus; but nature, in her wise provision for our welfare, has placed in this second stomach a proteid-digesting secretion to finish the work overlooked or insufficiently done by the stomach. To a careful observer, this second stomach, with its functions, must appear the great caretaker of the system; it is obliged to finish up the work of the mouth and the stomach, besides doing its own work,—the emulsifying of the fats.

It is therefore easily seen why this second stomach is so largely at fault in the average American, who eats a large quantity of starchy bulk and cereal foods with half mastication. The technical names of these secretions are, perhaps, meaningless to the laity; but it is well for those who have assumed the responsibility of wifehood and motherhood to spend a portion of time in the study of the human body which they have undertaken to build.—*Mrs. Rorer.*

### DISEASES CAUSED BY EXCESSIVE MEAT DIET.

THE poisonous excreta from nitrogenous food is cast out through the skin and the kidneys. These two organs, working together, have a given capacity, and if this capacity is crowded, they sooner or later break down. The clogging or chilling of the skin will quickly overtax the kidneys; and, once overtaxed, they rarely come back to a perfectly normal condition. So the meat-eating individual, overtaxing, as he must, both these excretory organs, sooner or later must pay the penalty. Nature is rather severe in her requirements, never forgetting to inflict a penalty upon those who disobey her laws. Bright's disease, rheumatism, gout, excess of uric acid, and many similar maladies appear, sometimes before middle age, as a result of the overeating of meat. It is sometimes impossible to discover, in youth, any harm done by the overeating of meat; it is in the course of time that injury is inflicted, and even then an occasional person will seem to escape any serious injury; but "the children of this person become enlightened; more certainly his grandchildren, if there be any."—*Selected.*

"THE Moors are inveterate coffee-drinkers, especially the merchants, who sit in their bazars and drink coffee continually during the day. The fact has been noted that almost invariably, when these coffee-drinkers reach the age of forty, their eyesight begins to fail; and by the time they are fifty years old, they become blind. One is forcibly impressed by the number of blind men that are to be seen about the streets of Fez, the capital of Morocco, which condition the residing European physicians attribute to the excessive use of coffee."

## The Home.

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

### A WORRYING WOMAN.

A WORRYING woman will always, no doubt,  
Find something or other to worry about;  
She worries at this, and she worries at that,  
And nobody knows what she's worrying at.

If she sees a small cloud, she will worry for fear  
A terrible cyclone is hovering near;  
If she hears any noise in the night, she's in dread,  
And fancies a burglar is under her bed.

If the children are out, she is on the alert  
To worry because they may chance to get hurt;  
And if they're at home, and unusually still,  
She's sure to imagine they're dreadfully ill.

If a window is open, she'll worry and scold  
Because she's in danger of getting a cold;  
If the windows are closed, then she can't get her  
breath,  
And worries for fear she'll be stifled to death.

If she travels by boat, she imagines the worst  
That can happen,—is certain the boiler will burst;  
And if by the cars she decides to come back,  
She is sure that the engine will run off the track.

If there's work to be done, she is in a great stew  
For fear that the workmen will never get through;  
And when they have finished, and gone out of sight,  
She worries for fear they've not done the work right.

If she goes out to shop, she is worried for fear  
The goods she buys cheap will turn out to be dear;  
And if little or much of her money is spent,  
She never is happy and never content.

She worries if she remains single too long;  
And if she is married, she thinks she did wrong;  
She worries if she is not treated just right,  
And in this way she worries from morning till night.

A worrying woman you never can please;  
She's always unhappy, and never at ease;  
And with nothing to vex her, she'll worry, no doubt,  
Because she has nothing to worry about.

—Selected.

### THE MISSIONARY'S CHILDREN.

MRS. S. M. I. HENRY.

A QUESTION is before me which, while at first glance it seems to be in the line of minding your neighbor's business, is still important enough, perhaps, to warrant it, because of the principles involved. The question reads: "Since reading Sister White's article in the REVIEW on 'Parental Responsibility,' the minds of not a few are exercised in regard to some parents who claim to be doing missionary work, and who give their own little ones over to the care of strangers,—even placing many of them in orphans' homes, which are a blessing for orphans,—but can any one be like the mother to the child? Some fathers and mothers are almost strangers to their children. Where will the parental responsibility come in? We feel anxious about this matter, as we see so many of these little ones sighing for a mother's love and care. Is it right? Please answer through the REVIEW."

It would seem at first that this question could be very quickly answered by a big NO, but a little study will convince us that it will not easily down.

It is true that the child who has been called into being without his own will, has a first and especial claim upon his parents; and that they must answer to God for the manner in which they meet that child's claim: and it is also true that the obligations which begin in the home do not by any means end there, and that sometimes the very best work for one's home and children must be done outside and separate from them.

We must take into account the powerful influence of environment; the fact that our chil-

dren can not always remain in the shelter of the home; that, sooner or later, they must go out into, and come under the influence of, the world, just as it lies in its mixture of good and evil all about them; and that to the extent of our ability to promote the good and overcome the evil, we shall be just as responsible for the character of the wider environment of the world as for that of the home.

We must not forget that truth in the hearts of men, and wrought out in their lives, is the only antidote to the poisons that permeate society everywhere; and that a pure home, set in the midst of a corrupt social environment, is as much exposed as it would be if surrounded by an atmosphere of malaria or fever. While the children are in the home, they may be kept safe from contamination; but they can not always stay in. They can be fortified against the surrounding evils only by the power of truth and of the Holy Spirit. And to be able to claim protection for our children, we ourselves must be in harmony with the Protector; *i. e.*, be willing to do our part, in both labor and sacrifice, for the purpose of reducing the evil to the smallest limits, and extending the truth as widely as possible.

It would be of no use for us to enter upon the discussion of this question, if we did not, first of all, recognize the right of God over every one of his creatures, and his power to preserve every interest which is committed into his hands. But with this in mind, the whole question resolves itself into this: If God has clearly called any fathers or mothers into a work, in extending the truth and rescuing the fallen, which makes it necessary that they should be separated from their children, there is nothing more sure than that the only safety for the children is in that separation; for the blessing of God would certainly be withheld from both parents and children if they remained together in defiance of the will of God.

Perhaps my questioner will say, "But how is anybody to know that he is really called of God to this separation?"

That must, first of all, be a matter of personal, inward conviction, with which no one can meddle, and, afterward, of clear recognition by those who ought to have the children in charge. God would never fail to make an all-round manifestation of his will in a case so important as this. The children belong to him far more than they do to their parents, and he will never lose sight of their right to be properly fathered and mothered. And if for any reason he has especial use for these parents in some place to which the children should not go, he will make an unmistakable provision for their suitable care and education. And until this is done, it may be considered absolutely certain that, however strongly everything else may indicate a "call," it is not from God.

Satan has made a strong point of his ability to nullify the best work of good men and women, by taking their children out of their hands, and slaughtering their virtue in the eyes of, and to the satisfaction of, a profane world. And in no way can the cause of God be made to suffer reproach more bitterly than in this; in no way can the heart of Infinite Love be more terribly wounded; for our "children are an heritage of the Lord: and the fruit of the womb is his reward" (Ps. 127: 3); and by any means to prevent God from realizing his reward in our children is to rob him of his most precious and costly treasure.

A great deal of missionary work can be done by the consecrated father and mother in the neighborhood of the home, and the children can be given a share in it, so that they can all literally be laborers together with God. And I fully believe that except in very rare instances, the Author of the home would have his work done in such a manner as to bind the family more closely in one bundle, instead of

breaking it asunder. One person can, as a rule, shine over only a very limited area, such as would naturally comprise a neighborhood, And if that shining can not be done in the home and about its environs, it is doubtful if its little flame could stand the currents of the wide, open world. It will take as much of the power of the Holy Spirit, and as clear a call from God, to make a neighborhood missionary as to make a "foreign" missionary.

There is no reason, however, why both father and mother should stay always at home to bring up a family of children. With the steady, consistent influence of a godly father who is off in the wider field, and whose every visit home is marked by fresh manifestations of what a consecrated father may be, the mother, in the more circumscribed field of the home and neighborhood, should be able not only to rear the children for God; but, taking them with her in the work, do much toward permeating the immediate social environment with the leaven of truth, and, with God's blessing, make out of the children of her neighbors safe friends for her own.

Gospel work is always emergency work; and any family of well-born and well-taught children should be able to sympathize in anything which is for the alleviation of suffering to such an extent as to help in protecting themselves from the errors and dangers of a sinful world, while father and mother are engaged in warning others of the perils to which they are exposed.

### THE CHILD'S DEAREST PLAYMATE.

Ladies' Home Journal.

THERE is no inconsistency at once so glaring, and no sight so pathetic, as a child dressed so primly that it is afraid to play in the dirt, for fear of soiling its clothes. It is like an umbrella which is never taken out in the rain. There are undoubtedly occasions and times for children to be "dressed up." But when a child is, as so many are, "dressed up" from early morning until bedtime, and has constantly ringing in its ears the injunction not to soil its clothes, it would seem as if a more unnatural state of things could scarcely exist. A child is happiest when at play; and, generally, the dirtier it is, the happier it is. And why should it be otherwise? We of an older growth are happiest when we are closest to dear old Mother Earth. What greater joy is there than the throwing of one's self upon the grass in summer, and lying at full length upon the bosom of the earth? So the child's happiest moments are those which are spent in digging in the sand of the seashore or the dirt of the garden. And as the child is happiest, so is its pleasure the healthiest.

Just as, last Christmas-time, this magazine made a plea for the absolute freedom of children on that holiday, so with the season now at hand, it pleads for permission for the children to have freer and closer acquaintance with their dearest playmate—the earth. Of course, the playmate is not cleanly; it is not conducive to keeping the little skirts white nor the miniature trousers without rents. But then, what playmate is there which has so much to give to a child? What playmate holds more health? What playmate is so harmless? What playmate is so absorbing, or so infinite of resource? It is a child's cheapest playmate. Its only cost may be paid with soap and water and with the mother's needle. It is the only rival to the doctor, and his most effective one. With the simple exercise of a little prudent oversight, the soil never did a child any harm. The little shoes may wear out, the little dresses may appear to the sharpest eyes as if they never had been white; but on the cheeks of the child, and in the sparkle of its eyes, is seen what the earth has given in return to the little digger of



the soil. Far richer is what it gives than what it takes away.

The time is short enough before the child tires of its playmate. Only a few years lie between the wonderful fortress of sand and the more conventional home of mortar. No happier period, no freer time, no healthier moment, ever comes to a human being than when, as a child, it stands in proud contemplation of its house of sand. We never get so close to Mother Earth again, we are never so natural. Let the children, therefore, know well the soil. Let every possible moment be spent upon it and in it. If the family purse can not stand the laundry strain, let the little frocks and trousers be adapted to the soil. Far better are dollars spent on children's clothes than dollars given to doctors. The sturdiest, happiest children are those who practically live outdoors. Let them romp, then; let them play; let them dig; and the more they grovel in the cool, health-giving soil, the more content let us, as parents, be. The closer we keep our children to nature, the wiser are we, and the healthier are our children. Let them have their little gardens, let them build their houses of sand. Every hour of such play brings them health; every romp makes sturdy their little limbs; every breath of leaf and soil makes finest fiber; every moment gives pure and healthful delight. The soil is the child's best friend.

#### BEDTIME.

THREE little girls are weary—  
Weary of books and play.  
Sad is the world, and dreary;  
Slowly the time slips away.  
Six little feet are aching,  
Bowed is each little head;  
Yet they are up and shaking  
When there is mention of bed.

Bravely they laugh and chatter,  
Just for a minute or two;  
Then when they end their clatter,  
Sleep comes quickly to woo.  
Slowly their eyes are closing,  
Down again drops each head;  
Three little maids are dozing,  
Though they're not ready for bed.

That is their method ever;  
Night after night they protest,  
Claiming they're sleepy never,  
Never in need of rest;  
Nodding, and almost dreaming,  
Drowsily each little head  
Still is forever scheming  
Merely to keep out of bed.

—English Magazine.

