

# The Advent HOLY BIBLE **REVIEW** **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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### STILL, STILL WITH THEE.

STILL, still with Thee, when purple morning breaketh,  
 When the bird waketh, and the shadows flee;  
 Fairer than the morning, lovelier than the daylight,  
 Dawns the sweet consciousness, I am with thee!

Alone with thee, amid the mystic shadows,  
 The solemn hush of nature newly born,—  
 Alone with thee, in breathless adoration,  
 In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,  
 Its closing eye looks up to thee in prayer;  
 Sweet the repose beneath thy wings o'ershading,  
 But sweeter still to wake and find thee there.

So shall it be at last, in that bright morning  
 When the soul waketh, and life's shadows flee;  
 O, in that hour, fairer than daylight dawning,  
 Shall rise the glorious thought, I am with thee!  
 — *Harrriet Beecher Stowe.*

### GO, PREACH THE GOSPEL.

MRS. E. G. WHITE.

"AND Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

This is a consecrated message, commissioning God's servants to preach the gospel to all nations, tongues, and peoples. Christ gave his life to save sinners. He gave himself as a substitute for the sinful race. He made an offering of himself, that men might be elevated and ennobled by entering into oneness with him. He came to quicken their understanding, that they might discern truth. The truths which God had given had been lost or obscured. Through the lapse of time, they had been removed from their true place in the economy of God. Christ replaced and re-established these principles. He laid out a work before his disciples. They were to preach the word. Not in their own strength were they to do this. Christ came to reveal the truth. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." In his power the disciples were to carry forward the work given them.

And to those who have the light of truth in this time is the commission given, "Go work today in my vineyard." All heaven is waiting for men to co-operate with heavenly intelligences by repeating the lessons given by Christ to his disciples when he was with them in humanity.

At all times and in all places, we are to work for God. The call is to be given in the highways and hedges, "Come; for all things are now ready." All who go forth as Christ has directed, with a sense of their responsibility for the souls to be saved, will have an increasing solicitude to win souls to Christ; and they will be blessed in their work. There are many who desire the truth. After hearing the word from God's messengers, they receive it. Through diligent searching, they understand their Bibles as never before. All heaven is full of joy when souls thus hunger and thirst after righteousness, confessing their sins, and receiving remission from Christ.

The Pharisees could not understand why the holy Teacher sent from God should eat with publicans and sinners. "Why eateth your Master with publicans and sinners?" they asked the disciples. In answer to them, Christ spoke words that will live through all time: "Go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." "The Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

Why did Christ eat with publicans?—Because he knew that at their tables there were sinners to be saved. In all his words he scattered the seeds of truth. This his ambassadors are to do. They are to study how they can reach souls. They are to be found in every place where there are souls in need of a Saviour.

In Christ's strength, men may go forward in the great, grand work of imparting his life-giving principles to those who are perishing in their sins. Those who are called and chosen will be co-laborers with Christ. They have a part to act under the greatest Educator the world has ever known. He who is consecrated to God, sanctified by the breath of Christ, is one with Christ. He can communicate to others the instruction he has received. He can tell them that the merits of a crucified and risen Saviour are our hope and crown of rejoicing.

Jesus is our surety. "Behold the Lamb of God, which taketh away the sin of the world." Christ, our Passover, has been sacrificed for us. Every drop of blood shed by the Jewish sacrifices pointed to the Lamb of God. All the typical offerings were fulfilled in him. Type met antitype when he died on the cross. He came to make it possible, by the sacrifice of himself, to put away sin. He paid the ransom for our redemption. We are bought with a

price; and Christ calls upon us to let him take our sins, and impute to us his righteousness.

God is found of those who diligently seek him. His servants are not to be slothful in business. They may understand that it is their privilege to be obedient to all his requirements. They are to be fervent in spirit, serving the Lord. They are not to serve worldly interests. They are not to seek for gold and silver as their god. All their desires are to be directed heavenward. Those who believe the truth are to use their entrusted capital of intellect and wealth in God's service. God has made them his stewards; they are to act in his stead. God has a controversy with those who misapply the capabilities and powers given them. Souls that might have been saved are lost through their unfaithfulness, indolence, and neglect.

Think of what may be gained by all who seek first the kingdom of God and his righteousness! There is a great work before all who will do this. A field of usefulness is open to him who will do good in this life. The words and works of the one who thus serves God are a savor of life unto life. He may not be able to speak to congregations, but he can lead souls to Jesus.

The Lord has more and still more grace and love to give to those who preach the gospel to sinners. A work is to be done in and for the churches. They are not merely to be preached to; they are to be educated to receive Christ as their Saviour. The hearts of the members are to be so softened and humble that they will receive with meekness the engrafted word, which is able to save their souls.

Ministry does not consist alone in preaching. Those minister who relieve the sick and suffering, helping the needy, speaking words of comfort to the desponding and those of little faith. Nigh and afar off, souls are weighed down by a sense of guilt. It is not hardship, toil, or poverty that lowers and degrades humanity. It is guilt, wrong-doing. This brings unrest and dissatisfaction. Jesus would have his children minister to sin-sick souls. Those that are strong ought to bear the infirmities of the weak until they become strong.

The Lord has debarred no one from ministering to others. "These signs shall follow them that believe," he declared to his disciples. "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Why do we not present our sick and suffering before God in the arms of our faith? Why do we not teach them to believe in the great Healer? Why do we not lay hold of the promises, and bring the sick to God, praying for his healing power to be revealed? Why do we not plead the promise, "These signs shall follow them that believe"? This is the privilege of God's children, and faith should lay hold of all that it is possible to have as an endorsement of faith.

Christ's promises are just as fresh and strong and trustworthy now as they were in the days

of the apostles. Some have carried the matter of faith-healing to an extreme, and this has greatly hurt the subject. But the need of faith in God should be kept before the church. The realization of our privileges has become almost extinct. Let this part of the commission be brought into our practical life. It is of as much importance as the preaching of the word.

These signs shall follow them that believe on Christ as a risen Saviour, who proclaimed, over the rent sepulcher of Joseph, "I am the resurrection, and the life." But if the workers neglect to link themselves in divine connection with God, the electric current of reviving, life-giving spiritual energy can not flow in full, rich streams to the people. The church needs to be awakened. When Christ was on this earth, trying to reclaim souls, to restore the moral image of God in man by warnings, entreaties, appeals, by a perfect example of obedience to his Father's will, he could not do many mighty works in some of the places he visited, because of their unbelief. This is why we do not now see more of the deep moving of the Spirit of God upon human minds, more of his power manifested in healing the sick. Unbelief is the barrier between us and God.

How sad it is that God is disappointed and robbed of his glory because those who minister the word do not realize their privilege, and fail to increase in faith and charity. Bring your sick to God in faith. Humble your hearts before him, confessing your sins. Then pray earnestly, trustingly. You will see the practical working of God's power, and it will be said, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."

Much more of God's light and love and grace should be seen in our churches. Then we should see souls receiving the impress of the image of Christ. Those who keep the love of Christ glowing in the heart will provoke others to good works. A hundredfold will be rendered to God in praise and gratitude, in willing, cheerful obedience. The hearts of God's children will be full of praise and thanksgiving to him who gave his life for the life of the world.

Standing within one step of his Father's throne, Christ made the promise, "Lo, I am with you alway, even unto the end of the world." We need more of Christ's wisdom. If we prayed in faith, and took God at his word, he would work for us. But our faith in eternal realities is weak. We have a heavy charge against us in the books of heaven for neglecting to do our utmost for the salvation of those who are nigh and afar off. Every day we are losing our grasp of eternal interests. God will not honor such manifest unbelief. Why do we not lay hold of the promises, presenting them before God in living faith? We must no longer remain indifferent. Let us awake to our duty. Let us not sleep as do others. Let us devote every entrusted power and endowment to the service of God, who has given Jesus to be our righteousness and our efficiency. Let us rely upon him who has promised to help us.

Christ came to our world to restore the moral image of God in man. He takes human agents into co-partnership with himself, giving them the breath of his own Spirit, the life of his own life. To all who would obtain a correct view of their duty in regard to their fellow men, Christ gives power to obtain righteousness and to do their work successfully. These breathe the atmosphere that surrounds Christ. They live the true life that he lived in our world.

Christ seeks to engage the attention of repentant sinners, that they may read the expression of love in his face, and receive him as their Saviour. He would turn men's minds from every sound that emanates from him who abode not in the truth. He has knowledge to impart,—the absolute necessity of regeneration by the Holy Spirit, who comes to the believing soul under the great seal of solemn assurance. I speak to you, he said; I, who speak not merely as a man,—I, who am the Truth,—I, who am acquainted with heaven, and all the characters that shall be there admitted,—I, who hold the keys of the kingdom of heaven,—I say, "Except a man be born again, he can not see the kingdom of God." The realization of the absolute necessity of regeneration through the Holy Spirit comes to all who, by patient continuance in well-doing, seek for glory, honor, and immortality.

There is majesty in the truth. Those who possess that faith which works by love, and purifies the soul, have a message, plain and decided, to bear to those who know not the truth. They have an important work entrusted to them. They are to live close to the One who has said, "Lo, I am with you alway, even unto the end of the world." "Go ye therefore, and teach all nations." The messenger who bears the word of life to a perishing world, is bound to speak the truth. The Lord Jesus is by his side, ready to enlarge the narrow confines of human knowledge, that all may see that the teacher is presenting the gift of imperishable wealth to all who will believe on Christ. There is power in Christ to redeem the mental and moral character, and to mold the man after the divine likeness.

None who breathe the breath of God, receiving the Holy Spirit from him, can be indifferent in regard to the welfare of others. Their own souls are inspired with the love of Christ, and they use all their powers in the work of presenting Bible principles. Some may tire of the warnings and appeals given them. The workers may receive no response from them. This is discouraging, but it is no more so to us than it was to Christ. There are others who have not realized that they need to behold the Lamb of God. These become interested, and inspired with hope. They believe in the Saviour, and he fills their souls with his grace. How precious to them does the light appear! How different is their attitude from the attitude of the scorner of grace! If scorners see one inquiring, What must I do to be saved? they make light of his convictions, and try by every false method to prevent him from seeking for truth as for hidden treasure. But those who have received Christ understand the meaning of the words, "The entrance of thy words giveth light." They eat the bread that comes down from heaven; and they are surprised that their companions turn from the truth, which to them is so precious.

The great apostle Paul spoke from a heart full of love, because in Ephesus there were souls who had accepted Christ as the Saviour: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. . . . In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This is the message that God has commissioned his servants to bear.

"No TIME is so important, yet so little appreciated, as the present. We wrench the past and the future from their rightful places, and give them an artificial setting, which robs the present of its privilege."

#### OUR WORK FOR GOD.

B. W. MARSH.  
(Montrose, Colo.)

THE purpose of the unchanging God is the same yesterday, to-day, and forever. The absolute and perfect oneness of all created intelligences with himself is the only means by which harmony can again exist in the universe. When we have reached sin's limit, we shall have come to eternity, and there will be found the long-sought oneness with God.