#### TYPICAL WOMEN OF CHINA.—NO. 2.

MRS. HATTIE B. HOWELL.  
(Honolulu, H. I.)

PERHAPS no device we might employ would be so helpful in ascertaining China's standard of ideal womanhood as to read the dull historiettes of a few of her illustrious women, the record of an occasional one of whom is worthy of better motives than heathenism can offer:—

##### Woman's Virtues.

Woman's virtues, says the Lady Ts'ao, are not of a conspicuous or brilliant order. They are purity, refusal of a second marriage if her betrothed or her husband should die, the right government of her household, the practise of modesty and humility, and the regulation of life by the rules of propriety.

##### PURITY.

The magistrate of a certain district had died in office, away from his native place. His family had always been poor, and he left a wife and two sons of tender age. The former, a lady of the Li family, took her two sons, and started on the homeward journey with the remains of her husband. One evening she stopped at an inn on the route, but the landlord refused to let her stay.<sup>1</sup> As darkness was coming on, she lingered [in the court], and pressed for admittance, when the innkeeper seized her arm

to lead her outside. Then, looking up to heaven, she cried aloud: "I being [a weak] woman, could not protect myself, and a man has grasped this hand. For the sake of [saving] one hand, I can not suffer degradation." And seizing an ax, she severed her arm from her body. The bystanders sighed and wept, and the matter was reported to the chief magistrate of the place, who treated her with much kindness, gave her medicine for her wound, and deeply commiserated her troubles. The landlord was beaten for his crime. Even to ten thousand ages of heaven and earth, this deed of the Lady Li shall be remembered.

##### SECOND MARRIAGE.

"Should a widow be miserably poor, and have no one to help her, may she not marry again?" [The sage replies]: "To starve to death is a very small matter; to lose purity is a very great affair."

1. Tsen Kie, having lost her husband, Peh Kung, supported herself, and did not marry the second time. One of the feudal princes heard of her beauty and virtues, and sent officers bearing a hundred pieces of gold and two pieces of white jade, as betrothal presents, asking her to become his wife. There were also thirty carriages in the train [that she might be escorted with all honor]. When the gifts were presented, Kie declined them, saying: "While Peh Kung lived, I, his wife had the happiness of being united to him [waiting on him with], the sieve and broom-holder; now that, unfortunately, he is dead, I desire only to take care of his grave until the day of my death. I wish not to hear of the betrothal gold and gems,—the gifts that would make me the wife of a prince. Moreover, to cast away righteousness and forget self-restraint is vile; to look at personal interest, and put the dead out of mind, is covetous; the prince would not wed a woman who [showed herself] to be covetous and vile. Since I did not fulfil all my duty, and follow my husband in death, how can I now depart [still further from duty], and marry again? I decline the gifts, and will not accompany you." The prince praised her adherence to righteousness, and gave her the honorary title of "The Pure Queen, or Queen of Purity."

2. Ling Nin was left a childless widow when very young, and her family pressed her to marry again, more especially as all her husband's relatives were put to death with the head of the clan, who suffered capital punishment for some state offense. Ling Nin shaved her head, next cut off her ears, and finally her nose, after which she was presumably safe.

##### HOUSEHOLD GOVERNMENT.

1. The mother of Mencius lived near a graveyard until she found her little son playing that he was burying people. Then she removed to a residence near a market-place. Pretty soon the boy played at buying and selling goods. "This is no place for my son," she thought, and moved once more, to a place near a Confucian temple. Mencius began to imitate in his plays the various rites he saw performed at this temple, and his mother was satisfied, saying, "This is a suitable home for my son."

2. Chung Ying's mother was strict and economical in her method of family government, and a pattern to all the families of the gentry and literati. She had a plan for enforcing diligence in study upon her sons, which consisted in administering to them every night a pill compounded of powder made from a certain bitter root, mixed with a little bear's gall. This pill, being given just at their hour for study, and held in the mouth, not swallowed, its salutary bitterness reminded them to be attentive to their lessons.

##### MODESTY.

A king of Tsi went out once on a short pleasure excursion, and, halting a little outside the east gate of the city, the country people all paused to gaze at him. Only one woman who was disfigured by a large tumor on her neck, and who was picking mulberry leaves near by, did not so much as turn her head to look at the monarch. He was astonished at this, and had her called, that he might inquire the reason. She made reply: "I was instructed by my parents to gather mulberry leaves, but I received no instructions to look at you, the great king." "This is a remarkable woman," said the king [to his courtiers]; "what a pity she is afflicted with such a tumor." The woman spoke again: "My duty is to cultivate virtue carefully, and attend to business diligently; if I am destined to live here and serve in this way, why should the tumor be a matter of shame to me?" The king pronounced her to be a woman of ability and virtue, and commanded her to follow him [to the palace]. She refused, in these words: "If I should go without the knowledge of my parents, obeying your will, I should be a runaway daughter, and how then could I serve Your Majesty properly?" The king, greatly morti-

fied, returned home, and sent messengers with a proper betrothal present of silver, so taking her as his queen.<sup>2</sup>

##### PROPRIETY.

The Lady Poh Ki was the wife of the duke of Sung, who died when they had been married ten years. After this, there was a great fire in the place of Ki's residence, and the flames finally caught on her house. On every side the people called to her: "Lady, escape from the fire!" But Poh Ki declined, saying: "It is the rule that the senior officer of the household being absent, no woman shall leave the palace at night. I shall await that officer." "But the fire, will it wait?" all cried. "I can but die," answered Poh Ki; "better to do so, and keep the rule of righteousness, than to transgress it and live." She waited, but the officer came not, and she perished in the flames. The "Historical Classic" relates her virtues, that all women under heaven may be stimulated to observe the laws of propriety.

#### A HAPPY KNACK.

THERE are people who never succeed in doing the commonest things without clumsiness. They attempt to pass through a room, and they bump against chairs and tables; and jar and jostle and make confusion, when they are most set upon moving along in silence. The ordinary affairs of tying knots and fastening buttons puzzle these luckless individuals, and they never lose themselves in what they are doing to the extent of performing the act without awkwardness.

Some people have clever fingers, and are deft and light of touch; they pick up knowledge of all kinds with ease, and almost seem to have a sixth sense. Others are painfully shy, and blunder in speech as in action. Originally sensitive, and perhaps diffident, they have been overtrained, or ill-trained, or snubbed in childhood; and for all time have lost that independence and self-confidence which, in itself, carries one safely over many difficult places.

A happy knack is sometimes due to conscientious study. Not by accident do the pianist's fingers fly over the keys, or the typewriter's hands manipulate her little machine. Practise and patience have given skill and facility, and at last there has come the result of automatic movement which is well-nigh perfection.

The old-fashioned cook used to have a happy knack in her blendings and beatings and flavorings. Ask her for a recipe, and she laughed in your face. She had no formula; she knew by instinct what to put in and what to leave out, and her rolls and puddings and pies; her sauces, her ices, her soufflés, were all the resulting effects of a happy knack. —Harper's Bazar.

#### KITCHEN MEASURES.

YOUNG housekeepers are frequently both puzzled and annoyed by the different terms used in different cook-books. Generally, all ingredients are measured by the cup, pint, and quart. So when an author advises that one put a half-pound of sugar into a certain preparation, the uninitiated housewife is seized with despair when she recalls the fact that her scales are broken, or that she has none. One woman, who insists that "measuring with a cup and spoon is good enough" for her, had the following rules copied on a typewriter, and tacked on her kitchen wall:—

One pound of liquid equals one pint. One ounce of flour equals two tablespoonfuls. One pound of butter equals two cupfuls. One pound of flour equals four cupfuls. One pound of granulated sugar equals two large cupfuls. One pound of powdered sugar equals two-and-one-half cupfuls.—Selected.

<sup>1</sup>The superstitious fear of a corpse is so great in China that one transporting a corpse can scarcely find entertainment or secure vehicles for travel.

<sup>2</sup>The mother of Mencius is considered by all Chinese as a model for women. Many stories are told of her, and she is the first person named in the Chinese primer, which is the first of their series of school readers.

# The Review and Herald.

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

BATTLE CREEK, MICH., JULY 5, 1898.

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"The joy of the Lord is your strength."

Did you know that there is real reviving strength in the joy of the Lord?

It is really so, as every one can certify from experience, who knows the joy of the Lord.

How could it be otherwise? Is there not reviving and strength in mere human joy? How much more, then, in divine joy,—in joy that is the Lord's, and that comes direct from him to the believer!

When a person is worn, and weary, and ready to faint, and just then receives a bit of joyful news, is not all his thought of faintness at once dissipated by the joy? and is not all his weariness supplanted by freshness and strength, which the joy has brought?

And when that is true in affairs altogether human, how much more must it be true in affairs divine! It is so, as every one knows who knows the joy of the Lord.

But how shall we be partakers of the joy of the Lord?

The joy of the Lord in human life is the fruit of the Spirit of God. "The fruit of the Spirit is . . . joy." And we can not have the *fruit* without the *root*.

"The kingdom of God is . . . joy in the Holy Ghost;" and "the kingdom of God is within you."

Therefore, the joy of the Lord in human life is only by the Holy Ghost. And "the joy of the Lord is your strength."

Is the joy of the Lord *your* strength?

Are you worn, and weary, and ready to faint? "The joy of the Lord is your strength;" and this comes only by the Holy Spirit. Have you received the Holy Ghost? "Ask, and it shall be given you." "Receive ye the Holy Ghost."

How many times in the life of every one there come disappointments because some cherished plan or idea fails to carry. Particularly is this true in church matters, in the election of officers to carry on the Sabbath-school and church work, especially when there is present more of self than of Christianity. We think that if only this or that one had been given charge of the work, how much better it would have been. Perhaps so; yet it should not be forgotten that all are brethren; that each has a right to his personal opinion, the same as ourselves; and, obviously, that what would please us would not be likely to satisfy those who think differently.

But suppose things have not gone as they really should, what ought to be the attitude of us who have been disappointed? Self suggests, "I will do nothing; let those who have the work in charge conduct it as they please." Of course, single-handed, or with opposing elements, there may be a failure, and then out come the words, "I told you so."

How much better it is when we accept the situation and make the best of it, trusting to the

future to right any errors that may be committed. A poor leader, with the co-operation and sympathy of his brethren, can accomplish more than a good leader without this co-operation and sympathy. If any member of the human body, because of physical weakness, is unable to perform its legitimate function, the other members assume additional responsibility; and what the weaker one is unable to perform, the others do, and the burden is equalized. So it should be in the Master's service: we are exhorted, "Bear ye one another's burdens, and so fulfil the law of Christ." When people who are disqualified are given charge of work in the cause, and that work is not a success, it is the cause that suffers, not particularly those who have failed. Can any one who loves the cause stand by and see it suffer for want of assistance that he could render?—Surely not.

## THE BIBLE THE LEADING EDUCATIONAL BOOK.

For anybody to profess to believe the Bible for what it is,—the word of God,—and at the same time not to allow that the Bible must be the leading book in all education, are two things that will not hold together at all.

The Bible claims for itself that it is the word of God. It comes to men as the word of God. If it is not accepted and held as the word of God, it is no more than any other peculiarly national book. To believe the Bible, is to accept it as the word of God; for that is the only claim that the Bible makes for itself. Not to accept the Bible as the word of God, is not to believe *the Bible* at all.

The Bible, then, being the word of God, is supreme knowledge and supreme authority upon every subject that is true. There can not be any truer knowledge than that of God: there can not be any higher authority than that of the word of God. As certainly, therefore, as the Bible is an educational book at all, so certainly is it the supreme educational book.

Is the Bible, then, an educational book? Is it given to instruct, to educate?—For what other purpose could it possibly have been given, since it is given in written language? The Author of it says, "Learn of me." "I am the Lord thy God which teacheth thee to profit." And, "Who teacheth like him?"

The Comforter, which is the Holy Ghost, whom the Father sends, "shall teach you *all things*,"—not all things good, bad, and indifferent; not all things speculative, conjectural, and false, but all things that are *true*; not false science, but true science; not false philosophy, but true philosophy. For he is the Spirit only of *truth*. He is a guide only into *truth*. And in this "he will guide you into *all truth*."

He, being God and being a teacher, is the supreme Teacher. His words are supreme instruction. Instruction is the only means to education; and his instruction, being supreme, the education accomplished through this instruction is likewise supreme. And that which is supreme is, in the very nature of the case, of the very first consideration. To the Bible, therefore, being the word of God and being instruction from the Lord, belongs, *by divine right*, the place of first consideration in all education.

Therefore it is perfectly plain that any teacher in any Christian school who would lead any student into any study before the study of

the Bible, does not really hold the Bible to be the word of God, and, therefore, supreme. And it is just as plain that any teacher in any Christian school, who, in any study, uses any other book before the Bible, or in preference to the Bible, does not really hold the Bible to be the word of God; he does not count it supreme knowledge; he does not acknowledge it to be the supreme authority. He may *profess* to hold the Bible as the word of God; but such action shows that it is not really that to him: some other book is more to him than is the Bible.

It may be, indeed, that he thinks he holds the Bible to be the word of God, but uses some other book in preference to the Bible, because he is better acquainted with that book than he is with the Bible. But this does not relieve him; because if he is better acquainted with this other book than he is with the Bible, it is simply because he has studied that book more than he has the Bible: and the very fact of his studying that book more than he has studied the Bible, is proof positive that that book is more to him than is the Bible. And that being so, the Bible is not really the word of God to him; for the Bible is not the word of God to a man when, to that man, another book stands ahead of the Bible.

More than this, the teacher to whom any other book is more than the Bible, or is preferred to the Bible, is not prepared to teach in any Christian school; for he will certainly, even though not consciously, put the word of man before the word of God. And that is not Christian teaching.

This is not in any sense to say that no book but the Bible can be used in teaching. Other books can be used,—yes, in a number of studies other books *must* be used,—but they will always be used only *with* the Bible. And when these books are used with the Bible, they will always be used in subordination to the Bible; in each particular study the Bible will *lead*, and the other book will follow. No other book can ever lead, and the Bible follow, in any Christian school, nor with any teacher in a Christian school.

We have much more to say in illustration of this great and vital principle. But all that we shall say more just now is that *no person is qualified as a teacher in any Christian school until he is so acquainted with the Bible that in anything which he undertakes to teach, he can make the Bible the leading book.*

But let not this truth discourage any one. If you are not so acquainted with the Bible *now*, go to *work*, and become so acquainted with it. And this is simply asking you to become acquainted with God, with his wisdom, and with his power.

It is said by a no less trustworthy authority than *Harper's Weekly*, that only lately France and England have been on the very eve of war. It says: "Very few persons outside of official circles in France and England know how near to war the two nations were. The tactics of the fleets had been arranged, and those who were in the secret were keeping watch on the movements of the English Channel squadron. . . . So complete were the preparations, that France had made ready ships for cutting England's cable communications with the world, while England had fitted out vessels



for relaying them." Happily, this crisis is past, and a peaceful status now prevails. But how true it is that "the nations are angry," and that the angels are holding the four winds!

#### PASSING EVENTS.

##### That Papal Scheme.

ARCHBISHOP IRELAND has not yet published his promised "reply to the attacks made upon him," in which he is to "go into details" about his and the pope's manipulating the government of the United States. However, in his explanation to the effect that he is *going* to explain, there are statements sufficiently suggestive to cause serious thinking and careful watching on the part of all who would discern the signs of the times, or who care for true American liberty and independence.

Having failed to preserve peace in the interests of papal power and revenue, his plan is next to make the war turn to the credit of the papacy—and especially to the promoting of the power of the papacy over the United States. The scheme announced in behalf of the archbishop, and endorsed by "one high diplomat," even before the war had actually been begun, is as follows:—

He [Archbishop Ireland] expects to bring about a congress of nations. If this is considered impracticable, such a concert will be arranged that the impossible elements and factors in the situation may be eliminated by friendly pressure upon Spain and upon the United States.

It is possible and probable that a congress of nations will be called immediately after a positive declaration of hostilities.

The whole matter will then be taken up and adjusted. Spain will receive some adequate compensation for the loss of the Island of Cuba, if the experiment now on trial fails, through war; and at the same time, Cuba will be put under stable rule and government, probably under the protectorate of the United States.

In doing this the wisdom of the Monroe doctrine will be acknowledged, but the incidental responsibility of the United States thereunder will be defined and demonstrated. This will work greatly for the preservation of the peace of the world. As matters stand now, there is constant danger that some puny nation may, through braggadocio or truculence, involve some great powers.

Thus the papacy is determined to make herself felt, and will force herself into recognition, in the affairs of the United States. Having failed to hold her power and revenue in Cuba by holding that suffering people under Spanish despotism, she now proposes to accomplish that purpose, and a great deal more, by engineering a settlement in which she will have to be recognized as a chief party to be reckoned with.

And notice how coolly her arrogant position is assumed. See with what an air of superiority it is that she announces that "friendly pressure" will be put "upon the United States" as "upon Spain,"—as if the United States were her subject, as Spain has always been.

Notice, also, and inwardly digest, the deep and sinister meaning of it,—how self-confidently it is declared that by this "congress," or "concert," of *her* calling, "the whole matter will be taken up and *adjusted*." See the assumption of supremacy displayed in telling just how the parties interested will be dealt with: "Spain *will receive* some adequate compensation;" "Cuba *will be put* under stable rule and government;" and "probably" this will be "under the protectorate of the United

States." Cuba declared, and made, "free and independent" by the United States; and the United States, professedly at least, free and independent in her own right, are to be taken charge of by the papacy and her "concert," and are to be dealt with as she decides, as if they were her absolute subjects, to be placed and moved like "men" on a chess-board! And then, to cap it all, "the incidental responsibility of the United States," under the Monroe doctrine, "*will be defined and demonstrated*" for the United States.

There can not be the least doubt that the papacy will do every possible thing to carry out this program announced by Archbishop Ireland.

And who is prepared to say that she will not succeed in having this program carried out according to her own ideas and wishes,—if not in every detail, largely in very substance? Especially who is prepared to say that she will not succeed in it, when at her very first move, she has been successful in gaining official recognition from the government of the United States,—when at her very first step, she succeeded in having an official communication from her "secretary of state" officially received by the Secretary of State of the United States, and her "representative" recommended in this official communication, also officially received, through whom, afterward, "the *official texts* of the concessions which *Spain* was willing to make for the sake of peace" were "laid before this *government*." When she can do all that at the very beginning of difficulties, what will she not do before the difficulties are ended?

And when it is understood that the Philippines and San Juan are solidly Catholic, and Cuba almost so, and when it is understood that in all three of these places the papacy has immense vested interests, who can doubt that when the time comes for settlement of the pending difficulties, the papacy will be sure so to insinuate herself as to secure recognition as one of the parties entitled to consideration with the other "powers,"—especially when she proposes, even now, to take the initiative in calling the congress of nations that shall "adjust" matters?

Another thing that just now makes all this worthy of only the more careful consideration, is the movement to have the United States enter the lists as one of "the powers," and form alliances, and carry on intrigues, with the other "powers" in the affairs of the whole world.

Just now is a time for deep study and careful thinking.

#### WORLDLY FAME AND CHURCH MEMBERSHIP.

DURING late years there appears to be a disposition on the part of the churches to claim, as church-members, men prominently before the public in official capacity, whether they give any evidence of making a profession of Christianity, or not. Nearly all the leading religious journals have published portraits of Admiral Dewey. The Protestant Episcopal church claims that he belongs to it, because, when a boy, he was confirmed by one of their bishops. The Catholics, through an editorial in the *Cleveland Universe*, a Catholic paper, have announced, in a confident tone, that he is a convert to that church. The *United Pres-*

*byterian* of June 16 asserts that he is one of the ruling elders in the Presbyterian Church. Now it transpires that he is neither Protestant nor Catholic, but a Jew; for the *American Hebrew* comes forward with a claim that "unless Admiral Dewey's mother renounced her faith before his birth, she was a Jewess; and under Jewish law and custom, the child follows the religion of the mother."

One near him in his every-day life has said, "If Dewey is a religious man, I have yet to discover it." But whether he is, or is not, religious, why did not these churches claim him *before* the battle of Manila? And why should they be so anxious to claim him now, unless it be that worldly fame is the principal element in prominence of membership in those churches? And when that is the case, those churches themselves are essentially worldly, and value worldly fame far more than they value Christian character.

Whether Admiral Dewey is religious or not, is altogether a matter of his own individual concern. But that any professed Christian church should think it a feather in her hat to claim him as a member, just because of his fame, however well merited, shows that that church's ideas of the qualifications to church membership are far more earthly than heavenly.

#### UNEQUALLY YOKED.

"It is good for a man," says Jeremiah, "that he bear the yoke in his youth." Lam. 3:27. But there are two kinds of yoke; and it is important that the right one be chosen. One is the yoke of righteousness; the other, the yoke of unrighteousness: one, the yoke of error; the other, the yoke of truth: one, the yoke of light; the other, the yoke of darkness: one, the yoke of Christ; the other, the yoke of the devil.

One can not wear them both at once; one can not at the same time serve God and Mammon. To try it is to be yoked unequally; for the very act of accepting the yoke of the enemy, while professing to wear the yoke of Christ, is to give one's whole cause away on the start, by acknowledging his preference for that which he takes on last. So the apostle exhorts us, "Be ye not unequally yoked together with unbelievers."

One yoke or the other we are wearing continually; for it is some motive or influence, in reality either good or bad, that is urging us on in the course of life we choose. There is only one good source from which motives can spring; of the evil there are many, or rather, there are many branches from the one great trunk of evil. The yoke may be labeled, "the world," "the flesh," "unsanctified ambition," "pleasure, or the pride of life," which all center in one other title; namely, the Devil,—the yoke of the evil one. And the Scriptures give a variety of names to express the throwing off of this yoke, and becoming the true servant of Christ. We may call it "the renewal of the mind," "conversion," "believing on the Lord Jesus Christ," "getting a new heart and spirit," "putting off the works of darkness, and putting on the armor of light," "forsaking idols," "coming out from among them, and being separate." These are all Biblical expressions to describe a single fact; and that is the forsaking of the service of darkness, and becoming a

follower of Christ in very deed. The apostle asks: "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" In the fellowship of one or the other we must be, and our course of conduct will tell whose yoke we choose.

We are in the midst of an unclean world; and there is just one of two things which we can do,—either let it alone or touch and handle it, and so become defiled thereby. But the directions plainly given to us are, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

It is a common view to apply the words, "Be ye not unequally yoked together with unbelievers," exclusively to the marriage relation; but while it includes that, it must have a broader application, and take in any relationship whereby the believer puts himself in the power, or in any degree under the control of, the unbeliever; so that the irreligious views and conduct of the latter are allowed to decide any question, or course of action, as against the faith and wishes of the believer. The believer is unequally yoked if he has not just as much liberty and freedom from restraint in the service of Christ as the unbeliever has in the cause and service of the evil one. It is easy to see how forcibly this may apply to the marriage relation, as many have learned to their sorrow. The unbelieving wife may make home a veritable purgatory to the believing husband; and the unbelieving husband, the same for the wife,—as, alas! too often happens,—depriving her of means by which she would be glad to help in what she regards as the cause of the Lord, preventing her from attending meetings or showing hospitality to those of like faith, and in a hundred ways embittering her Christian life. While in some cases a believer has married an unbeliever, and won him or her over to the service of the Lord, the experiment is, at best, a very hazardous one; for one of three results will inevitably follow: (1) the believer will win the unbeliever over to the ways of truth, which is sometimes the case; or (2) the unbeliever will drag the believer down into apostasy and moral ruin, which is more likely to happen; or (3), both parties remaining unchanged, the believer is subjected to lifelong inconvenience and trial; for however considerate and kind one companion may be, the religious life of the other can not be what it would be if both were in harmony in their religious faith. Thus there are two chances against one, with all the probabilities in favor of one or the other of the two, that the union of a believer with an unbeliever will not be a happy nor profitable one for the believer, from a religious point of view. It will be an unequal yoke.