The warfare between the flesh and the Spirit will have ceased, because every fiber of humanity will reveal the express image of God himself; and God is one. For an eternal proof, we have the statement, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." 1 John 5:7. One of the individualities that in heaven bears witness of the oneness of God is the "Holy Ghost;" for it is plainly written that he is one with God. The next verse says: "And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

You will notice that man is entirely left out, not being mentioned in the union. Insidiously, sin had broken every link in the chain of love, and the world was left without a witness for God. The Holy Spirit was not in man; for man was totally depraved. In angels alone could he view the ruin of the fearful wreck, and mourn the loss of a fallen world. In heavenly union he was the third named; in a sin-cursed earth he must take the lead. In vain he sought; no human heart was found willing to respond, no union could be formed, no harmony could exist. From heaven alone could the union come. In Jesus Christ, the Son of God, was found the one who would assume humanity, the one through whom might be revealed the personality of the Spirit of God. In him only do we behold the one "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4. In him the Spirit of holiness, or the Holy Spirit, was revealed as a distinct personality. This personality was revealed in every action of his life. In him we may behold the working of the Holy Spirit when human flesh surrenders to his care. Christ Jesus held the power of evil in check, and glorified God in his body. The indulgence of a single selfish desire is sin, and will keep back the Holy Spirit. Can appetite, passion, and lust have dominion where the Spirit dwells?—No. "Sin shall not have dominion over you." "Being then made free from sin, ye become the servants of righteousness." Rom. 6:14, 18. Jesus said, "Ye are my witnesses." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Praise his name!

#### WEALTH AND SOUL-POVERTY.

Most men surely do not think how little mere money can do for one who has been its worshiper, and devoted himself to its accumulation. If he retires from business, it is too often the case that the loss of the excitement of the money-game and the relinquishment of long-accustomed pursuits leave a dreary blank. The faculties chiefly brought into exercise have no further use; the higher ones are useless from want of use. His money can buy a whole library of standard books, but not a comprehension of them; so that their contents are to him as sealed treasures. His mind, so long restricted to the narrow limits of business demands, can not at will expand itself through the broad domains of thought, much less respond to grand ideals. Without artistic culture, he has but money to aid him in the selection of costly paintings, while his enjoy-

ment of them must be chiefly that of possession. His millions spent in the appointments of a splendid mansion can not insure good taste nor harmony. And when, at last, our money devotee leaves this visible world and his cherished millions, what has he to take with him but soul-poverty? He is but an impoverished actor, who, when the play is over, lays off the gorgeous stage-robings, and passes out in undisguised destitution.—*Abby Morton Diaz.*

#### LIFE IN THE LIGHT.

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

LIFE acts only in the light. And light is not simply a stimulus under which the life acts; the plant feeds upon the light, and completely appropriates it. The luminous waves which beat upon the green surface of the leaf are there arrested; "and their moving power is so completely absorbed that the reflected rays will not even affect the exquisitely sensitive plate of the photographer." The plant lives and feeds upon the light; it takes the light into its inner self, and converts the energy into the energy of life and growth. And spiritual light is not a mere influence under which spiritual life acts; it is our life, it is appropriated into our spiritual lives, we live and feed upon it. It is converted into the energy of spiritual life and growth.

But remember that life acts only in the sunlight. Have you ever noticed the potato plant? If it grows in a darkened cellar, it is a weakly, white, frail thing, with no strength nor vigor; it has had but little light, so it has but little life. But when it grows out in our garden-plot, it has a far different appearance. It is then one of the most vigorous and thrifty of our plants; it has plenty of life, for it has had abundance of light. Fulness of life comes only with fulness of light.

Are you dwelling in the sunshine? Are you basking in the sunlight? "Unto you that fear my name shall the Sun of Righteousness arise." Our "God is a sun." Get out of the cellar, brother, into the light, where you can grow and thrive. The church is cursed with weak plants that have grown in the shade, the basement, and the cellar. Get out of the basement, get out of the cellar, get out of the shade. Is n't there enough light?—Of course there is, out yonder in the open field. Abundance of light is beating down there upon the waving heads of wheat. There, too, the grain is ripe for the harvest. In the field you will find light; in the field you will find labor.

Or do you think that too much light is injurious? Some say that too much light is apt to make people unbalanced and fanatical. Unbalanced, forsooth! As well may we say that too much light will unbalance the plant. The plant can get no more light than there is; and all the light there is, God intended for the plant. It can not get too much light.

The light is the source of life. Life acts only in the light. Let your soul bathe in the light of God. Let your soul drink it in. God sheds every ray of light for the life of your soul. If you shut the light away, you shut out that much of life and of God. There is enough of darkness at night; let us not make any darkness of our own. And do not forget that you can have fulness of life only by dwelling in abundance of light. Do not attempt to be a basement Christian. Do not try to be a cellar Christian. Do not try to grow in somebody's shade. Grow in God's sunlight. So shall you be a living Christian. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

Can it be truly said of us that *we* are not children of the night, nor of darkness? Do we ever seek darkness? Do we love, even for

a moment, to dwell in the blackness? It is the baneful plants that grow in the darkness. It is the fermentations of death and decay that thrive and increase in the absence of the light. Some of the most deadly germs are speedily killed when exposed to direct sunlight. Koch says that the "tubercle bacillus is killed by the action of direct sunlight, in a time varying from a few minutes to several hours, depending upon the thickness of the layer exposed." The only hope for the consumptive is abundance of pure air and sunlight. The admonition to the consumptive is the admonition to the sickly Christian,—Keep out of the shade and the darkness; *live* in the sunshine. "Live not in the shadow" even of the cross of Christ; "but on the sunny side of the cross, where the Sun of Righteousness may shine into your heart."

#### CHRISTIAN LIFE AND NATURE.

WM. COVERT.  
(Milton Junction, Wis.)

CHRISTIANS are supposed to be unselfish in nature. With them each individual life is regarded as constituting a part of one greater life, while all are to constitute the body of Christ, the church. In this sacred union no advantages are to be sought; no unpleasant or offensive remarks are admissible. Helpfulness to every one should be expected, because it is the spontaneous production of the Christian nature. Sweetness of disposition and kindness to all people are fruits of the Holy Spirit. Neither murmuring nor criticism belongs to, nor has fellowship with, the Christian graces.

When George Cooper wrote, "Let your face be like the morning," he was contemplating the beautiful sunlight and rosy cheer of the early, growing day. The advice he gives is that our lives should be the counterpart of a pleasant morning. Who has not felt refreshing thrills of joy moving his soul as he has noticed the exquisite gladness of nature on a fair morning in spring?

The body of Christ, composed of members drawing life from him, will be an olive-tree bearing rich fruit,—a vine, with many precious clusters. It will be a beautiful city on a hill, giving light to the world. Its fight will be against sin, not against the members of its own body. Its teaching will be firm, clear, cheerful, kind. With it there will be love, good works, and the glory of God at every step.

WE boast of the wealth produced by the development of manufactures. But though wealth is now far more generally diffused, it may be doubted whether the accumulations in the hands of individuals greatly, if at all, exceed those possessed by the richer Romans, Egyptians, and Babylonians. Diodorus states that the Pharaohs reckoned on an annual revenue of \$665,000,000 from gold-mines, and a like sum from taxation. The loot secured by Alexander amounted to \$2,750,000,000. Tiberius saved \$107,500,000. Compared with these enormous sums, the fortunes of the great accumulators of the present century seem insignificant. There is no reason to doubt that the dwellings of the rich and noble among the later Assyrians, Egyptians, and Romans were as luxurious and well-appointed as our own; while in many respects, notably in grandeur and solidity, the architecture of the Middle Ages was superior to that of the present day. It is probable that Nebuchadnezzar, Ptolemy Philadelphus, Meneius, and Crassus were appareled as comfortably and expensively as is the czar of the Russians, and that the colors in which they indulged did a good deal more to make the human scenery pleasing to the eye.—*New York Observer.*

#### REJOICE EVERMORE—REJOICE NOT.

MRS. S. M. I. HENRY.

TRULY "the letter killeth, but the spirit giveth life;" and the people of God are always in danger of giving the letter a chance to slay them.

The word of God and the Spirit of prophecy have both spoken plain words of warning, which we do well if we heed, taking them solemnly to heart, each for our own self and not for another. We have been enjoined to take heed to ourselves; and "he that thinketh he standeth" is bidden especially to take heed lest he fall; because, it is declared, many found in prominent places will fall away.

These things are told us for our warning, but not for our rejoicing; neither are they given as tests of the integrity of the word of God. We are always to rejoice in the fact that the word of the Lord can not fail; that when he has told us that anything is coming to pass, we may with certainty look and prepare for it, because, though it tarry and we wait long for it, it will surely befall,—not alone because he said it, but he said it alone because it would surely come; and he would not have his people, who trust in him, taken unaware by any unfortunate happening or any wicked device of the enemy.

In the warnings that have been given concerning the fall of leaders in the church, there is a solemn double purpose: first, to make it impossible for the enemy to wreck the work of the church through the failure of some trusted man in a responsible place to stand true; and second, the warnings are sent to give the church a chance, while trusting all of God there is in any man, so to provide against possible disaster as to make disaster in fact impossible.

The "Lord, is it I?" spirit is the only safe one in which to take these warnings, and make such provisions against possible danger.

Another purpose in these warnings is to bring every leader face to face with the perils of pre-eminence. It is necessary for him to know that he stands, not by pre-eminence and corresponding strength, but by grace; and that not of himself, but through the same kind of faith, humbleness, purity, consecration, and obedience that alone can hold the weakest member of the flock; and the same failure that would silence the timid, faltering, staggering believer will bring down the soul that, with the strongest, longest sweep of faith—a veritable eagle, with his eye upon the sun—has out-winged every other, and risen into the firmament alone. The inspiration of his lofty flight, the eyes that are upon him, furnish peculiar opportunity for the skilful hunter of souls to take unaware this strong-winged navigator of the heavens, and by some well-aimed suggestion bring him down from the contemplation of high and holy things to that sort of self-consciousness which is always the precursor of a fall.

We have been told that these things will be, because it is true that not all leaders who have been trusted with great gifts of power, as well as many lesser men, have been willing to surrender all of self, and take all of Christ. Sooner or later, the same thing will happen to us each. Every man and woman of us will either surrender all of self and take all of Christ or fall.

Concerning those conditions which shall determine who will fall, there is kept a faithful record, according to the testimony of our faithful Witness, who can not be cajoled into flattery nor into giving comfort to an enemy, terrorized into silence or into speaking unmerited praise, nor bribed into bearing false witness.

It is the Spirit that beareth witness, because the Spirit is truth. This Witness can be trusted



with the interests of both the poor soul to whom he is sent and the court upon which is the responsibility of just judgment in his case; and in keeping with his testimony "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one [or agreed];" and then, as if to confirm the record, "there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one [testimony or conclusion]." 1 John 5:6-8.

Considering the awful preparation that we thus see has been made for carefulness in heaven that no one shall be wronged in judgment, and that no one shall be able to charge God falsely, if he to whom all things are perfectly known has deemed it necessary so to guard every point of judgment for the sake of his own honor as well as the rights of a Judgment-bound soul, how should it be with us, even in the case of one who, by every token which we can understand, has fallen?

I have seen a danger among us as a people. It is that in our rejoicing at the integrity of every word of God,—at the tokens of the Lord's soon coming, as well as in the fresh occasion that timid souls may find to be courageous because it is more and more evident that even the dolorous word which warns of apostasy and failure comes to pass,—some may forget that other word which commands: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it, and it displease him, and he turn away his wrath from him" (Prov. 24:17)—to let it fall upon whom?—Some one must feel its force, and who in this case but the one who rejoiced when God himself was grieved? Eph. 5:30.

But one says, "I do not rejoice that any man falls, but that the word of the Lord that foretold it does not fail."

Alas for him whose confidence in the word of the Lord depends upon the fulfilment of the warning that many shall fall! Confidence that can be confirmed only by the fall of a man is no confidence; at least, it is not the kind of confidence that will stand the strain of the final test. It is, in itself, but a poisoned arrow from the bow of the same enemy, and it has already begun the work of destruction which can lay the strongest in the dust together with the weakest. The confirmation of the word of God does not wait on anything that is to transpire in human affairs. There is always a time to shout, however, when it comes true in one's own experience,—to shout as Paul did when he realized the truth of that which the Holy Ghost witnessed to him in every city, saying that bonds and afflictions awaited him. If these had not come: if, instead, he had been met by an ovation in every city; if he had been flattered, lifted up, and carried by tender hands in comfort from place to place, and had been made to sit with kings, as an accepted teacher, how he would have groaned and cried out after those bonds and afflictions! They would have been more to him than his necessary food; for if they did not come, the Holy Ghost had not spoken: he had not been able to recognize the voice. So we all—so any leader who may fall—shall know by the things that transpire in the life of each, how true is the voice that spoke. By these things shall we be able to try the spirits, whether they be of God; and by no test shall we prove our own selves more than by the manner in which we are moved by the events that take place in the lives of others.

The indwelling Love (which is God) in our hearts is demonstrated by the fact that while we rejoice always in the truth, we never rejoice in iniquity. 1 Cor. 13:6.

That man only is established in the truth who would still believe God even if, by solemn and earnest repentance, confession, faith, and

forsaking of every evil way, the man who was doomed to fall should, through God's mercy after all, Nineveh-like, escape, and live and stand in the sight of God and man. If God would repent him for a city, what will he not do for a man?

#### "IF'S" AND "WHY'S."—NO. 1.

WM. P. PEARCE.  
(Goshen, Ind.)

##### COMMISSION TO BAPTIZE.

IF Christ's command to the ministry to baptize is imperative,—“Go, . . . baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28:19),—WHY is it not equally binding upon every disciple to be baptized as an evidence of his relationship to Christ? “He that believeth and is baptized shall be saved.” Mark 16:16.

##### WATER BAPTISM.

IF Paul, in Eph. 4:5, specifies but one baptism,—“One Lord, one faith, one baptism,”—which, according to the “American and Comprehensive Commentary” and a host of Biblical scholars, means an act of Christian obedience in a profession of the “one faith,” as a pledge of allegiance to the “one Lord” in water baptism, WHY should any try to misrepresent it as the baptism of the Holy Spirit? IF it means this, WHY does this verse not specify it, as does the fourth verse, “One body, and one Spirit”? IF there is but “one baptism,” WHY have we many so-called baptisms?

##### DERIVATION OF THE WORD.

IF “baptize” and “baptism” are the English forms of two Greek words that have been transferred to our English Bible without translation, WHY should any one jump at “say so's” till we turn to the Greek language, in which the New Testament was written, to find out their meaning? IF *baptizo* means anything else than immersion, WHY did the prominent Greek fathers, such as Justin Martyr, Irenæus, Origen, and Chrysostom, always interpret it “to plunge,” “to immerse,” “to overwhelm”?

##### LATIN FATHERS' INTERPRETATION.

IF *baptizo* means sprinkling or pouring, WHY did the prominent Latin Fathers, such as Tertullian, Cyprian, and Jerome, interpret it the same as did the Greek Fathers? WHY did they not translate Matt. 28:19 as, “Go ye therefore, and teach all nations, sprinkling them, or pouring them, in the name of the Father, and the Son, and the Holy Ghost”?

##### LEXICOGRAPHERS' INTERPRETATION.

IF *baptizo* could mean anything else than immersion, WHY do forty of the leading lexicographers, the majority of whom can not be accused of any partiality for the views of Baptists, such as Sophocles, Robinson, Scapula, Cremer, Dunbar, and, greatest of all, Liddell and Scott, unite in saying, in their respective lexicons, that *baptizo* means “to plunge, immerse, or submerge”? WHY should Moses Stuart, the learned Congregationalist, make this statement, “All critics and lexicographers of any note are agreed in this,” IF *baptizo* could be interpreted otherwise?

##### SCHOLARS' AND WRITERS' INTERPRETATION.

IF *baptizo*, or “baptism,” includes more than one mode, WHY have famous scholars in church history, as Mosheim, Neander, and Schaff, and prominent writers and preachers, as Cardinal Gibbons, Catholic; Dean Stanley, Episcopalian; John Wesley, founder of Methodism; Philip Schaff, Presbyterian; and many

others, declared that baptism was originally administered by immersion? WHY should Dr. Wall, Episcopalian, say, “One can not but pity the weak endeavor of such pedobaptists as would maintain the negative of it,” IF there was the least opportunity to defend it by the Scriptures?

##### MODE OF BIBLE BAPTISM.

IF Paul speaks so precisely, “Buried with him in baptism” (Col. 2:12), which, according to Bishop Lightfoot, Professor Stuart (“Christian Baptism,” pages 44-46), and many other pedobaptists, means a literal burial in water and not a spiritual baptism,—for “Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him” (Matt. 3:16),—WHY are so many sprinkled or poured?

##### MODE OF CHRIST'S BAPTISM.

IF Jesus Christ was not immersed, WHY should he come from Galilee unto Jordan? “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.” Matt. 3:13. WHY did he come up out of the water, IF he was not immersed? “And Jesus, when he was baptized, went up straightway out of the water.” Matt. 3:16. WHY should Dr. Maclaren, of England, in an article in the *Sunday-School Times*, say that Christ was immersed; and when objections were made to this statement by some of its readers, Dr. Trumbull defend it in an article of Aug. 6, 1889? WHY should Jeremy Taylor call it an immersion and not an “aspersion”? (Works, Vol. XIV, page 62.) WHY such a demonstration on Christ's part, if sprinkling and pouring are just as good as immersion?

##### MODE OF JAILER'S BAPTISM.

IF the jailer was not immersed, either in the prison bath—and according to Professor Stuart (“Christian Baptism,” page 51), “such a possibility can not be denied,” for baptism has frequently been so administered in our own prisons—or in the River Gaggitas, according to Conybeare and Howson, WHY did he bring Paul and Silas out of the prison, take them to his house, then take them out to perform the rite of baptism, afterward bringing them back again, and giving them refreshments? “Then he called for a light, . . . and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? . . . And they spake unto him the word of the Lord, and to all that were in his house [not in the prison]. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house [they must have been out, since the preaching to them], he set meat before them.” Acts 16:29-34.

##### MODE OF PAUL'S BAPTISM.

IF Paul was not immersed, as so many pedobaptists claim from the text, “Arise, and be baptized” (Acts 22:16), but simply arose and was sprinkled or poured upon where he stood, WHY should Liddell and Scott say that *anastas*, “arise,” does not simply mean to “get up,” but to make “people arise to leave their homes”? WHY should Robinson say, “He arose and followed”? WHY should Conybeare and Howson say: “He was baptized, and the rivers of Damascus became more to him than all the waters of Judah”? (“Life and Epistles,” page 89.) WHY should Paul use the plural sense, “We are buried with him by baptism into death” (Rom. 6:3), IF “we” did not include himself with the baptized Romans?

“As many as have been baptized into Christ have put on Christ.”

### PROBABLE OUTCOME OF AMERICA'S INTERNATIONAL CONNECTIONS.

J. COEURDELIS.  
(Ottawa, Canada.)

No argument is required to convince one that, for the United States to secure, by conquest, territory once controlled by, and made to contribute to the maintenance of, some European power, her sovereignty over such territory must always be a disputed one, and must therefore be constantly defended by an actual force of occupation. This will demand heavy yearly expense for the building and support of a navy large enough to cope with the strongest attack force of any rival nation.

It takes more than this, also; it means that large armies must be maintained to guard the interests of the nation at home and abroad, not only by the use of immense sums of money, supplied by people who now barely earn a subsistence, but by constantly drawing from home the young men of the nation to fill ever-recurring vacancies in army ranks, caused by protracted service in fever- and plague-afflicted regions. Recruiting-stations, too, would become permanent requisites throughout the land; and the tramp of men being drilled in the art of war would become as familiar a sound to the hitherto peaceful sons and daughters of America as it now is to the war-stricken inhabitants of Europe.

The cost of maintaining a standing army of one hundred thousand men, with a navy of three hundred ships, manned by seventy-five thousand more men, is not a small expense to be loaded upon an already overtaxed people. If there were a prospect that work would be plentiful enough to provide all willing laborers with a fair means of support, such an additional burden might possibly be carried. But when we think that machinery is constantly being invented, each piece of which, when set up in place, deprives of ten to twenty men of their positions, adding them to the continually swelling army of the unemployed, it must be confessed that the promise of America's future is not very flattering to the hopes of her sons of toil.

There is a disease preying upon the vitals of America that neither "free silver" nor a "gold standard" can heal. The times have become ominous. In the desperation of the situation, the advocacy of colonial possessions is being agitated in the hope of a remedy. It is thought that such possessions would not only bring more money into circulation at home, because of the absolute control of trade relations with these outlying possessions, but that such isolated holdings would add to the grandeur and honor of an already powerful nation.

So far as the increase of money circulation is concerned, those who would need the benefit of that would be the last to receive it, since the commercial relations with these annexed islands would be fully controlled by the few who now possess the wealth of the nation, and yet do not feel disposed to let their wealth contribute to the general comfort of those in need. They themselves have more than heart can wish; they live in daily luxury, without seeming to give a thought to those who would be cheered to receive even the surplus crumbs which fall from their tables.