The same principle extends to other relations—business, social, and religious—outside the domestic circle. Especially should the question be carefully considered at the present time, as we have reached the period when the religious world is on trial; when a lifeless form will not answer the demands, nor fit the people of God for the crisis before us; and when, therefore, the call of Rev. 18:4 is due, "Come out of her, my people." Besides the danger to be

avoided, there is a precious promise to be received by all those who will throw off every yoke but that which the Lord would have his people wear: "And I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." And such must that people be who are to accomplish the closing work of the gospel of the kingdom, now going to all the world as the last and crowning signal that the coming of the Son of man again to this earth, in all his power and glory, is at hand. U. S.

#### "YOUR ADVERSARY THE DEVIL."

THIS is the designation which Peter gives to the great foe of God and man: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. Him we are to resist, steadfast in the faith. This admonition is peculiarly pertinent at the present time; for we have reached the period so clearly pointed out in the prophetic Word, when the devil has come down, having great wrath (or intense activity and determination of purpose, to destroy as many souls as possible), because he knows that he has but a short time. He resorts to all manner of schemes and cunning tricks, as well as to violence and displays of supernatural power, to accomplish his ends; and so the apostle speaks of his "devices;" but he assures us that, fortunately, we may not be ignorant of them.

Though he is as a roaring lion, he does not always roar in a way to reveal his true presence to those who may be on their guard, or to frighten the timid. Sometimes it is in so dulcet a tone as to allay all suspicion, and disarm every possible fear. At another time he will present such indications of intelligence and power as to excite the utmost curiosity; and, under the plea of investigation, lead the intended victim upon his own ground, and so into his snare. Much of his operation through Spiritualism is of this nature.

But perhaps his most clever and successful scheme is to induce people to believe that there is no such being as a personal devil, against whose wicked and malignant plans for our overthrow and ruin we are to be on our guard; but that all we have to do is to watch against the evil promptings of our own natures, which spring up voluntarily in the human heart. But all the presentations of the Scriptures hold up before us an altogether different view. It is that of a wicked and wily personality outside of ourselves, full of malignant wisdom and power, which he is intent upon exercising for our destruction.

The history of Job proves this. Here Satan is represented as going about through the earth, with restless energy, and walking up and down in it—on what errand the passage from Peter informs us. Here in Job, he is called, for the first time, by his proper name, "Satan," a word which means "an adversary, opponent, enemy." The Septuagint in this passage, and in Zech. 3:1, renders the word "Satan" by a word which means "accuser," reminding us of the appellation of "the accuser of our brethren," which John applies to him in Rev. 12:10. The same statement of the existence, moral propensities, and agency of Satan is common to the whole sacred volume. The inspired writers employ the same imagery to portray him; they adhere to the same terms to describe

him; the same identity of character is maintained; and the same features of force, cruelty, malignity, and fraud everywhere appear. He is the great enemy of God and man. In the history of the fall, he appears as a serpent, and is recognized by the apostle Paul under the same character. 2 Cor. 11:3. John speaks of him afterward as "that old serpent, called the devil, and Satan, which deceiveth the whole world." We thus have the same evidence of the personality of Satan that we have of the personality of God, and Christ, and exactly of the same kind. All are described as persons, by the inspired writers. Volitions, purposes, and personal characteristics are ascribed to them all. Uniformity of representation, an identity of character, distinguished respectively by the most opposite moral qualities, pervade the statements of the Scriptures to such a degree, in reference to each, that the conclusion can not be avoided that if the sacred writers had desired to teach the personality of Satan, they could not have used plainer and more definite language than they have employed.

Let none, then, be misled by the claim that there is no such being as a personal devil, nor be thrown off their guard by the different titles he gives to his operations; as Spiritualism, and the more innocent-sounding names of mesmerism, hypnotism, clairvoyance, Christian science, etc., etc. Take the great detector, the word of God, and pierce through all his disguises. As Paul said of Alexander the coppersmith, so we say of this wily foe: Of him "be thou ware;" for he aims not only greatly to withstand, but wholly to prevent, our progress to the kingdom of heaven. There is another lion in the field besides the roaring lion of evil, and that is the Lion of the tribe of Judah; he has conquered his greatest foe, and will enable his followers to do the same, if they will avail themselves of his offered power. "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

U. S.

GEORGE T. ANGELL, editor of *Our Dumb Animals*, says: "If the devil could only contrive to involve the European nations in this war, and set millions of men to killing one another, how he would rejoice."

Indeed he would; and it is no fault of his that it has not been done before this. It is only because the "Most High ruleth in the kingdom of men" that the "winds" have been held this long. But a time is coming when "the kings of the earth, and their armies" will be "gathered together to make war,"—such a war, too, as the world has never yet known,—when blood will flow "even unto the horse bridles, by the space of a thousand and six hundred furlongs." At that time the wrath of God without mercy will be poured out, and the devil will, for a time, apparently have everything his own way. But not so. In that day "a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." And why?—"Because thou hast made the Lord, . . . even the Most High, thy habitation." Dear reader, the day of that awful struggle is "nigh at hand." Do you want protection then? If so, hasten to make God's truth your "shield and buckler" now.

W. E. G.

## 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.

### THE WISCONSIN CONFERENCE AND THE REORGANIZATION OF THE BATTLE CREEK COLLEGE.

It was my privilege to attend the annual session of the Wisconsin Conference and camp-meeting, held at Sparta, June 2-13. In many ways this was one of the best camp-meetings it has been my privilege to attend. The attendance was large, and the spirit of the meeting was excellent. Sister Henry's practical talks and Elder Loughborough's talks on the Testimonies were much appreciated by all.

At ten o'clock on the morning of Sunday, June 19, a meeting of the Wisconsin Conference was called in the large pavilion, at which not only the delegates to the Conference were present, but the brethren and sisters otherwise in attendance. The object of this meeting, as announced by Elder Covert previously and at the meeting, was for the consideration of the trust-mortgage of the Battle Creek College, and also the reorganization of that institution. The meeting was presided over by Elder William Covert, the president of the Conference. After a few introductory remarks, he introduced Professor Sutherland, who said that when the Lord led Israel out of Egypt, he found it necessary to reorganize them: the organization current in Egypt was not suitable for the people whom the Lord was making specially his own. The organization of the Seventh-day Adventist Church is entirely different from that of any other church on earth, and now the Lord desires to reorganize the Battle Creek College so that its spirit will move in harmony with the church. Elder Loughborough then gave the following interesting talk upon the subject of the reorganization of the College:—

"I am a firm believer in the Testimonies. Just before Sister White went to Australia, she told us in Battle Creek that persons would rise up after she left, who would have a most zealous burden 'to help the cause.' Their zeal was presented to her in vision. She saw some good brethren upon whom the Lord had laid the burden of the work, doing all they could to pull a heavily laden wagon over a sandy road. While they were doing this, others were coming along with a most zealous burden to 'help the work;' and the way they manifested their zeal was to take great stones, and place them in front of the wagon wheels, and then say, 'See how much I am helping the work.'

"You know that after Samuel had seen Saul, Saul met a company of prophets; and one of them came to Saul, and said, 'Who is their father?' Now that is a question I ask about almost everything,—Who is its father? Is it born of God, or is it born of Satan?

"When I was in Battle Creek a short time ago, I saw that the Lord was leading out several of my brethren on this educational question, and that they were endeavoring to bring the College into the place the Lord said, forty years ago, that it should occupy. I saw that these brethren were praying men, that they studied their Bibles and followed the Testimonies; and it did not take me long to say to myself, The Lord wants me on the same side with these men; where they are, I want to be. Then I saw other men, who said that these brethren who were trying to reorganize the College had some 'dark scheme.' These men were very suspicious of the brethren who were seeking the Lord and following the Testimonies, and I naturally asked myself the question, 'Who is their father?'

"To be brief, I saw that in the last year or two, young men had been raised up into whose hands God was giving the school, and that they were bringing things into harmony with his Spirit. Then up came these other men, who objected to the reorganization, and stated that these men were 'running away with things;' that they had 'a dark scheme to break up the College, and to sell it to Dr. Kellogg.' Of course the devil would have a dart for Dr. Kellogg, as well as for these others, because the doctor is trying to do what is right; but the Lord gave him grace, and the doctor does not want to buy the College at all. There are no schemes upon the part of these brethren who are trying to follow the light; and I place myself upon their side.

"A few weeks ago I was at Battle Creek, and these men who object to the mortgage and the reorganization came to me, and said they were going to have a College meeting. Well, they had one or two,—three, I believe,—in the Review Office chapel. I was there for three-and-one-half hours, and was quite sick when I got out. I do not think the angels were in that meeting. The men who objected to the mortgage and the reorganization made long speeches, and manifested wonderful sympathy for the poor old stockholders, who had worked so hard, and sweated so much, to put their money into the College. I saw good old brethren there, who had from three hundred to five hundred dollars in the College, and they were calm, and did not seem to think that these brethren who wanted the College reorganized were going to rob them at all. Some of the men who are making such a fuss about this thing, have only ten dollars in the College. They act very scared about the 'dear old College.' They think things are in terrible shape. I could not see, for the life of me, how any body was going to be robbed or wronged; I could not see how the men who were making so much fuss were going to be wronged at all.

"A number of years ago I was out in California at the time when we were raising money for the Pacific Press. There was a Brother Pratt there,—a good old brother, who had put about five hundred dollars into the Press. There was also a young man who had put in just forty-five cents. Well, we were talking about the management of the Pacific Press, and this young man got up, and made a tremendous harangue on how carefully we should see that the brethren whom we put in as managers did not make away with the people's money, and rob the stockholders. He said we ought to be very careful how we looked after such brethren, so that we would be sure they were doing just right. I couldn't stand it, so I turned around, and said to him, 'How much money have you in the Pacific Press?'—'Forty-five cents.' 'Ah!' and then I turned to Brother Pratt, and asked, 'Brother Pratt, how much money have you got in there?'—'Five hundred dollars, and I wish I had five hundred more to put in.' Said I, 'Are n't you afraid that these brethren will steal your money, and cheat the stockholders and the institution?'—'No,' said Brother Pratt, 'I have confidence that the Lord is leading these men.' And when I saw these men in Battle Creek a few weeks ago, who had hardly any money in the College, get up and make such a fuss about it, and talk about the 'poor old stockholders,' I thought of Brother Pratt and the brother with his forty-five cents; and I asked myself the question again, 'Who is their father?'

Following Elder Loughborough, Elder William Covert talked briefly on the faults which enter into the present organization of the College. He said that it is possible for a few disfellowshipped Seventh-day Adventists, and even for those who are not Seventh-day Adventists, to cause a lot of trouble, and waste a good deal of time; and that he is heartily in favor of the

trust mortgage and the reorganization, as proposed; and as president in his Conference, will give it hearty support.

The writer and Professor Sutherland followed with brief talks on the plan of reorganization, explaining its merits, and what it is hoped to accomplish by it. The following motion was then made by Elder George W. Brown:—

We, the Seventh-day Adventist Conference of the State of Wisconsin, do hereby declare in session that we are in sympathy with the present effort to reorganize the Seventh-day Adventist Educational Society, and that we heartily endorse what has been done, and are in harmony with the new Articles of Association and Principles of Membership. We also wish to declare that we believe, under the circumstances, that the Board of Trustees of the Seventh-day Adventist Educational Society did what was right and proper in placing the mortgage upon the College, and that we earnestly hope that no effort will be made to break the mortgage.

This motion was carried, and declared by the Chair to be unanimous. After the delegates of the Conference had voted upon it, an expression was taken from the large company assembled who were not delegates; and about one thousand of the brethren and sisters of Wisconsin arose to their feet, and expressed their opinion as favorable to the motion thus passed by the delegates.

This action of the Wisconsin Conference was taken in a duly called meeting of that Conference, and is engrossed upon the minutes of the same. Thus the State of Wisconsin has, by the action of the delegates from its churches, in annual Conference meeting assembled, pledged itself to the support of the trust mortgage and the reorganization. These brethren have formally expressed their desire that no attempt be made to break the mortgage, as, in their minds, it is proper and right.