There may come a little of what men call honor from the annexation policy; but it must be paid for, and that very dearly. Jealousy, the first of all sins, and that which deprived Lucifer of his exalted office in the reign of heaven, is in nowise dead; nor has the Christianity of the age succeeded in curbing it. America, hitherto shut up within herself, with no standing army to speak of, and manifesting no design upon the possessions of others, was in a measure free from the blighting wrath of

this cruel messenger of the prince of darkness. Other nations have seemed glad of her prosperity, which meant added wealth to their resources. In all the complications of European politics, causing angry war-clouds to darken the horizon, America had no part and has been little disturbed by them; for her isolated situation and internal wealth of resources made her independent of all the world.

But the moment her arms are extended to embrace foreign territory, the commercial relations of which have been largely with European nations, she will have launched from her peaceful moorings, to be tossed upon the violent sea of international politics. This step taken, she can no longer forbid foreign powers to meddle with the policy of South American governments. With freedom of intervention in South American politics, it would not be long before more or fewer of those petty governments would pass under the control of the dominant powers of the Old World. The internal policy of the United States would then necessarily change to conform to the customs and demands of these controlling elements.

With the character of the commonwealth changed, the destiny of the republic would also be affected to such an extent that its present liberties would be restricted. This would inevitably follow, from the fact that the commander of a standing army one hundred thousand strong could become dictator of the nation's policy, and so be master of the people. The danger in this direction would increase, too, in proportion as the army became alien in its make-up, which, in time, it would surely be, on account of the tendency of Americans to engage in more lucrative callings.

There now seems to be nothing to prevent America from following in the way of ancient Rome, to her own humiliation and disgrace. To those who read the signs of the times through inspired prophecy, but one thing remains; and that is to be patient in the establishing of their faith that the coming of the Lord draweth nigh.

### SPAIN — ICHABOD.

Success.

"In the beginning of the sixteenth century," says Prescott, "Spain occupied, perhaps, the most prominent position on the theater of Europe. The numerous states into which she had been so long divided were consolidated into one monarchy. The Moslem crescent, after reigning there for eight centuries, was no longer seen. The authority of the crown did not, as in later times, overshadow the inferior orders of the state. The people enjoyed the inestimable privilege of political representation, and exercised it with manly independence. The nation at large could boast as great a degree of constitutional freedom, at that time, as any other in Christendom. Under a system of salutary laws and an equitable administration, domestic tranquillity was secured; public credit was established; trade, manufactures, and even the more elegant arts, began to flourish; while a higher education called forth the first blossoms of that literature which was to ripen into so rich a harvest before the close of the century. Arms abroad kept pace with arts at home. Spain found her empire suddenly enlarged by important acquisitions in both Europe and Asia, while a New World beyond the waters poured into her lap treasures of countless wealth, and opened an unbounded field for honorable enterprise." Into the strong masonry of this monarchy came the seed which grew, displaced the stones, and rent the masonry. Torquemada sowed the seed, and Isabella permitted it.

On that day when Torquemada constrained the gentle Isabella to attempt the "extirpation of heresy," and she consented to ask the hierarchy

for the Inquisition, the bull dating Nov. 1, 1478, Spain began to totter. During Torquemada's power, declares Prescott, ten thousand two hundred and twenty were burned, while ninety-seven thousand three hundred and twenty-one were "reconciled by various other penances." In the year of Spain's discovery of America, Torquemada rushed into the presence of Ferdinand and Isabella, and, flinging down the crucifix, dared them to keep the Jews in their dominions. Overborne by his fanatical earnestness, they yielded, and announced, in effect, that "from Spain shall be expelled manly souls such as no nation can spare without impoverishing herself,—men who prefer to be exiles rather than close that door through which they see straight up to God,—and, in Spain, no man shall think, unless in a way prescribed by others, whether as to his duties, or even, as in Galileo's case, as to whether the sun or the earth is the center of all." "Torquemada," says Prescott, "waged war upon freedom of thought in every form; in 1400 he burned Hebrew Bibles and more than six thousand volumes of Oriental learning at Salamanca, the seat of learning." "Expel those who think: compel those not to think who remain," cried Torquemada,—a fiat which has hastened Spain's ruin.

When Spain received this order, she began to obey, and her decay was slow, but inevitable. And it is not a little singular that a Madrid editor complains that "Spain is controlled by worn-out minds."

To stop thinking means, to any nation, terrible mischief. First, it meant,—what appears on the surface, that ignorance was to prevail,—that Spain should have only four millions out of seventeen millions who can read and write. How can a nation be alive with progressive activities, where the order has been, since Torquemada, "Stop thinking"? Stop up the lake, its inflows and outflows, and you make a stagnant pond; there may be bulk of water, and on it the brightness of scum, but no longer the rippling glitter of living, moving water. Men can not know how to do the right thing; they are not progressive. Blanco while all the world laughs at the ignorance and folly—can hold high carnival in Havana over the "news" that Boston and New York are in ashes, and can make these people whom Torquemada stopped from thinking believe his tale.

But men who do not think, *will do everything but think*. That, to a great, proud, active-minded race, means splendid, showy, shallow work and play; external honor in place of integrity; swelling boastfulness, "*flujo de palabras*," the flux of words, in place of realities or conscientious performance.

REVERENCE springs from insight. A child may seem an impertinence, an annoyance, or a tender bud of manhood and a divine beginning. A dead sparrow may be kicked aside without a thought, or send a man's heart to God with a rush of feeling, of filial trust and gratitude. Life is not a flat Chinese picture. It has its height and depth and breadth. We are meant to "see the King in his beauty," in "the land of far distances." If we do not, our mind-eyes are to blame. The heavens are starless to a mole, and a fool says, in his ignorant heart, "There is no God;" but "earth's crammed with heaven, and every common bush is afire with God." It takes insight as well as eyes to see God.—*Sunday-School Times*.

If every Christian does no more than he ought to do who returns one tenth of his income to the Lord, there are a great many of us who are wronging ourselves by keeping back that which belongs to God. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—*United Presbyterian*.

## 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.

### "SOME OTHER DAY."

Of all the words that grown folks say,  
The saddest are these, "Some other day."  
So easily, carelessly, often said;  
But to childish ears they are words of dread,  
To hope a knell, and to wish a doom,  
A frost on expectancy's tender bloom;  
For even the baby who scarce can crawl,  
Knows a promise like that is no promise at all,  
And that out of sight and of mind always  
Is that mocking mirage, "Some other day."

The years flit by, and wishes fade,  
And youth in the grave of age is laid,  
And the child who bent his youthful will  
Is a child no more, but is waiting still.  
For the pleasure deferred, the left-out game,  
Though it come at last, is never the same;  
The bubble has died on the mantling cup,  
The draft is dull as we drink it up;  
And old hopes laugh at us as we say,  
"At last it has come,—that 'other day.'"

Ah, little hearts! which beat and fret  
Against the bounds by patience set,  
Yours is but universal fate,  
And the old, as the young, all have to wait.  
You will learn, like us, to be stout in pain,  
And not to cry when your wish proves vain,  
And the strength that grows from a thwarted will,  
And that service is done by standing still,  
And to bravely look up into heaven, and say,  
"I shall find it all there, 'some other day.'"

— Susan Coolidge.

### "THOU ART THE MAN."

Home Circle.

"It's the last straw that breaks the camel's back," said Lucy, bursting into tears.

The pleasant June sunbeams came peeping into the cool, stone-paved dairy, where pans of milk were ranged in orderly array. Great stone pots stood under the shelves, and a blue-painted churn was already placed on the table for service.

Mr. Bellenden was justly proud of his dairy. Not a chance guest came to the house but was invited down to see it; not a housekeeper in the neighborhood but secretly envied its many conveniences and exquisite neatness.

"And it isn't the dairy alone," triumphantly remarked Mr. Bellenden. "You may go through the house from garret to cellar, and you'll never find a speck of dust. There never was such a housekeeper as my wife."

Mrs. Bellenden was young, too—scarcely three and twenty. She had been the daughter of a retired army officer, delicately reared, and quite ignorant of all the machinery of domestic life until she married Seth Bellenden.

"It's very strange," Lucy had written to her father. "The farm is beautiful. You never saw such grand elms, nor such superb roses, and the meadows are full of red clover, and the strawberries shine like jewels on the sunny hills. But nobody sketches nor reads. All any one thinks of is how many eggs the hens lay, and how many cheeses she can make in a year; and the woman who has a new recipe for waffles, or a new pattern for a horrible thing they call a 'crazy quilt,' is the leader in society."

But presently young Mrs. Bellenden herself caught the fever, and became a model housewife.

Example is all-powerful; and Lucy began to believe that the whole end and aim in life was domestic thrift, money-saving, and the treadmill of work.

"My dear," said Seth, "if you thought you could get along without Hepsy, I might be able to afford that new reaper before the oat crop comes in."

"I'll try," said Lucy.

After this she rose before daybreak, and worked later into the night than ever.

"What is the matter with your hands, Lucy?" Seth asked, one day. "They are not so white and beautiful as they used to be."

Lucy colored as she glanced down at the members in question.

"I suppose it's from starting fires," said she. And then she took to wearing old kid gloves at her sweeping, dusting, and digging out of ashes.

"My coat is getting shabby," Seth one day remarked.

"Why don't you buy another one?" asked his wife.

Seth laughed a short laugh. "What do you think Mrs. Higginbotham has done?" said he. "She has ripped up her husband's old suit, cut a pattern by it, and made a new one, and saved him ten dollars."

"I could do that," said Lucy, with sparkling eyes. "I'll try it."

"You could do anything, my dear," said Mr. Bellenden, admiringly. And Lucy felt that she had her rich reward.

Company began to come as soon as the bright weather set in. All the affectionate relatives of Mr. Bellenden soon discovered that the farmhouse was cool and shady, that Lucy's cooking was excellent, and that the bedrooms were neatness itself. Some of them were good enough to bring their relatives, and so the house was full from April to December.

All the clergymen made their home at Brother Bellenden's when they came to Sylvan Bridge for ecclesiastical conventions; all the agents for unheard-of articles discovered that they knew somebody who was acquainted with the Bellenden's, and brought their carpetbags and valises, with that faith in human hospitality which is one of life's best gifts.

Mrs. Bellenden's fame went abroad among the Dorcas of the neighborhood in the matter of butter and cheese; she took the prize in the domestic department of all the agricultural fairs; and the adjoining housewives took no trouble to make things they could borrow of Mrs. Bellenden "just as well as not."

And one day, when poor Lucy, under the blighting influence of a horrible sick-headache, was endeavoring to strain three or four gallons of milk into the shining pans, the news arrived that Uncle Paul was coming to the farm.

"Another guest!" said Lucy, despairingly. And then she uttered the proverb that begins our sketch.

"O, it's only Uncle Paul!" said Mr. Bellenden. "Don't fret, Lutie; he's the most peaceable old gentleman in the world. He'll make no more trouble than a cricket. John's wife thought she could not have him because she had no hired girl just now—"

"Neither have I," said Lucy, rebelliously.

"And Sarah Eliza does n't like company."

"And I am supposed to be fond of it," observed Lucy, bitterly.

"And Reuben's girls don't want old folks staying there; it's too much trouble," added Seth.

Lucy bit her lips to keep back the words she might have said.

"Where is he to sleep? The Belfords have the front room, and your Cousin Susie occupies the back, and the four Misses Patterson sleep in the two hall chambers, and the hired men have the garret room."

She might have added that she and her husband and the baby had slept in a hot little den opening from the kitchen for four weeks, vainly expecting Mr. and Mrs. Belford to depart, and that she had never yet had a chance to invite her father to the farm in pleasant weather. But she was magnanimous, and held her peace.

"O, you can find some place for him!" said her husband, lightly. "There's that little

room at the end of the hall, where the spinning-wheel is."

"But it is n't furnished," pleaded Lucy.

"You can easily sew a carpet together out of those odd pieces from the Belford's room, and it's no trouble to put up a muslin curtain to the window, and lift in a cot-bed. There are plenty of good, sweet husks in the corn-house, and you can just tack a mattress together, and whitewash the ceiling, and—What's that, Beniah? The cows in the rye lot! Dear me! Everything goes wrong if I step into the house a moment. And really, Lutie, those things are your business, and not mine!" he added, irritably.

Lucy could not help laughing all to herself as her husband ran up the steps. But it was a very sad little laugh, and soon changed into a sigh.

The little bedroom was fitted up, for all that, as fresh as a rose; and Uncle Paul arrived,—a dried-up, yellow-complexioned old man, with an old-fashioned cravat tied in many folds around his neck, and a suit of navy blue, with brass buttons. He had the polite way of half a century ago, and Lucy thought she should like him very much, if she only had time to get acquainted with him. But she was churning ten pounds of butter a day, and there were the young chickens, the baby, and the company, and the baking to do for the sewing society, which was to meet at her house that week. She was almost too busy to sleep.

But Uncle Paul was watching her quietly all the time. He came out one day to the barn, where his nephew was putting a new handle on his ax.

"Pretty busy times, eh, Uncle Paul?" asked the farmer, scarcely taking the leisure to look up.

"Aye," absently answered the old man. "Did I tell you, Nephew Seth, about the reason I left your Cousin Eliab's?"

"Not that I remember," said Seth, breathing on the blade, and polishing it with his silk handkerchief.

"Dorothy died—his wife."

"O, yes," said Seth. "Malarial fever, was n't it?"

"No!" bluntly answered Uncle Paul. "It was hard work. That woman, Nephew Seth, did the housework for eight persons. Eliab did n't even let her have a woman to help her with the washing and ironing."

"Must have been a regular brute," said Seth, tightening the handle a little.

"All the sewing, too," added Uncle Paul, "the mending and making. Never went anywhere, except to church. Eliab did n't believe in women's gadding about."

"The old savage!" said Seth.

"She was fond of reading, but she never had any time for it," said Uncle Paul. "She rose before sun-up, and never lay down until eleven o'clock. It was hard work that killed that woman, and Eliab coolly declared that it was sheer laziness when she could not drag herself around any longer. And when she died, he rolled up his eyes, and called it a visitation of Providence."

"Why did n't the neighbors lynch him?" cried Seth, fairly aroused to indignation at last.

Uncle Paul took off his glasses, wiped them vigorously, and looked his nephew hard in the face.

"Why don't the neighbors lynch you?" said he.

Seth dropped his ax, and stared.

"Nephew Seth," said Uncle Paul, impressively, "'Thou art the man!' Are you not doing the same thing?"

"I!" gasped Seth.

"Your wife is doing the work for a household of sixteen people," said Uncle Paul. "She is drudging as you could hire no for-



eigner to drudge. She is rising early and lying down late. She is offering up her life on the shrine of your farm and its requirements. I have seen her grow thin and pale, even during the few days I have been here. I have carried water and split wood for her, because there was no one to do it. I have seen her carry up Mrs. Belford's breakfast daily to her room, because Mrs. Belford preferred to lie in bed; and cooking dainty dishes for Helen Patterson, because Helen could not eat what the rest liked. No galley-slave ever worked as she does. And you, with your hired men, whose board only adds to her cares, and your labor-saving machinery, stand coolly by and see her commit slow suicide. Yes, Nephew Seth, I think it is a case for lynching!"

Seth had grown pale. "I—I never thought of this," said he. "Why did not some one tell me?"

"Where were your own eyes?" asked Uncle Paul.

Seth Bellenden rolled down his shirt sleeves, put on his coat, and went into the house. He told the Belfords and the Pattersons that it was inconvenient to keep them any longer. He gave Cousin Susan to understand that her room was needed. He made arrangements to board the hired men at a vacant farmhouse, and engaged a stout dairyman and a house-servant to wait on Lucy. He telegraphed to her father to come to Sylvan Bridge at once.

"She deserves a treat," he said; "he shall spend the summer with us."

And then he went to tell Lucy. She had fainted among the buttercups, picking strawberries for tea. Poor little Lucy! The machinery had refused to revolve any longer. His heart grew cold within him.

"She will die," he thought, "and I shall have murdered her!" But she did not die. She recovered her strength, by degrees.

And Uncle Paul, "the last straw," as she had called him, had proved her salvation.

"I did not want her to go as Eliab's wife did," said Uncle Paul.

#### AN INCIDENT.

Margaret Bottoms.

I HEARD yesterday of a dainty little lady who was standing on the dock by the side of a distinguished-looking gentleman, when their attention was attracted to the trouble of a woman, with a child in her arms, who would not pass on as she was commanded to do. No one could understand a word the woman said. One after another, of different nationalities, went up to her; but she did not understand French nor German any better than she did English. The officer became impatient, and was about to lay hands on her when the beautiful little lady bounded away from her escort, and in a moment stood by the side of the woman; and the face that had shown such terror and anguish was soon wreathed in smiles. After a few moments' conversation with her, the little lady turned to the crowd, and said: "She is from Honolulu. Her husband was to meet her at this steamer. She has not a cent with her, and she feared to move till her husband came." A young man with the badge of the Salvation Army said, "Come, lads, let us all give ten cents to the poor woman;" and hands went into pockets, and more than ten cents came from a good many. So the poor woman was comforted, and felt less friendless and alone.

As the little lady walked away with her distinguished escort, he evidently was displeased at what he considered an out-of-the-way proceeding for his companion; for she was heard to say, in answer to some words he had uttered, "But I could not help it."

O for more people who do kind things because they can not help doing them! Alas for the distinguished escorts that are not willing that anything should be done that is not "quite the thing." There are many verses we could not miss from our New Testament, and one is, "Let her alone; . . . she hath done what she could." Of course it was "extravagant" in Mary to lavish the box of precious ointment on the lowly Nazarene; but the man who accused her of extravagance sold Jesus Christ not long afterward for a few pieces of silver. The lady who did the kind act to the poor woman just off the steamer was Christlike, whether she knew it or not. O that we would all remember that "he that hath pity upon the poor lendeth unto the Lord!"

"DON'T send my boy where your girl can't go,  
And say, 'There's no danger for boys, you know,  
Because they all have their wild oats to sow.'  
There is no more excuse for my boy to be low  
Than your girl. Then, please, don't tell him so."

"Don't send my boy where your girl can't go;  
For a boy or a girl, sin is sin, you know;  
And my baby boy's hands are as clean and white,  
And his heart as pure, as your girl's to-night."

#### CHRISTIAN HEROISM IN CHINA.—NO. 1.

MRS. HATTIE B. HOWELL.

(Honolulu, H. I.)

THE feeling that you may convert the *head* of the Chinese, but never his *heart*, has come to be common. It reminds one of the conversation between a missionary and a traveler, in which the latter remarked that he had no faith in missions; for in all his travel in India, he had never seen a convert. The missionary then inquired if the gentleman saw any tigers in India. "O, yes, any number of tigers."

"Well," added the missionary, "as many years as I lived in India, I did not see a tiger. You were looking for tigers, I for converts."

Professor Eaton, of Beloit College, Wisconsin, now returning from a tour of several months in China, a few days ago addressed a little meeting of city missionary workers in Honolulu. Of all his experiences in China, Professor Eaton said that none was more encouraging than a meeting held a short time before his departure; to which an aged woman had walked, with her tiny, bound feet, for seventy miles. Unless you have seen the painful efforts of one of these poor women to walk, you can not appreciate the suffering attendant upon such a weary journey. The converted feet of this Chinese woman contend mightily against the theory that her *heart* was unconverted.

Probably in no country have the gospel conquests been more truly triumphs of the *cross* than in China. In their train they bear a motley throng,—rich and poor; lord and beggar; master and slave; literati and illiterate; the halt, the lame, the blind, the leper; the youth and the aged; men, women, and children. The emperor of China tolerates Christianity, but the mandarins unite with the populace in hatred of the Christian religion and its adherents. The unremitting warfare of these officials and the people against the Christian church in China, produces that state of affairs bequeathed by Christ to his followers: "Peace I leave with you," yet "I came not to send peace, but a sword,"—a condition always paradoxical to the unbeliever. Surely naught but the peace of God in the heart could sustain his suffering church in China beneath the cruelties heaped upon the native Christians by their grossly superstitious heathen relatives.

The following paragraphs, taken from B. C. Henry's inestimable guide-book to the missionary worker in Southern China, "The Cross and the Dragon," give a true picture of the perse-

cutions of Chinese Christians throughout the Chinese Empire:—

"Superstition is ever the mother of cruelty, and in China has aroused the baser passions of men to oppose with violence the advance of truth. . . . There is scarcely a man, woman, or child among the four thousand four hundred Christians in Canton, who has not been exposed to reproach, calumny, injustice, or physical violence because of his religion. The forms which such treatment assume show how deep the darkness of error is, how blind and unreasoning its outward manifestation becomes. The mildest form in which it comes is that of personal abuse and verbal reproaches for the sake of Christ. The minds of the people are often filled with the wildest and most frightful notions of the morality of Christians. Christianity appears to them, as they listen to the slanders of designing opponents, to be the very 'doctrine of devils,' and they accuse the converts of complicity in all sorts of wickedness. They are openly charged with the most unnatural crimes. Women are assailed with volleys of abuse, implying conduct not only most abhorrent, but utterly impossible under the circumstances. Falsehoods, the vilest ever conceived, originally the fruit of the base ingenuity of unprincipled men, are repeated as truth, and widely believed. In some places public notices are posted embodying these slanders; blank forms for deeds of sale or lease of property are distributed, in which Christian chapels and schools are classed with gambling-places, houses for receiving stolen goods, and those for the basest of immoral purposes.

"In consequence of these things, Christians are often branded as immoral, lost to all sense of propriety, and deceived by pernicious teaching. In going through the street, they are insulted by vile epithets, and held up to reproach as the 'offscouring of the earth.' If a man brings his wife from his home in the country to be instructed in the school, the worst construction possible is put upon his action; and perhaps a resolution is passed by the village authorities forbidding her return, lest the town shall be contaminated. Nothing but the deep conviction of the truth of the gospel and the power of God to assist can sustain them in the face of such calumnies. In many places they are able to live down these slanders, and by pure and honest lives command the respect of the people. It is a remarkable instance of the unreasoning hatred of the ignorant and debased, that they charge upon Christians the very practices with which they are themselves the most deeply stained, and denounce them as fit only for destruction in consequence. They are always called 'disciples of the foreigners,' 'the followers of the red-haired devils,' and are often regarded as spies and traitors, in collusion with enemies of the nation.