We feel thankful to the Lord for the manner in which he is working in this cause, and trust, by his grace, so to walk before him that the College may do a better and nobler work than heretofore.

PERCY T. MAGAN.

### UNION COLLEGE.

#### CLOSING EXERCISES.

It was my privilege to attend the closing exercises of this institution, and to witness the results of some of the work of past years. The year just closing has been the most prosperous one that the college has enjoyed for several years. The attendance has been good, and the graduating class was the largest in the history of the school. Before leaving for their homes or various fields of labor, the students generally expressed themselves as well satisfied with the year's work. Of those who did not complete some course of study, nearly all expressed their purpose to return next fall. This speaks well for the college, and is one of the best recommendations that could be desired.

#### THE PLAN OF WORK.

As the college grows, the plan of work continually broadens. New departments are added, and old ones are remodeled and strengthened. The managers are especially anxious that the institution shall occupy that place where the greatest number of young people may receive an education and training that will make them useful members of society and successful workers in the cause of God.

#### DEPARTMENTS OF INSTRUCTION.

Several departments of instruction are outlined in the new calendar, and have already been put into successful operation. The latest departments to be added, which have already become popular as well as useful, are the normal and industrial. At present there is a great demand for trained teachers who can successfully organize and carry on church and mission schools throughout the country. The



object of the normal department is to help supply this demand. No other school in the country is better fitted to carry on this work than Union College, and the prospects are that next year this department will be filled with earnest young men and women, who are planning to make teaching their life-work.

Connected with the college, there is a large amount of excellent land, all of which is being cultivated. One hundred acres of corn, forty acres of wheat, twenty-five acres of broom-corn, besides several acres of vegetables, are now being looked after by the students, under careful management. There has been plenty of rain throughout the West, and the prospects for good crops and fair prices are splendid. Besides farming and gardening, several other industries are carried on or provided for, and opportunity for learning various trades is offered.

#### RELIGIOUS INTERESTS.

I have been much pleased with reports concerning the religious interests of the College. No effort has been spared by the teachers to surround the students with the best possible influence. The teachers are men and women of deep experience in the things of God, several of them being among our most successful ministers. Parents should not hesitate to place their children under such guidance. There were a large number of conversions during the past year, and at its close many went out full of courage and hope to do work in the cause of God.

#### THE OUTLOOK.

The prospects for Union College were never better than at present. Good buildings are erected, furnished, and well-equipped. A strong faculty of experienced men and women is employed to carry forward the work next year. Union and harmony prevail. The demand for educated, trained, consecrated young men and women was never greater.

Now that the time and opportunity are favorable, let every one who is interested in the cause of present truth, and who is situated so that he can do so, begin at once to encourage worthy young men and women to enter Union College next fall, where they may get a deeper religious experience, and fit themselves for useful labor.

I shall be glad to correspond with any one who is interested in the subject of education, and who desires the advantages of a good school for himself, his friends, or his children.

Write at once for the new calendar, and for any special information you may desire. Address all communications to me at College View, Neb.

W. T. BLAND.

#### THE CALIFORNIA CAMP-MEETING.

THIS meeting was held in Hunt's Grove, St. Helena, June 2-12. The grounds were all that could be asked; the shade of the large oak-trees was much appreciated, as the weather was dry and hot. The meeting has been held at Oakland for a number of years; but in harmony with light given, that the camp-meetings would accomplish more if moved from place to place, it was thought best to hold the meeting at another place.

The work of the Conference has been carried forward with growing interest throughout the entire year. The tithe amounted to nearly \$43,000. Three new churches were admitted to the Conference, with a membership of sixty-four; and many have accepted the truth in cities where churches are situated. An effort was made last year to establish missions in San Francisco, Oakland, and Los Angeles, for the purpose of rescuing men and women from the vices so prevalent in the large cities. Many who were addicted to drink and other

equally bad habits have been rescued, and are now rejoicing in the light.

The same good Spirit witnessed in other meetings was present in California. The work of Brother Ballenger was accepted by all, and brought deep conviction. When the brethren realized that the time had fully come to "go forward," thorough heart-searching began, wrongs were made right, and the deep movings of the Spirit of God were seen.

There is a general move in California, as well as in other parts of the district, to place many of our publications in the homes of the people the coming year. The time has come when these publications should be scattered like the leaves of autumn. The same Spirit that is coming among us is going among the people to prepare them for the truth.

As Elder Allen Moon, president of the Foreign Mission Board, presented some of the interesting features of the work and the needs of the field, the Spirit of the Lord witnessed to the word spoken. The work in foreign lands has been brought near by the increase of facilities for transportation, and many nations now call for the living preacher. The present is the most favorable time we shall ever have to reach the millions who are in darkness. The spirit of conviction rested upon the people as they realized how little they had done in this work. Calls are coming from every land for some one to teach the truth for this time. Consecrated men and women, who have a burden for souls, and are willing to sacrifice home comforts and pleasant surroundings, are greatly needed.

Dr. Kellogg reached the meeting toward its close, and was able to do much for those who were present. He occupied the time in speaking on the interesting theme of work among the poor and destitute in our large cities, and the reorganization of the health work on the Coast.

The work of this meeting will mark a new era in the experiences of modern Israel. We trust that the time we shall be compelled to remain in "this present evil world" will not be spent in murmuring and complaining, but in gaining victories over every besetting sin. The work among the ministers was deep. The realization of what it means to be a mouthpiece for God brought repentance and deep heart-searching. Many would have been glad to go over the field where meetings have been held, and try to help the people who have been neglected, but this they could not do. We are sure that from this time, by the help of the Lord, better work will be done.

The different institutions were represented by those who have been placed in them to look after the work; and as reports were made of the success attending the efforts put forth, the brethren thanked God for his prospering hand, and took courage as they entered upon the work of another year. Four hundred dollars was raised, in cash and pledges, to help finish a house of worship in Tahiti, besides several hundred dollars for the work of the college, and what was raised for the work in foreign fields. Sabbath afternoon B. F. Richards, who is laboring in connection with the "Helping Hand Mission" in San Francisco, was ordained to the work of the gospel ministry. Brother Richard's experience in city mission work will be much appreciated, as but few have had this experience. The Lord is greatly blessing the work of the mission.

As we look over the work of the three camp-meetings in District 6, we can not but say, We have seen of the salvation of God as never before. And as we look forward to the work before the brethren in this district, we see that God has opened the way for the truth to go with a loud cry. If the spirit of consecration present at these gatherings is carried out in the work, many will be brought into the truth, as new

fields are entered, and the cause of God will rise in all parts of the Conference. The brethren returned to their homes of good courage.

A. J. BREED.

#### PACIFIC COAST.

THE camp-meetings on the Pacific Coast closed June 12, with the California meeting. There was some desperate fighting, but in every battle the final result was a victory for the host of the Lord. Elder Breed has reported the meetings; but I will write a few additional items of interest.

My last report closed with the work in College View, Neb. From there I went to College Place, Wash., speaking a few times at Salt Lake City and Ogden. The three weeks preceding the Walla Walla camp-meeting were spent in the college at College Place. The work moved hard here, although the Lord accomplished a good work for those who were willing to clear the King's highway by repentance. At this meeting we were forcibly reminded again of the fact that we fight not against flesh and blood, but against devils. Every man and woman who fails to walk in the light will become a channel of darkness,—an agent of Satan. The last night of the meetings the powers of darkness were allowed to take control. This was the signal for the manifestation of fanaticism. But those who were acquainted with the presence of God through his Spirit, immediately recognized the presence of the enemy, and united in earnest prayer for deliverance, which quickly came. This startling experience stirred some of the hesitating to a realization of the reality of the conflict, and was the best thing the Lord could do to awaken the people.

A meeting was appointed for the next morning at five o'clock for those who were entirely consecrated to pray for the outpouring of the Spirit of God. This meeting was greatly blessed. The experience of the evening before had taught its lessons. The following morning another meeting was held for the same object. Some who were not before prepared to unite with us, confessed their faults with tears, and asked the prayers of those who were free. At this meeting one person who had not done works meet for repentance, arose and claimed the Spirit of God. In the season of prayer that followed, we had the evidence that the uncircumcised and the unclean shall not come into the camp of the saints when the power of God is manifested among his people, as it soon will be. Later developments showed that the claim made by this person was insincere.

Those who had been made free during the meetings at the college came to the camp-meeting at its beginning, and helped greatly with their good testimonies. However, there was not that general freedom at this meeting that characterized the meetings which followed in Oregon and California.

A very instructive case of healing occurred at this meeting. A young woman of a prominent family, who had recently come to a knowledge of present truth, and had suffered reproach from family and friends for the truth's sake, presented herself as a candidate for healing. She was sorely afflicted, but was using the little strength left in laboring for the fallen in jail and prison. She was told to seek the Lord to learn his will in the matter, which she did, and later returned answer that the Lord would heal. Only a few sentences of prayer had been offered when the Spirit of God came upon her, and she was prostrated for three hours, during which time the work of healing, pruning, and consecration was carried on in a way deeply to impress all present. The working of the power of God was remarkably perceptible as his healing hand moved from one

diseased organ to another. Then came the pruning; and O, that every worldly Seventh-day Adventist could have seen how the Spirit of God hates worldly conformity in dress, as was shown in this instance! When this part of the experience was over, our sister did not possess a dress plain enough to meet her enlightened views on simplicity in dress.

Following this experience she was heard to say, faintly at first, "Yes, Lord, anywhere,—everywhere." The healing and pruning were past; now followed the consecration of all, to labor anywhere for the Lord. Several times the foregoing words were repeated, each time with added emphasis, as her willingness to labor anywhere was tested by the appearance before her mind's eye, in a quick succession, of maps of Mexico, India, China, South America, and darkest Africa. O how little we yet understand of what it means to be wholly surrendered to the Lord, to labor anywhere, and suffer anything, for his sake!

Items of interest from the other meetings will follow. A. F. BALLENGER.

#### THE NEW ENGLAND CAMP-MEETING.

ANOTHER annual camp-meeting and Conference in New England is past, but its influence upon many will never be lost. The meeting was held at West Newton, a suburban town of Boston, having a population of about thirty thousand. The camp was situated on a beautiful open lot nearly in the center of the city. One hundred tents were pitched, and about four hundred persons encamped on the grounds.

The meeting had been in progress four or five days when Elder I. H. Evans and the writer arrived. Elders Franke, Jayne, and the local laborers had been conducting the meetings, and reported excellent meetings, with a large attendance from the city. They continued to grow in interest till the close.

The business of the Conference was done with despatch. Missionary work at home and abroad was given considerable attention. Dr. Nicola, M. E. Olsen, and Sister Cross presented the missionary work from the health standpoint. The educational work in our schools and sanitariums was not lost sight of. These institutions may exert a great influence in preparing workers for home and foreign fields. As a part of the gospel of love presented by different speakers, the stirring truths applicable now were made prominent. Elder Franke spoke three times on the Sabbath question. At the closing meeting, on Sunday night, he spoke on the subject, "Who Changed the Sabbath?" to a large audience. God gave his servant power in presenting the truth in its simplicity. Conviction fastened upon many hearts. Some said, "God has sent us the light, and we must obey."

Elder H. W. Cottrell was re-elected president of the Conference. On Sabbath afternoon nine were baptized in the First Baptist church, which was only a few minutes' walk from the camp-ground. About two thousand dollars was contributed during the meeting to help the missionary work both at home and abroad. About half of this sum was given toward starting the new sanitarium at South Lancaster, Mass. Up to the present time, there has been something over twelve thousand dollars contributed toward the purchase of part of the academy property for a sanitarium. We need about eight thousand dollars more to insure success to the enterprise. As soon as this is raised, a sanitarium will be established. This will be a means of relieving the school of fifteen thousand dollars' indebtedness, besides establishing a much-needed sanitarium in the East. May God open the way for this good work to be carried forward. The brethren in New England will follow up the interest awakened by the camp-meeting in the city.