"The trials encountered in the family are often most severe. A son became a Christian, and is covered with reproaches as a reprobate from the faith of his fathers; he is accused of unfilial conduct,—the worst charge that can be brought against a man in the eyes of the Chinese. The parents loudly lament the dismal fate brought on them by their recreant child, who has been deceived by the seductive teaching of the foreigner. 'O, O,' the mother cries, 'that I should live to see this day,—to see my son cast off his father and mother, desert the graves of his ancestors, and bring this disgrace on the family!' and perhaps she will beat him with rods to drive out the evil spirits which are supposed to possess him. One of our young men was chained for weeks, under the belief that he was suffering from some occult spell; but he patiently and kindly assured them of his sanity, and was released, his experience only increasing his desire to bring his friends to a knowledge of the truth."

# The Review and Herald.

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

BATTLE CREEK, MICH., JULY 19, 1898.

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THE Book of Acts is the record of the work of the Holy Ghost in the time of "the early rain."

The first thing in the book is that Jesus "was taken up," but that it was "after" that he *through the Holy Ghost* had given commandments unto the apostles whom he had chosen."

Next, the day on which he was taken up, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father; for . . . ye shall be baptized with the Holy Ghost not many days hence."

And next, the same day, he said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

Now *we* are in "the time of the latter rain," just as truly as they were in the time of "the early rain."

Through the Holy Ghost, he has now given commandment unto us to *receive* "the promise of the Father" and "be baptized with the Holy Ghost," not *any* days hence, but *just now, to-day*, while it is called to-day.

It is true *now* and forever that "ye shall receive power, *after* that the Holy Ghost is come upon you."

Have you power? If not, you know why: it is because the Holy Ghost has not come upon you.

And if the Holy Ghost has not come upon you, it is because you will not receive him.

And without him, you can not be "witnesses unto" Christ.

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

In bestowing the talents, the Lord gives "to every man according to his several ability." He gives to each one according to the individual ability of that particular one to use what is entrusted to him. To the one he gives ten talents, because the "several ability" of that one is sufficient successfully to use ten talents. The one to whom are given five has ability to use five, but not ten. And the one to whom is given *one* has the "several ability" to use *one*.

And the one to whom is given *one* is under just as much obligation to use with all his might that *one* as is the one to whom are given *ten*, to use the ten. As *Success* well remarks: "It is not a question of *how many* talents you have, but *have you doubled* what you have? A man who has doubled his one talent does infinitely better than he who merely preserves his ten.

"How near do you come to doubling your talents, and making the most out of the stuff that is in you? Are you improving *your* opportunities to the utmost? How near do you come to equaling your possibilities? How does what you are compare to what you *might be*?"

"You are a failure if what you might be is ten times as large as what you are. You are

a failure if you are not doubling your talent or talents, whether at a cobbler's bench or in Congress. A good farmer is more useful than a bad governor, a good private than a bad general."

## THE BIBLE FIRST IN LANGUAGE.

IN learning a new language, the only proper way is, first of all, to learn from the Bible in that language.

As to a strange language, the mind is absolutely a blank; and the first impressions made upon it, the first thoughts that enter it, will irresistibly color all associate thoughts or impressions that ever come afterward.

It is therefore infinitely better that the thoughts of God in the new language shall be the first that enter the mind, and so throw their pure light upon all other thoughts that enter the mind, than to begin with fairy tales, trifling stories, pagan notions, or records of war, and so have these to cast their dark shadow upon the thoughts of God when his word is read.

To illustrate: suppose you would learn the German language, and that the first words you ever learn are these: "*Im anfang war das Wort.*" Then the first *thought* which ever enters your mind in the German language is, "In the beginning was the Word." Then, having *learned* this, wherever after that, as long as you live, you meet the word *anfang*, that word will unfailingly recall the expression, "*Im anfang war das Wort,*" and the *thought*, "In the beginning was the Word."

Or suppose it be Greek, and the first words that you ever learn in it are, "*En arche en ho Logos;*" and therefore the first thought in Greek that ever enters your mind is, "In the beginning was the Word." Then, having *learned* this, wherever you meet either the word *arche* or *Logos*, instantly occurs the thought first lodged in your mind with the passage, "In the beginning was the Word."

But suppose you unfortunately fall into the hands of a teacher with whom the Bible is not supreme, and therefore is not the first and most important book in every line of study; suppose the first words in the language that he gives you are from some fairy story, some fable, some novel, some play, or from *any* other source than the Bible. When you learn those words, you receive the *thought* expressed by the words. And having learned *that*, then afterward, when you meet those same words in the Bible, instantly and irresistibly your mind will revert to that first thought in those words, and the clear rays of light and truth in the words of the Bible will be clouded and confused by being mixed up with that fairy scene, or whatever it was that was first associated in your mind with those words. Then your very study of the Bible will be hindered, and you will be crippled, by such a bad beginning in the new language. On the other hand, when you begin right, with the words of the Bible and the thoughts of God first, then if, for any purpose, you should find it necessary to read these other books, you will find the precious light and wisdom and strength of the thoughts of God constantly recurring and abiding with you, guiding you in the way of truth, and guarding you against that which is false.

It is so, also, in the study of Greek or Latin or any language whatever.

What a lasting injury, then, it is to students, and especially the young,—what an imposition upon them, and what an abomination altogether,—when they are kept a year, two years, or even more, in the wild, foolish, false, and wicked mouthings of pagan poets, philosophers, or actors, or even the writings of historians before they are qualified to read New Testament Greek or Bible Latin. Is a mind whose whole warp and woof in Greek is pagan the better qualified to understand and appreciate Christian Greek? Is a mind that has roamed from one to three years all over Gaul, amid the barbarities of Cæsar and the Gauls, or that has dwelt all its Latin life in the pagan miasma of Vergil,—is such a mind the better prepared to read in Latin, to Christian profit, the Gospel of John or the epistles of Paul? Are paganism and barbarism an essential basis for Christianity? Are pagan thoughts and heathen conceptions an essential antecedent to Christian thoughts and divine conceptions?

If not, why do teachers who consider themselves, and expect others to consider them, *Christians*, cause their students of Greek, or Latin, or any other language, to build up their minds in that language wholly of pagan material, and that from one to three years, before they are expected, or given any chance, to form their minds of the Lord's thoughts—the perfectly good, the perfectly pure, the perfectly true?

For all practical purposes, the mind is composed of thoughts. The object of study is to obtain thoughts—knowledge. The object of study is to build up the mind; the mind is built of thoughts, and thoughts are obtained by study. What, then, is the object of professed Christian teachers in having students study pagan Greek and pagan Latin first of all? What *can* be their object, other than to build up the minds of the students in paganism and of paganism? In plain words, What can be their object other than to make pagans of the youth who are under their instruction? For what the mind is, the man is. And when the mind is pagan, the man is pagan; and if the mind is mostly, or even partly, pagan, then the man is mostly or partly pagan.

But is it the God-given task, or responsibility, of Seventh-day Adventist teachers to cause students to become even partly, nay, even in any degree whatever, pagan? The only possible answer is, No. Then what Christian—Seventh-day Adventist—teacher can ever put any pagan book into the hands of any student as a text-book, or as a book for study at all? What Christian teacher can put *any book* but *the Bible first* of all, into the hands of any student; and other books only when the thoughts of God from the Bible have formed and fashioned the mind, and made it capable of testing the value of what may be found in the human book?

And if, by any mishap, there should be found in any Seventh-day Adventist school, or anywhere else among Seventh-day Adventists, a teacher who can not teach from the Bible the language which he proposes to teach, but must teach it from pagan authors,—Cæsar, Vergil, Homer, or who not,—then the students who are so unfortunate as to fall to that teacher for instruction should refuse to take a single lesson from him in that language; that is, in short, they should refuse to submit themselves to



that teacher, to be made pagans of to any extent whatever.

This is not to say that no other book but the Bible can ever be read or studied in a foreign language; but it is to say that no other book should ever be read or studied in any foreign language until that language has been *learned* from the Bible, and until the Bible can readily be read at sight in that language. When this has been, and can be, done by a person, then that person can read with perfect safety, and to profit, any other book in that language which he may find it necessary to consult.

The Bible must be first, and the original text-book, in every line of language study.

#### THEY ARE DEAD.

THAT Prof. Charles A. Briggs, D. D., of Union Theological Seminary, whose extravagances in "higher criticism" and "salvation after death" have caused much discussion in the last three or four years, is now advocating prayers and sacrifices for the dead. Not only this; but he declares that he finds "a considerable amount of such prayer for the dead unconsciously, yet logically and no less truly, offered in funeral addresses and prayers by the most radical Protestants." He says:—

A Christian who thinks that the initial stage of salvation must begin in this world before death, will limit his prayers for the dead to their growth in grace and holiness; but a Christian who thinks that salvation may begin after death, will naturally extend his prayers so as to include the conversion and regeneration of the dead. In his prayers for the dead, each Christian will make his practise of prayer conform, in a measure at least, to his theory of salvation. Thus, prayer for the dead is a privilege and a duty for all who practise prayer for the living; and sacrifice for the dead is a duty for all who practise living for the living. The dead saints and the living saints are so united in one holy communion that in all religious activities all saints share alike.

But where is the sense of talking about these "dead saints" who are said to be so much alive that they can be converted, and can pray in return for those who pray for them? If all that is true, they are not dead at all; but are more alive than they ever were before. To such nonsense and inconsistency are those led who respect the doctrine of the immortality of the soul.

No; "the living know that they shall die: but the dead know not anything." Eccl. 9:5. The living know *something*; but the dead know *nothing*. The living are alive; the dead are not alive—they are dead. "Thou shalt die, and not live," says the word of God; but behold, these moderns will have it that people die and live both at once. It is sheer paganism; and paganism is sheer devilry.

FREDERICK W. FARRAR is Dean of Canterbury, and the author of a "Life of Christ," a "Life of St. Paul," and of several other most scholarly works; he is a master of Greek and Latin and a philologist; he was a master of Harrow, and for thirteen years a successful teacher; and of classical education he says:—

I must avow my distinct conviction that our present system of exclusively classical education, as a whole, and carried on as we do carry it on, is a deplorable failure. I say it, knowing that the words are strong, but not without having considered them well. I say it because that system has been weighed in the balances, and found wanting. It is no epigram, but a simple fact, to say that classical educa-

tion neglects the powers of some minds and some of the powers of all minds.

A good many admirers of the classics are prompt to say that the man who speaks disparagingly of classical education "does not know what he is talking about." But the person who would say that, on this subject, Dean Farrar "does not know what he is talking about," would give the best of evidence that he himself did not know what he was talking about. In this thing, Dr. Farrar *does* know what he is talking about. And what he has said on this subject is the truth.

ONE of the most eminent men that America has produced, wrote to his son this perfect piece of Christian advice:—

Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

Only by so doing can any one answer the Christian call, "Let us go unto perfection." He who so does, he who thus puts himself under discipline to God, will attain to perfection in Christ Jesus in whatsoever he puts his hand unto. Do it.

#### PASSING EVENTS.

##### "Imperial America."

"IMPERIAL AMERICA" is a term now seriously proposed and actually used to suggest the "manifest destiny" of the United States in the "enlarged sphere" opened to her by the guns directed by Dewey on the morning of May-day at Manila. This sentiment is fast growing. In a speech at a dinner tendered to him before leaving San Francisco to govern the Philippine Islands, Major-General Merritt said:—

I believe in the new national policy of the United States, which looks to the acquisition of additional territory represented in outlying islands that are requisite for the development of national strength and growth. The war was begun for the enforcement of the idea of human liberty, and with no thought of national aggrandizement; but the logic of events has brought about an unexpected result, and the government has taken the Philippines by right of conquest. What the navy has won the army will hold. The strong hand of the government on those islands ought never to be loosened. This great people is in need of room in which to spread. The people feel this; and the government will never be able to let go of the islands that have been won by American prowess.

The Chicago *Times-Herald* is almost strictly an administration paper. With General Merritt's words—"What the navy has won the army will hold"—for a text, the Washington correspondent of the *Times-Herald* tells what he finds at the national capital, as follows:—

"What the navy conquers the army must hold." So said Major-general Wesley Merritt, prospective military governor of the first colony of the United States; and his sentiment has awakened a responsive echo from the nation.

Admiral Dewey's victory at Manila has filled the American blood with the fever of conquest. Conservatives may preach on the "policy of the fathers," but they can not hold the ears of the masses while the fever is on. The cooler judgment of the sober second thought may quiet the public pulse; but there is abundant evidence that for the time being the sentiment of the nation is against the surrender of any territory wrenched from the grasp of Spain, with the exception of Cuba,

The writer then spoke of the prospective annexation of Hawaii as a part of this new national program, and assured the public that that would certainly come to pass. Hawaii has now been annexed; the Ladrone Islands have been taken from Spain, and the American flag floats there. So that so much of the program has already been performed. The writer proceeds:—

But it is the jewels of Alfonso's crown at which the new-born lust of conquest aims. It is the Spanish isles of the Orient and Occident that have challenged American prowess. It is the idea of empire that has filled the American soul with world-wide ambitions. These aspirations are a new force in American life; and, sooner or later, the guiding statesmen must face that force. Washington is the nerve-center of the country, and the new sentiment is surging to this center with such intensity as to command earnest attention.

#### SPAIN'S ISLAND POSSESSIONS.

Already the cry is that Spain must be stripped of all her island possessions in American and Asiatic seas. Let the figures tell the price of that stubborn quality termed "Spanish honor." This is the list of the principal islands, with their area and population, according to the latest statistics:—

	AMERICAN.	
	Square Miles.	Population.
Cuba, . . . . .	41,355	1,631,687
Porto Rico, . . . . .	3,670	806,708
	ASIATIC.	
Philippines, . . . . .	114,326	7,000,000
Sulus, . . . . .	950	75,000
Carolines and Pelows, . . . . .	560	36,000
Ladrones, or Marianos, . . . . .	420	10,172
Total, . . . . .	161,581	9,559,567

#### MERRITT HITS POPULAR CHORD.

Unused to the possession of insular colonies, taught by a hundred years of precept and example to avoid it, the first thought of Americans, on learning of the triumph of Admiral Dewey, was that Spain should not be punished by the loss of the Philippines. American sentiment has changed. It has become familiar with the thought of "colonial empire," and there is something in the sonorous term that appeals to the imagination. Advocates of colonial expansion have sprung up on every hand. The disease is contagious, and the masses have caught the fever.

General Merritt not only touched a popular chord, or at least awakened a dormant chord to responsive rhythm, but his phrase has furnished the country with a telling shibboleth. Statesmen may make the laws, but greater than they is he who turns the sentiment or passion of a nation into a pat epigram. General Merritt has made the epigram; and if he were a younger man, it might make him president of the United States and its dependencies.

#### NEW NATIONAL DESTINY.

By one of the accidents with which all history is strewn, the American people have a new destiny opened before them. One need not be for or against a policy of colonial expansion to recognize the fact that the nation is at the parting of the ways, nor should one be blind to the wonderful possibilities and the grave responsibilities presented to the United States for its choosing; but a calm survey of the field from Washington is calculated to convince one that there has been a remarkable transformation in the American habit of thought. It has been revolutionized, apparently, within a few weeks. The change is reflected in Congress; for the representatives of the people are quick to catch the public pulse.

The American government entered on this war to free Cuba, and hand it over to the Cubans; but the American people may change their mind. Influences are at work that may ultimately force the retention of the Pearl of the Antilles, though this government would be quick to disavow such a possibility. It is conceded that a protectorate will probably be established over Cuba for a time, until the Cubans shall have organized a competent government of their own; and from a protectorate it may be a short passage to actual possession. There are faint murmurings that betoken the growth of a

new sentiment for the retention of Cuba; and the government may have to face a tidal wave when the war is over, and the cost is counted.

In a sermon only a few days ago, President Patton, of Princeton, said:—

History knows not what it is to retreat. Every step we take shuts a door behind us. The boom of Admiral Dewey's cannon across the Pacific made us forget Washington's farewell address and throw the Monroe doctrine for a time into the background. It is impossible, some one says, for a nation to secede from the family of nations; and if it stays in the family, it is going to have family complications.

All these things are worthy of thoughtful consideration; for no one knows what "manifest destiny" may produce. And if we mark events as they pass, we shall be able better to understand each new phase that may open to the world. These are times in which the world moves rapidly, and much may occur in a day. And all these events are laden with solemn meaning to every one who is waiting and watching for the coming of the Lord. "Blessed is he that watcheth, and keepeth his garments."

#### THE THOUSAND YEARS.

THE Scriptures set apart a thousand years, following the coming of Christ, as a period of great interest to the people of God. The testimony concerning it is very brief, but its significance is almost beyond comprehension; for during all this period, the saints, sitting on thrones of judgment, live and reign with Christ. Respecting this period there are two views extant, so wide apart in sentiment, and contrasting so sharply in the conditions supposed to exist, that it is a marvel how those who have the same sources of evidence and the same faculty of reasoning, can entertain them both. All may certainly have correct views of the Scriptures; but to do so, they must take them as they read, and believe what they say. And when we have such views, we shall not find certain texts standing directly across the way, and contradicting the conclusions we have been led to form; for the Scriptures are not yea and nay.

One of the views regarding the thousand years, referred to above, is that during all that period this earth lies in a condition of unparalleled desolation, uninhabited and uninhabitable; the other is that during this time, Christ is here personally upon the earth, at the head of his saints, waging a gospel campaign against sin and sinners, and having such success that at length the whole earth is brought to a condition of peace and righteousness under his sway.

The first of these is the view advocated by this paper; the second is what is known, in its general principles, as the "Age to Come," though there is an infinite variety of details. In favor of the first view, the twenty-fourth chapter of Isaiah and a portion of the fourth of Jeremiah seem to bear a very positive testimony. But the Age-to-Come view attempts to parry the force of these scriptures by the claim that they apply, not to the whole earth, but only to the land of Palestine. In objection to this claim, the following considerations are offered:—

There is one feature common to the prophecies, which should not be overlooked, and that is that they often embrace within themselves a double prediction; thus, while speaking primarily of local and temporary events, the prophet often glances down into the future, to greater and more tremendous scenes, of which the

local and temporary may be, in their measure, appropriate illustrations. But to ignore this broader application, and try to make the whole prophecy apply to the local and limited event, is to pervert the Scripture, and run inevitably into error.

And this is just what the Age-to-Come view does with the chapters in question. Look, for instance, at the expressions in Isaiah 24. The terms are, "the earth," "the world," "the uttermost parts of the earth," "the windows of heaven," etc., expressions which are used also with reference to the flood, which certainly covered more than the land of Canaan. And mark especially verses 19, 20: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage."

It will be seen at once that it requires nothing less than the whole earth for a fulfilment of these predictions; for how could the land of Canaan, of itself, be dissolved and moved exceedingly, and "reel to and fro like a drunkard," and be "removed like a cottage," without reference to surrounding lands? And has any such thing ever taken place in Palestine? Has it ever been "clean dissolved," or "moved exceedingly"? Has it ever "reeled to and fro like a drunkard"? Has it ever been "removed like a cottage"?—Nothing of the kind.

As further evidence that the language must refer to the whole earth, and not simply to the land of Palestine, see verse 22. This verse shows that the prophecy covers the scenes of the last days, and carries us over beyond the thousand years, while the wicked are shut up "in the pit," or the grave. To try to confine all this to the land of Palestine, and have it all fulfilled in the past, is in the highest degree unreasonable and unscriptural.

We come now to the prophecy of Jeremiah 4, and shall find that that can not any more reasonably be applied to the land of Palestine alone than the prophecy just noticed, but that it also must embrace the whole earth. Verse 23: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled."

Who can fail to see the parallel between this description and the picture of the scenes of the last day given in Revelation, when the heavens depart as a scroll, and every island and every mountain is moved out of its place (Rev. 6:14); when men are drinking the fierceness of the wrath of God (Rev. 16:19-21); and the remnant are slain with the sword of him that sat upon the horse (Rev. 19:21); so that there is no man.

These scenes are general, affecting all the earth, and so are the parallel declarations given in Jeremiah 4. And these convulsions will produce just the results which Jeremiah beheld; namely, the reduction of the earth to such a condition that it will be "without form, and void." But has Palestine ever been made "without form, and void"? To make a claim that it has been would be ridiculous. Then this prophecy does not apply to anything that has ever taken place in Palestine, and affords no support to the Age-to-Come theory.

The earth was once without form, and void, and then it was called the "bottomless pit" (Gen. 1:2),—"deep," Greek, *abussos*, "bottomless pit." It is to be once more without form, and void, as Jeremiah declares; and when it is brought into this condition again, it is again called the "bottomless pit" (Rev. 20:3),—Greek, *abussos*, the same word which is rendered "deep" in Gen. 1:2.

The time when it is reduced to this condition is at the coming of Christ and the resurrection of the righteous, where the other descriptions found in the book of Revelation, and referred to above, apply, and where Jeremiah's declaration must also apply. Here in this desolated earth, this "bottomless pit," Satan is bound a thousand years. Therefore the earth must remain in this desolate condition during the entire thousand years, the very period during which the saints are reigning with Christ on thrones of judgment, as stated in Rev. 20:4.