R. A. UNDERWOOD.

#### PENNSYLVANIA AND NEW ENGLAND CAMP-MEETINGS.

THE writer has just returned from attending the annual camp-meetings in the Pennsylvania and New England conferences, and takes pleasure in bearing testimony to the rich spiritual blessings enjoyed by the people of God at both these gatherings. At the Pennsylvania meeting the camp-ground was some distance from the city, hence the outside attendance was not very large; but those who came were deeply impressed, and the campers, young and old, showed, in a marked degree, the spirit of seeking God. Considerable time was devoted to prayerful study of the health principles, and the various lines of Christian Help work. As a result, resolutions were adopted expressing the determination of the brethren and sisters to walk in all the light which the Lord has given in this matter, and urging the churches throughout the Conference to give these principles their hearty support and co-operation. Missionary farming and gardening also came in for consideration, and the sentiments of the brethren in this matter were expressed by a resolution endorsing the plan recommended by the last General Conference,—that the funds arising from this source be devoted to the support of the medical missionary work.

The New England meeting was held right in the heart of the village of West Newton, and the outside attendance was large. The interest to hear present truth was something remarkable. Several made it a regular practise to come to the morning meeting at 5:30. One lady said: "I am so glad you have come to this place; for I enjoy your meetings so much. They feed my soul. I only wish I could attend all your services, from five o'clock in the morning till ten o'clock at night."

Here, also, the brethren and sisters showed a cordial interest in the health and philanthropic work, and seemed anxious to get all the light the Lord has for us on these subjects. As they go to their homes, we trust they will take up the study in the churches, and move forward with the advancing light. This seems especially appropriate in view of the fact that plans are now on foot for starting a sanitarium, in this Conference. In order for such an institution to succeed, it is highly essential that all the brethren and sisters shall themselves be loyal, consistent representatives of the health principles, so that they can intelligently aid the institution by both their labors and their prayers.

At both meetings the plan was adopted of setting apart some person in each church to take a special interest in the health and philanthropic work, and help educate the other members in the same. This person is to be in correspondence with those who are at the headquarters of this work, and to receive instruction and other fresh matter from time to time, that will assist in keeping the interest alive. Thus we shall have in every church a health missionary,—something we have been wanting for a long time. The complete plan involves the setting apart of other persons to look after other departments of the work in the same way. When faithfully carried out, this plan will certainly be productive of excellent results.

Dr. C. C. Nicola was present at the West Newton meeting, and gave some interesting health talks. Miss Tabor and Miss Cross, Sanitarium nurses, were present at the Pennsylvania meeting, and Miss Cross also attended the one at West Newton. These workers had charge of the medical missionary tent, in which samples of the health foods, sanitary supplies, etc., were on exhibition, treated the sick on the grounds, and gave much instruction that will be helpful to mothers.

M. E. OLSEN.

#### NORTH CAROLINA.

LILESVILLE.—I am now laboring near Lilesville, N. C. I began meetings in a private house, but soon got permission to use the schoolhouse. I was next invited to use the Baptist house of worship, and have since held the meetings there. The attendance has been good, and the people seem deeply interested in the truths presented. Two persons have already begun to keep the Sabbath, and several others seem to be on the point of deciding to obey.

B. F. PURDHAM

#### INDIANA.

TALMA.—What are we doing for perishing souls right at our doors? If we simply sit down at home, and say we are trying to live out the truth, and do not work to serve those around us, we can never have the "Well done" said to us. May God help us to do the work which lies right at home, so that our neighbors will be warned of the soon coming of our Lord.

We live seven and one-half miles from our home church, which we attended every Sabbath until six weeks ago. Then, hearing of three sisters twelve miles from our home, we felt it our duty to visit them. This we did, and found them all in good spirits, and *praying that the Lord would send them help*. We have met with them six Sabbaths, and can now say that through the help of the Lord, we have a good Sabbath-school of twelve members. We also have a Bible reading or prayer and social meeting Sabbath afternoons. The principles of healthful living are being taught. The Lord is richly blessing us. To him we give all the glory. We are taking five copies of the *Little Friend*; for we must work for the children with all our might.

Dear brethren and sisters, let us heed the admonition of our Leader, and go out into the highways and hedges, and bring in those who are ready to perish. We can find plenty to do right at home. May the Lord give us strength and courage to go forward in his work.

GEORGE W. COUNTS.

#### IOWA CONFERENCE PROCEEDINGS.

THE thirty-fifth session of the Iowa Conference was held in connection with the camp-meeting at Des Moines, May 25 to June 5, 1898. Sixty-five churches were represented by one hundred and twenty-one delegates. The Libertyville church of eleven members was received into the Conference. A large number of companies have been developed during the year, three or four of which will soon be organized. Five church buildings have been dedicated. The present membership of the Conference is 3,353. The total amount of tithe received was \$23,642.26, which is \$5,233.48 more than was paid the preceding year. Having a surplus in the treasury after the laborers were paid, it was voted to give \$500 to the General Conference and \$500 to the Foreign Mission Board.

Seventeen ministers received credentials, and Dr. R. H. Habenicht was ordained to the work of the gospel. Twenty-three laborers received ministerial license, and twenty-five workers were given missionary license.

The officers elected are as follows: President, Clarence Santee; Secretary, Mrs. L. Flora Plummer; Treasurer, C. F. Stevens; Conference Committee; Clarence Santee, C. F. Stevens, P. A. Hansen, J. W. Dorcas, L. F. Starr.

MRS. L. FLORA PLUMMER, Sec.

THE Australian Medical Missionary Association has just been organized at Melbourne. It has under its watch-care a health home in Sydney, that is more than self-supporting. The workers there feel much encouraged.

## News of the Week.

FOR WEEK ENDING JULY 2, 1898.

—It is claimed that Lake Erie produces more fish to the square mile than any other body of water in the world.

—June 24 the Spanish Cortes were closed by royal decree read by Sagasta. The customary cheers for the throne were omitted.

—June 23, in a typhoon at Port Arthur, a Chinese torpedo-boat destroyer was driven ashore, and 130 of the crew were drowned.

—Anton Dreher, the millionaire brewer of Austria, contemplates founding a \$10,000,000 branch of the Dreher brewery in Milwaukee.

—In Chicago one day last week, a bicycle-rider, while spinning along on his wheel, suddenly became a raving maniac, as a result of the heat.

—The new \$200,000,000 war loan proved to be a popular one. Nearly the entire sum has been taken up by subscribers to the amount of \$500 or less.

—Charles White, of Neenah, Wis., has been awarded \$5,500 damages from the Chicago and Northwestern Railway for the loss of a leg in a railway accident.

—Papers have been served on the publisher of the New York World, in a suit for libel, in which W. R. Hearst, of the New York Journal, asks for \$500,000 damages.

—The new stamps in honor of the trans-Mississippi Exposition have been issued, and ten million of them were received one day last week by the postmaster of Chicago.

—George Washington, colored, was taken from jail and lynched near Dayton, Tenn., in the presence of three thousand people. He confessed the crime with which he was charged.

—First Assistant Postmaster-general Heath says that in a single day at Camp Alger, while only 11,000 troops were there, 7,000 money-orders were issued to them to be sent home.

—While H. W. Bedford, a wealthy mineralogist, of London, England, was prospecting in the mountains near Knoxville, Tenn., he was attacked by highwaymen, and robbed of \$8,000.

—Martin Thorn, who figured so prominently in New York last summer as the murderer of William Guldensuppe, has been condemned to be executed during the week beginning August 1.

—Patrick Fay, a hotel and restaurant waiter, of Boston, eighty years old, died last week, and left his fortune of \$30,000, accumulated by saving "tips," to Roman Catholic charitable institutions.

—Bishop Messmer, Roman Catholic, of Wisconsin, who is now in Rome, has issued an order that flowers must be removed from the caskets of the dead before the caskets are brought into church.

—The Spanish prize steamship "Panama," which was captured by the lighthouse-tender "Mangrove" off Havana last April, was sold at auction, June 21, being purchased by the government for \$41,000.

—The announcement was made that no woman marrying an old soldier after July 1 would be entitled to a pension if he should die. Heretofore the pension has not stopped, even if the pensioner died.

—At Tupelo, Miss., June 26, four volunteer soldiers, members of Colonel Torrey's regiment of rough riders from Cheyenne, Wy., were killed in a railway accident. A dozen more were seriously injured.

—A crockery dealer shipped 325 dishes from Lansing, Mich., to a missionary at Teheran, Persia. The goods were seven months in transit, and were carried 800 miles by caravan, but only one dish in the lot was broken.

—The miners in Colorado are changing the names of many of their plants to those of famous men of the present war. One of the best-paying copper mines is called Sigsbee. It is claimed that it never paid until now.

—It is announced that the British consul at Havana, Mr. Gollan, under whose protectorate the American interests at that city were left, has been obliged, on account of failing health, to take a leave of absence and return home.

—At Bridgeport, Conn., Mrs. Teresa Aquardo has filed a claim against the United States, through the Italian embassy at Washington, for damages to the amount of \$24,000, because of an alleged boycott on the part of certain citizens of that city.

—On June 24 a large circus tent at Sioux City, Iowa, was blown down in a gale, and hundreds of people were imprisoned under the tangle of canvas, poles, and ropes. One person was killed outright, and scores were badly injured, many seriously.

—Liberia, through Bishop J. C. Hartzell, has asked to be jointly protected by the United States and Great Britain. It is said that the secretary of state of this African negro republic will soon arrive in this country to urge this request before the government.

—A special despatch from Paris, June 20, says an Austrian agent has returned from Madrid, where he delivered to the Spanish authorities, via the Pyrenees, 3,000,000 empty cartridges and 120 tons of explosives derived from French, Austrian, and Belgian sources.

—The strawberry crop of Michigan this year was the largest ever known, and much of it sold for 25 cents a case. It is estimated that, in one county alone, 300,000 cases of the finest berries rotted on the vines. It is said that many farmers are plowing under acres of berry patches, and preparing the ground for fall wheat seeding.

—On June 18 Rev. W. J. Long was called to the pastorate of the North Avenue Congregational church at Cambridge, Mass. To the surprise of all, the candidate was not considered sufficiently orthodox to justify his installation. He is said to reject whole books of the Bible, and have a strong leaning toward a Universalist idea of the future.

—The agreement between Japan and Russia recognizing the independence of Korea finally establishes on a firm basis the existence of a new state. Korea has an area of about 80,000 square miles and a population of about 10,000,000 inhabitants; and as its area is productive and its population intelligent, much may be expected of it.

—The king of Serbia has just presented to the British Museum a beautifully executed facsimile of an ancient illuminated manuscript of the Gospels, said to be the work of one Gregorius, a noted Serbian scribe who lived in the twelfth century, and whose decorative borders are among the finest examples of early illuminations extant.

—The annual salaries of the principal United States officers are as follows: President, \$50,000; Vice-President, \$8,000; Secretary of State, \$8,000; Secretary of Treasury, \$8,000; Secretary of Interior, \$8,000; Secretary of Navy, \$8,000; Secretary of War, \$8,000; Secretary of Agriculture, \$8,000; Postmaster-general, \$8,000; Attorney-general, \$8,000; Speaker of House of Representatives, \$8,000; United States senators, \$5,000; representatives in Congress, \$5,000.

—One day last week, Roosevelt's rough riders had a very narrow escape from utter annihilation. They were led into a death-trap near Santiago, very much as was General Custer in the Big Horn Indian fight in Dakota. Sixteen men were killed outright, and fifty or sixty were badly wounded. The men fought bravely, against awful odds; but had not reinforcements arrived at an opportune moment, they would doubtless have all been killed. As it was, they routed the Spaniards, who suffered a heavy loss.

—The Arcadian Copper Company was organized recently at Boston, Mass., to do business in the Lake Superior copper-mines district. William Rockefeller, the Standard Oil magnate, is president of the company. It has a cash capital of \$2,000,000, and its directors represent at least a billion dollars. This is the first venture of the Standard Oil people in the copper district, and it is said to be regarded with mixed feelings by the other big interests, which have a hundred million dollars invested in this district.

—On account of the wood-workers' strike at Oshkosh, Wis., there has been no end of trouble. June 23 several hundred women, armed with clubs, stones, eggs, and sacks of pepper, gathered at the Morgan sash, door, and blind factory, and effectually prevented the workmen from entering. The police were powerless to disperse the mob. A riot alarm was sounded at every fire-station in Milwaukee, and troops were sent by special train to preserve the peace. It is reported that one woman was killed.

—During the launching of the new British first-class battle-ship "Albion" at Blackwell, England, June 21, there was a most serious accident. The displacement caused an immense mass of water to rise on all sides, completely submerging one of the lower stages of the yard, and immersing hundreds of people. The staging was demolished by the backwash, and about two hundred persons were thrown into the water. Many were swept away by the flood-tide, and sank before assistance could reach them. At least sixty of the spectators were seriously injured. The bodies of thirty men, women, and children had been recovered at the time the despatch was sent, but a number were swept out to sea, and their bodies were not recovered. The victims were mostly working-people on a holiday, who had trespassed on the ship-building yard against orders. There were many heartrending scenes, and plucky rescues of drowning persons by onlookers.

—According to the latest advices, hundreds of people in Manila are making every effort to leave, and are offering \$500 and \$600 for transportation out of the city.

—The first ambassador from Russia, Count de Cassina, was formally presented to President McKinley, June 23. He expressed very warm friendship on the part of Russia for the United States. The President replied in the same friendly manner.

—Santiago will doubtless be attacked by the American forces, both by land and sea, before this paper reaches its readers. General Shafter, in charge of the land forces, has nearly 30,000 men under his command, and all that hinders his making the attack at this writing is the placing in position of the heavy artillery. There will no doubt be a stubborn defense by the Spaniards.

—The Spanish fleet under Admiral Camara left Cadiz recently, ostensibly for the Philippine Islands. It proceeded as far as Port Said, Egypt, and there it was refused coal by the Egyptians. An attempt will be made by the United States to tie it up there during the remainder of the war between the United States and Spain, for having remained in that city more than the twenty-four hours prescribed by the neutrality laws.

—In Russell Gulch, near Central City, Colo., Rev. J. H. Webber purchased an abandoned mine, and before beginning to work it, invited his friends, among whom were several prominent ministers of the city, to the shaft-house, and held religious services, dedicating the property and its income to the Lord. Work was begun with little idea of accomplishing much, but soon a ledge was struck carrying gold in abundance. The assay shows this to be one of the richest mines in existence; and now the question of a skeptical public is, Will the Lord really get his own?

## Special Notices.

### CAMP-MEETINGS FOR 1898.

#### DISTRICT ONE.

Atlantic, Wilmington, Del.,	Aug.	18-29
Virginia, Alexandria,	"	11-22
Maine, Brunswick,	" 25 to Sept. 5	
Vermont,	Sept.	1-11
New York,	"	8-18
West Virginia, Grafton,	"	8-18

#### DISTRICT TWO.

Mississippi, Amory,	July	6-12
Louisiana, Alexandria,	"	13-20
Georgia, Atlanta,	"	22-31
North Carolina, Hildebran,	Aug.	5-14
Cumberland Mission Field,		
Harriman, Tenn.,	"	19-28
Tennessee River Conference,	" 26 to Sept. 4	
Florida,		

#### DISTRICT THREE.

Ohio, Tiffin,	Aug.	11-21
Michigan (general), Owosso,	"	18-28
Illinois, Forrest,	" 25 to Sept. 4	
Indiana,	Sept.	1-11

#### DISTRICT FOUR.

Nebraska (local), Hot Springs, S. Dak.,	July 12-18	
" " Cambridge,	Sept.	1-10
" (State), York,	"	27 to Oct. 3

#### DISTRICT FIVE.

Texas, Fort Worth,	July	21-31
Arkansas,	Aug.	4-14
Missouri, Clinton,	"	11-22
Colorado,	" 25 to Sept. 5	
Kansas (local), Salina,	"	18-28
" (general), Ottawa,	Sept.	8-18
Oklahoma,	Oct.	7-17

#### DISTRICT SIX.

California (southern), San Diego,	Aug.	18-28
Utah, Salt Lake City,	"	3-8

The arrangement indicated above for the time of the camp-meetings is the recommendation of the committee appointed for that purpose. The committee consulted with about fifteen Conference presidents before the report was submitted. Should there be any changes in the dates, they should be made in consultation with the district superintendent.

The arrangements for laborers for the camp-meetings have been left with the respective Conference presidents and their district superintendent.

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



THE regular annual meeting of the Ohio Tract Society will be held at Tiffin, Ohio, Aug. 11, 1898. Let all who can do so arrange to attend, and assist in this work. D. E. LINDSEY, Pres.

### UNION COLLEGE CALENDAR.

As soon as you read this, write to Union College, College View, Neb., for the new calendar, which is now ready. This is the most complete calendar ever issued by the college, and contains much valuable information concerning the institution. Every parent, and every young person old enough to attend school, should have a copy. W. T. BLAND.

### TEXAS CAMP-MEETING.

We are glad to announce that Elders Kilgore, Brunson, Russell, Westphal, and other laborers, representing our different institutions, will be present at this meeting. Throughout the Conference, general preparations are being made to attend. We are sure this is the work of the Spirit of God, and we believe it is because he has a great blessing in store for us; hence we are anxious that all shall come. The grounds are most convenient and pleasant, and the railroads favor us with unusually low rates. Those who come by teams will find good feed and pasture, at a lower price than is usual at this time of year. Provision has been made to have one hundred tents pitched on the grounds before the time of opening the meeting. Ample provision will be made for the comfort and accommodation of all who come. We shall have a dining-hall for those who desire to board. Health foods will be for sale on the grounds. We are sure the Lord will be with us in power, to fit us up to be laborers with him. The Spirit is "waiting our demand and reception." C. MC REYNOLDS.

### NOTICES.

**HELP WANTED.**—A Sabbath-keeping girl to do general housework, one who would be a suitable companion to a little girl aged 10 years. Address Mrs. M. L. Locke, Branch, Mich.

**EMPLOYMENT WANTED.**—By a man aged 29, and wife, on a farm among Adventists. No children. Was raised on a farm, and can do all kinds of farm work. Address, F. H. Henderson, Bristol, Ohio.

**WANTED.**—A dozen or more small reference Bibles, good second-hand ones will be acceptable, to give to worthy poor scholars in a First-day school. Address, J. D. Heacock, Barberville, Fla.

**FOR SALE.**—A farm of 42 acres near Murfreesboro, Tenn. Good buildings, good and lasting well of water, plenty of apples, peaches, pears, plums, and grapes. In good neighborhood. Address, John Phillips, 324 Cleveland Ave., Nashville, Tenn.

**FOR SALE.**—Bakery and restaurant, with good horse, wagon, and route. Also a good cracker-machine and dough-brake. A good location and splendid opportunity for Sabbath-keeper. Would exchange for other property in part, if suitable. Address X, care Review and Herald.

R. SAWYER, Galveston, Tex., desires no more reading-matter.

THE address of W. B. White is box 668, Cañon City, Colo.

## Publishers' Department.

### THE GREEK LESSONS

Are being published in pamphlet form. Since the last notice was printed in the REVIEW, enough orders have come in to warrant their publication; and now we expect many more orders to be sent at once. Those already received will be filled as soon as possible. One encouraging fact is that a good many have ordered the pamphlet who were not previously studying the Greek lessons, so far as we know. Any one who *wants* to learn the New Testament Greek can take these pamphlets from the beginning, and proceed as fast as his time permits, until he can read the New Testament without assistance.

For the benefit of any who overlooked the preceding notice, we repeat that all the lessons which have previously appeared in the REVIEW, with four new lessons added,—twenty-two in all,—can now be had, neatly printed in a covered pamphlet, for only 20 cents. The pamphlet contains full directions for using the lessons. Order at once. Address the Review and Herald Pub. Co., Battle Creek, Mich.

## IN YOUR STUDY

... OF THE ...

## SABBATH-SCHOOL LESSONS

... FOR THE ...

Third quarter (July 2 to September 24), you will be in constant need of the following reference-books:—

"EMPIRES OF THE BIBLE," by A. T. Jones; 410 pages; cloth, post-paid, \$1.50.

"SACRED CHRONOLOGY," by Sylvester Bliss; 298 pages; prices, \$1, \$1.50, and \$1.75.

"PATRIARCHS AND PROPHETS," by E. G. White; 762 pages; prices, \$2.25, \$2.75, \$3, and \$4.50.

"Great Controversy," by E. G. White; 700 pages; prices, \$2.25, \$2.75, \$3, \$3.50, and \$4.50.

"MOUNT OF BLESSING," by E. G. White; 209 pages; prices, 75 cents and \$1.

"GOSPEL IN CREATION," by E. J. Waggoner; 169 pages; prices, 25 cents and 40 cents.

For any or all of these reference-books, address your tract society, or Review and Herald Pub. Co., Battle Creek, Mich.

## A MOST VALUABLE HELP

TO THE STUDY OF

## THE SABBATH QUESTION

WILL BE FOUND IN

"THE HISTORY OF THE SABBATH," by John Nevins Andrews. It treats the subject from the standpoint of the Bible and history. Every passage of Scripture which has any connection with the Sabbath, in the Old Testament or in the New, is examined at length.

The various steps by which the change from the seventh day to the first day was made, and the final exaltation of the Sabbath, are given in detail.

The complete testimony of the Fathers in regard to the Sabbath and the first day, is presented, and the comparative merits of the two days are clearly shown.

A copious index enables the reader readily to find any passage of Scripture, or the statement of any historian.

Revised and enlarged edition, 548 large pages.

Pamphlet (3 parts), per set, \$ .75.

Cloth, sprinkled edges (former price \$2), 1.50.

Half morocco, gilt edges, 3.25.

Order from your tract society, or from Review and Herald Pub. Co., Battle Creek, Mich.

## Obituaries.

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

**TABER.**—Died May 23, 1898, Mrs. Laurette N. Taber, wife of Asa R. Taber, aged 65 years, 29 days. Mrs. L. W. CLARK.

**BAKER.**—Died at Lakewood, N. Y., April 21, 1898, from the effects of a fall, Sister Mina Baker, aged about sixty-four years. J. B. STOW.

**NORDYKE.**—Died at Wolcott, Ind., April 12, 1898, Mary E. Nordyke, wife of Noble Nordyke, aged 63 years, 3 months, 24 days. NOBLE NORDYKE.

**MITCHELL.**—Died at Talala, I. T., June 11, 1898, Elsie P., infant daughter of Brother and Sister John F. Mitchell, aged 8 months, 9 days. Mrs. M. E. CLAY.

**EDSEL.**—Died at Mulhall, O. T., Jan. 31, 1898, of a complication of diseases, Lewis Edsel, aged 61 years. He died at peace with God. ALFRED S. COMBS.

**ROSE.**—Died near Crary Mills, N. Y., May 27, 1898, Sister Maribah Rose, in the sixty-third year of her age. She fell asleep in hope of a home in the kingdom of God. C. O. TAYLOR.

**KLAIBER.**—Died at Lansing, Mich., June 6, 1898, of consumption, Sister Marian Klaiber, aged 41 years. Sister Klaiber's greatest desire was to work in the cause of God. Until prevented by failing health, she was secretary of the Ontario missionary society. H. M. KENYON.

**PAGE.**—Died at Bradford, Ark., June 23, 1898, of remittent fever, my dear husband, Elder George W. Page, aged 51 years. He had been an expounder of the truths of the third angel's message for about twenty years. Words of comfort were spoken by Elder J. J. Goad (Baptist). Mrs. E. M. PAGE.

**HAZEN.**—Died at Mt. Hope, Wis., May 26, 1898, of cancer of the liver, Mrs. Louisa Hazen, aged 64 years. For twenty-five years she had kept the commandments. J. N. ANDERSON.

**MIX.**—Died at Severy, Kan., May 1, 1898, of paralysis and dropsy, Lodema Mix, aged 79 years. She joined the Adventist Church in 1874, and remained a consistent Christian. M. E. Mrs.

**WEBBER.**—Died at Eureka Springs, Ark., June 3, 1898, of cancer, Sister Emma Church Webber, aged 58 years, 3 months, 15 days. Sermon by the writer, from 1 Thess. 4:13-18. J. A. HOLBROOK.

**BURG.**—Died at Dows Prairie, Cal., June 2, 1898, after a brief illness culminating in cerebral hemorrhage, my beloved sister, Jessie A. Burg, aged 18 years, 6 months, 6 days. Words of comfort were spoken by Brother F. R. Shaffer. F. M. BURG.

### ERRATA.

In the obituary of George Price, who died March 27, it should have read "in his eighteenth year" instead of "eightieth year."

## GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

### EASTBOUND.

MONTREAL, NEW YORK. LEAVE.  
Bay City, Detroit, Port Huron, and East..... \* 7.00 A. M.  
Bay City, Detroit, Port Huron, and Int. Stations... \* 3.45 P. M.  
Port Huron, Susp. Bridge, New York, and Montreal, \* 8.27 P. M.  
Detroit, Port Huron, Susp. Bridge, New York, and Boston..... \* 2.25 A. M.

### WESTBOUND.

South Bend, Chicago, and West..... \* 8.52 A. M.  
Chicago and Intermediate Stations..... \* 12.15 P. M.  
Mixed, South Bend, and Int. Stations..... \* 7.10 A. M.  
South Bend, Chicago, and West..... \* 4.05 P. M.  
South Bend, Chicago, and West..... \* 12.55 P. M.

### SLEEPING AND THROUGH CAR SERVICE.

#### EASTBOUND.

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

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

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

#### WESTBOUND.

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

#### CONNECTIONS AT DURAND.

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

\* Daily. † Except Sunday.

A. S. PARKER, Ticket Agent, Battle Creek.

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

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 19, 1898.

EAST.	Night Express.	12 Mail Accom.	6 Mail Express.	10 N. Y. & Bos. Spl.	14 Eastern Express.	4 N. Shore Limited.	3 All'ntic Express.
Chicago City.....	pm 11.00		am 6.50	am 10.30	pm 4.00	pm 4.00	pm 10.00
Michigan City.....	am 12.50		8.48	pm 12.08	3.40	5.27	11.50
Niles.....	1.58		10.15	1.00	5.37	6.20	1.00
Kalamazoo.....	3.35	am 7.15	11.55	2.08	6.52	7.25	2.35
Battle Creek.....	4.43	8.23	12.50	2.47	7.25	8.00	3.31
Marshall.....	4.43	8.23	1.20	3.09	7.51		4.30
Albion.....	5.03	8.47	1.45	3.30	8.11		
Jackson.....	5.50	10.05	2.35	4.05	8.50	9.15	5.00
Ann Arbor.....	7.00	11.10	3.47	4.58	9.38	10.00	6.08
Detroit.....	8.30	pm 12.25	5.30	6.00	10.45	10.55	7.30
Falls View.....		6.11			am 5.23		pm 2.15
Susp. Bridge.....		6.25			5.38		2.30
Niagara Falls.....		6.35			5.53		4.43
Buffalo.....		7.20		am 12.20	6.45	am 5.10	5.30
Rochester.....		10.25		3.13	9.55	7.50	8.40
Syracuse.....				5.15	pm 12.15	9.45	10.45
Albany.....				9.05	4.20	pm 1.25	am 2.50
New York.....		am 4.10		pm 3.25	8.15	5.00	7.00
Springfield.....		7.40		12.16	8.34	6.19	7.40
Boston.....		10.34		3.00	11.35	9.05	10.34
WEST	Night Express.	15 N. Y. & Bos. Spl.	3 Mail Express.	5 N. Shore Limited.	23 Eastern Express.	13 Kalam. Accom.	37 Pacific Express.
Boston.....		am 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		pm 1.00		10.00	6.00		am 12.10
Syracuse.....		8.35		pm 5.00	am 2.10		pm 12.25
Rochester.....		10.37		6.55	4.15		pm 2.25
Buffalo.....	pm 1.00	11.50		7.50	5.35		pm 3.50
Niagara Falls.....	1.30			8.30	6.23		4.32
Falls View.....	2.07				6.54		5.12
Detroit.....	8.20	am 7.15	am 7.50	am 1.50	pm 12.40	pm 4.35	11.25
Ann Arbor.....	10.00	8.12	9.18		1.38	5.45	am 12.30
Jackson.....	11.35	9.10	11.10	3.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.21	pm 12.55	4.40	3.50	9.11	3.00
Niles.....	1.35	10.57	2.13	5.18	4.25	10.00	3.40
Kalamazoo.....	am 2.15	12.31	4.00	6.40	6.05		5.08
Michigan City.....	4.28	pm 1.30	5.20	7.32	7.05		6.00
Chicago.....	6.30	3.00	7.15	9.00	8.50		7.05

\* Daily. † Daily except Sunday.

Kalamazoo and South Haven accommodation departs at 6.30 a. m. and arrives at 7.05 p. m. Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

O. W. RUGGLES, GEO. J. SADLER,  
General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

## The Review and Herald.

BATTLE CREEK, MICH., JULY 5, 1898.

THE *American Sentinel* of June 30 is a fine one. If you have missed it, you have sadly missed it.

It is stated on good authority that "not long since, native American citizens were in the minority on" American "war-ships, the majority being Swedes, Danes, Norwegians, Germans, Irishmen, Englishmen, and others."

THE time for raising the remainder of the debt on the W. C. T. U. Temple has been kindly extended by Marshall Field to Jan. 1, 1899. We sincerely hope that this kindness will be rewarded by the complete success of the W. C. T. U. in clearing away the debt.

KING MENELIK, of Abyssinia, claims that the queen of Sheba, who visited Solomon, was the founder of his dynasty, and that he is the ninety-seventh in direct descent from her. He is going up to Jerusalem this summer himself, in order to see the place to which the ancient queen made her memorable visit.

It should not be forgotten that the June number of the *Gospel of Health* is a camp-meeting number, and is therefore particularly valuable as long as camp-meetings continue, and to every one who is attending, or expects to attend, camp-meeting. You can not afford to neglect this. Be sure to get a copy of it.

THE crown prince of Italy is having farming taught to all the private soldiers of his command. This is done in order that when their term of service ends, they shall be prepared to enter an honest and useful occupation, rather than to feel themselves above work, and so be inclined to join the ranks of the social discontents. That young man is truly wise, and surely will be a good king, if he ever comes to the throne.

H. C. JENNINGS, superintendent of the Waseca (Minn.) Assembly, has sent out an announcement that in connection with this gathering, July 10-16, there will be a school of health, under the direction of Dr. J. H. Kellogg, assisted by Drs. Jean Whitney and W. B. Holden, and Mr. S. Sherin, secretary of the Civic-Philanthropic Conference. Daily classes will be conducted in physical culture, cooking, care of the sick, etc.

DURING the last six months of the year 1898, the International Sunday-school lessons will cover the period from the death of Solomon to the fall of Jerusalem. Now, pages 188-410 of "The Empires of the Bible" covers this same period exactly and completely. Why, then, should not those who study the Sunday-school lessons—superintendents, teachers, and classes—have a chance to have the benefit of this book? For the purpose, there is no better book in existence. It is not a "commentary;" it is better—it is the history itself. And this history is not something written about the history of that period: it is *the history itself*.

This history is selected from the Bible and from the Assyrian inscriptions, written by those who were present and a part of the history there and then made. Why should not you visit the superintendents and teachers of the Sunday-schools in your neighborhood, and show them this book, thus doing them good, and at the same time making good wages for yourself?

THE absorption of China by the "powers" is still going quietly on. And, as formerly, Russia is outstripping the others in advantages gained. The Pekin correspondent of the London *Times* says that "Russia is becoming increasingly active in Chinese affairs." Of the railways built or projected, Russia will control all by which troops could be moved to Pekin. It is said, also, that "both Russia and France are contemplating fresh demands for privileges," Russia in northern, and France in southern, China.

At the International Missionary Conference at Clifton Springs, N. Y., the other day, the "question was raised as to whether the nations of the earth meant to partition China," and the reported answer is that "it was significant that the consensus of opinion among the missionaries was that they did not—they were but establishing centers of influence, and saying, 'Wake up, or break up.'" Just where lies any real difference between this and meaning to partition China, it seems that none of the missionaries attempted to explain.

THE *Interior* says that "the churches will stand solidly against abandoning the Philipinos to a European power. They demand the restoration of their rights in missionary work in the Carolines, and in all other islands held by the Spaniards." It is altogether likely that these churches will enter into that controversy with their "demands,"—and then complain loudly if the original papacy does the same. And if the papacy, or even that part of it comprised in the Catholic Church in the United States, should stand solidly for her rights in all the islands held by the Spaniards,—what then? especially since she is already solidly in possession there?

It will be recalled that reference was recently made in these columns to the "enterprise" of the newspapers in furnishing "full accounts" of the naval battle at Manila. Another illustration of this same kind of journalistic enterprise occurred in Pittsburg, Pa., a short time ago. A criminal was to be executed; and before the hanging, "three evening papers had in type a full account of the scenes attending the execution of the murderer. Every detail was given, including the conduct and last remarks of the condemned man on the scaffold. The bogus extras were put through the press, and stacked up, ready to hand out to the newsboys. One paper supplied the newsboys, and kept them in a room, ready for the signal. But it never came. The hanging was postponed. The prisoner never left his cell. Some of the affecting 'full accounts' leaked out, and they are highly interesting specimens of the afternoon fake extra." The *Christian*, from which we clip the foregoing quotation, remarks, "It doesn't do to believe everything you see in the papers." And that is the truth.

For some time in the past, word has come that we ought to study the *books* of Daniel and Revelation. At first thought this may appear a little strange, since of all the books of the Bible, these two have without doubt claimed the most attention from Seventh-day Adventists. But have the *books* been studied, or merely chapters and subjects? The entire Review and Herald force, about two hundred and seventy-five in number, are at the present time enjoying the privilege of a course of lessons on the *book* of Daniel, conducted by Elder Jones. The suggestions on *how to study* the Bible are very valuable and greatly appreciated; and a desire has been expressed to have them formulated in a short series of articles for the REVIEW.

W. E. C.

A CORRESPONDENT who is connected with the national armory speaks of rapid-fire guns on American war-ships, "which are, to all intents, hose which play lead in streams." He says the newest type of these guns "do their own work. They do not ask you even to turn a crank. Just give them a supply of food, and keep your finger pressed on the trigger, and these astonishing machines will take in their own cartridges, place them in the barrel, fire them, and throw out the shell, and keep on at that sort of thing as long as the cartridge-supply continues—at the rate of about four hundred a minute. And the gun itself is a little single-barreled affair, not very much bigger than a walking-stick, and weighs but forty pounds." Surely this is the time when "destruction upon destruction is cried," and it can be but a little while till "the whole land" will be "spoiled."

SOME weeks ago the country was startled by the report that Austria was, through her United States consul, furnishing Spain with information, in direct violation of the neutrality laws of nations. The matter was in some way satisfactorily adjusted; but keen-sighted men saw in the act its possible outcome, and one of the leading papers said, editorially: "Austria's embroilment with the United States might precipitate a war of such magnitude that no nation on the face of the earth would escape participation."

Scores of times, during the last few years, have events warranted statements like the foregoing, yet no war has come. And why?—Simply because the angels are "holding the four winds," till the saints of God shall be sealed. Do those who profess to believe the message realize this?

ONE religious paper suggests that the "enlarged sphere" which is opening to America in the world's affairs will cause the disappearance of "idle and shirking men." The way this would come about is that on account of the greatly enlarged navy, "thousands of men would be needed to man the ships. Other thousands must till the fields, so that grain for export shall be cultivated. Still others must attend to shops and looms and furnaces. Coal-mines, ship-yards, storehouses, railroads, building industries, highway-making, and artisans and artists of all kinds will be in great demand, and workers must be at a premium." Politics, too, would be reformed; and "a new political era" would dawn. Yes, that is a very bright prospect, an "iridescent dream," as it were.

THE publishers of the *Gospel of Health* will send sample copies of that paper free to ministers, with which to supply the companies they raise up, and as an aid to them in instructing the people in the principles of health and temperance.