Therefore the earth, during the thousand years, instead of being, as the Age-to-Come theory declares, the theater on which Christ and his immortal saints are laboring to convert mortal sinners and build up a glorious kingdom, is lying dark and uninhabited by any human being, without form, and void, with no light, the gloomy abode of Satan and his evil hosts. And when the thousand years are expired; when the wicked are raised and destroyed, and sin and its author, with all its aiders and abettors, are blotted out forever; and when the new heavens and new earth appear, then will be fulfilled the scriptures which locate a kingdom on this earth, in which the righteous shall dwell forever. 2 Peter 3:13. This kingdom, in its occupied territory, will be confined to the city above during the thousand years, after which said city comes down (Rev. 21:1-4), to be the metropolis of the kingdom on the new earth, which shall have no end. Dan. 2:44; 7:18, 27. Thus the Scripture presentation is harmonious throughout; but the so-called Age-to-Come theory is out of joint with the record in every particular.

U. S.

#### JUST WHAT COULD BE EXPECTED.

PRESIDENT WASHBURN of Robert College, the American college at Constantinople, writing of the jealousy with which Europe regards both England and the United States, says:—

We can never get back to the position which we occupied before this war, whether we desire to do so or not. Henceforth, in self-defense we must share the burdens of Europe, and have a navy and an army strong enough, at least, to defend our liberty and our rights.

These words, which have been widely quoted, were spoken a number of weeks ago, and they are of peculiar interest at this time. It will be remembered that when the war with Spain was declared, it was not for conquest, but wholly in the interest of *humanity*. But now, when that nation is conquered, or nearly so, Germany sends some war-ships to the Philippine Islands, ostensibly to protect German interests. Immediately the order is given for another fleet of American war vessels to proceed there at once,—and for what purpose?—"To defend our rights"! The statement is made that "Germany will be forced to prove her case;" and, further, that "if she [Germany] selects battle-

ships for the arbitrament of the question, the United States will be prepared."

And the way is speedily preparing for what can easily develop into the great Armageddon; indeed, one European writer has prophesied that the Spanish-American war is the beginning of this "time of trouble." O that people everywhere might see, in these events, tokens of the setting up of God's everlasting kingdom, and that those who do understand these things would awake to a realization of their real importance.

#### "THEY CAN BE TRUSTED ANYWHERE."

A BROTHER recently related to us an incident which came under his notice, and which, for the moral it contains, is worth repeating. In a certain town a little company of Seventh-day Adventists had established so good a reputation for truthfulness, honesty, and faithfulness in meeting financial obligations, that they could secure credit anywhere as soon as it was known who they were. One day there drove into one of the lumber-yards of the town a man who told the proprietor that he was a stranger, a Seventh-day Adventist; that he had lately bought a farm out in the country, and desired a load of lumber for which he did not just then have the money. The reply was, "If you are an Adventist, that is all I want to know. They can be trusted anywhere." The lumber was measured up, and the man loaded it on his wagon; but as he was about to drive away, he took a chew of tobacco. The proprietor just then coming out of his office, saw this, when, without a moment's hesitation, he said: "Stop! You can't have that lumber. You have deceived me. You said you were an Adventist. You have lied to me—I know you have; for no Seventh-day Adventist chews tobacco, as I see you do. Unload that lumber from your wagon at once, unless you have the money to pay for it on the spot." The deceiver's fraud was discovered: he could only do as commanded; and he went away probably a wiser man than when he came.

That lumber merchant was right: no Seventh-day Adventist chews tobacco. Some frauds, who try to pass themselves off as Seventh-day Adventists, chew tobacco; but their deception will soon be discovered, and just what they are will be known by all. And all who are indeed Seventh-day Adventists—may the Lord preserve them forever in such honesty and faithfulness that "they can be trusted anywhere."

THE marks of sin are plainly visible everywhere around us. Disappointments are on every hand, tears flow freely, heart-strings are bleeding and torn, our loved ones are snatched from our embrace; and were it not for the hope of the Christian, we should truly be "of all men most miserable." But thanks be to the God of love, while it is appointed *once* for man to die, he does not need to die *twice*. And it is a most solemn yet joyful thought that the time is drawing near when the entombed millions who have fallen asleep in Jesus will hear the shout that will call them forth from their dusty beds, and in the "twinkling of an eye" make them immortal. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

## 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.

### HOW GOD LED ME INTO THE SEVENTH-DAY ADVENTIST CHURCH.

"PLEAD my cause, O Lord, with them that strive with me." Ps. 35:1.

As a white-ribbon evangelist in Wisconsin, sixth district, I was at work in Berlin last May. Learning that our national evangelist, Mrs. S. M. I. Henry, was to attend the State Seventh-day Adventist camp-meeting, to be held at Sparta in June, I very much desired to attend that meeting, that I might confer with her in regard to my work. Unexpectedly, the way was opened, and believing the Lord's hand was in it, I obeyed the call.

It would be useless to attempt a description of the good things given us in sermon, song, prayer, and testimony. Mrs. Henry's sermons on the great need of the church, the home, and the individual,—the baptism of the Holy Ghost; Professor Magan's talks on the signs of the times, clearly showing where we are in the history of the nations, as recorded in God's word; and the Holy Ghost power manifest in the mission and rescue work of Brethren Sadler and Mackey; Elder Loughborough's simple but comprehensive statement of facts and incidents proving that "the testimony of Jesus," which is "the spirit of prophecy" (Rev. 19:10; 12:17), is with this people; and the display of God's power on Sabbath morning, in the conviction, conversion, and restoration of souls under the quiet but mighty influence of the Spirit,—all these things stirred my very soul, and convinced me that God is of a truth in this movement. I had come from my work quietly resting in Jesus' saving, keeping, and guiding power, my heart aflame with God's love and my face toward the light.

No direct teaching nor mental illumination was granted me on the Sabbath question, the coming of Christ, baptism, or any doctrinal point. Gathered at the river on Sunday morning, we witnessed the immersion of thirty-eight candidates. Sunday evening the meeting was formally closed, and we bade good-by to those, including Mrs. Henry, who were to take the night train. The word in Eze. 20:35, "I will bring you into the wilderness of the people, and there will I plead with you face to face," had been specially given me during the week; and I retired believing that God was surely leading, and would make his will plain. Toward morning I awakened, and, "face to face" with God, was revealed to me my place with this people. From the depths I cried:—

"Jesus, I my cross have taken,  
All to leave and follow thee:  
All things else I have forsaken;  
Thou from hence my all shalt be."

Sunday had always been a precious Sabbath of the Lord to me, and sprinkling, a fitting and sacred mode of baptism; but yielding to the requirement of the church to which I believe God has called me, I realized a desire to have baptism administered by Elder Covert before leaving the grounds.

Mrs. Henry had missed the train; and as she came into the morning meeting, I praised the Lord for what seemed a special token of his love for me. I gave my testimony relative to the position I had taken; and then, in simple obedience, sustained by God's power and the strong, gentle presence of *our* Lady Henry, I went down into the waters. A limited acquaintance with Seventh-day Adventists had not inspired my confidence; and I verily believe many have stumbled over an arbitrary keeping of *Saturday*, knowing naught of God's holy Sabbath. Let us to our knees, O my people!

in such a spirit of consecration as shall admit the Refiner to our hearts, that we may be "clean." Then, "being made free from sin," we shall have "fruit unto holiness, and the end everlasting life." Rom. 6:22.

Let us seek *first* the kingdom of God, which is "righteousness [witnessing without to the world], and peace, and joy in the Holy Ghost [witnessing within to us]." Rom. 14:17. Coming as a little child, "heart first," I have since, through study of the law and the Testimonies, become convinced that the compromise made with the idolatrous worship of the sun-god Baal, in the substitution of Sunday for the Sabbath given and hallowed as a memorial rest day, has been a grievous mistake of the church.

Alliance of church and state is ever fraught with deepest danger to the chosen of God, who *will* have a separated—sifted in the fires of persecution; if need be—people, who "have crucified the flesh with the affections and lusts," and are prepared for the soon coming of our Lord.

IDA A. HIGBIE.

#### FRANCE.

Translated from "Le Messager."

LYONS.—This is a city of five hundred thousand inhabitants. Its principal business is the manufacture of silk. Once in the most flourishing condition, this industry has become more and more precarious, and the Spanish-American war has made the situation still worse. Wages average from thirty to forty cents a day; and even then, workers are not steadily employed. This state of things has given birth to the socialistic and revolutionary spirit which characterizes certain quarters of the city, particularly those where the working-classes live.

Many crimes and outrages committed during the past few years have caused the rich to entrench themselves behind their walls and tightly closed gates, so that it is exceedingly difficult to get access to them. As to the working-classes, they are imbued with socialistic, not to say *anarchistic*, principles. They seek where they ought not for a remedy for their troubles, but to convince them of this would be very difficult. Further, these Lyonnese, rich or poor, are full of self-sufficiency, proud and haughty, not willing to admit that they may have something to learn of others; they manifest the greatest indifference in regard to what is really good.

Priests of all orders swarm here. They have the instruction of the youth more and more in their power. They exercise an enormous influence in business matters in general. A laborer seeking a place to work will never obtain it so easily as when he is provided with a recommendation from some abbé.

Our brethren and sisters will readily see that under such circumstances, missionary work must be difficult. There are doubtless numerous exceptions to the general picture we have given. There are upright and sincere souls at Lyons. We have met such. No other city of France, nor even the cities of Switzerland, has had the privilege of hearing the message preached by so many of our laborers. Brethren Erzenberger, Curdy, Roth, Hirschy, Badaut, Tieche, Lecoulter, and Scheller, also the Sisters Pourprix and other laborers, have energetically worked here. Their efforts have not been in vain; for the message has been preached to this great city. A little company has been formed, whose members seek to uphold the light in the darkness, and who are preparing for the soon coming of the Lord.

GRENOBLE.—This beautiful city of the Dauphiné was, when Brother Holser came to Lyons, designated as a place for labor. It has sixty thousand inhabitants. Glove-making is the principal industry, and this also suffers in



consequence of the Spanish-American war. We have been here a week. Our colporteur and medical missionary work quickly demonstrated that the character of the people is very different from that of the inhabitants of Lyons. There is more affability, more confidence, more desire to learn.

The city is very clean, and its environs are grand. The climate is good. Water is as good here as in proportion it was bad at Lyons, and bread the same. Grenoble is an objective point for tourists and strangers, who go from here to Chambéry, Aix-les-Bains, and other places. Consequently, this place affords many important advantages favorable to the establishment of a depository, or to the manufacture of some of our health foods. Moreover, there are numerous populous villages surrounding the city. The Protestants nearly equal Catholics in number. All these things cause us to hope that a good work may be done at Grenoble, which will radiate to the surrounding towns. . . . Brethren Arnold Roth and Albert Guyot, who are still at Lyons, will join us soon.

Let us remember that there are a hundred cities of more or less importance in France, which have not yet heard the last message, to say nothing of the smaller cities and villages. Brethren and sisters, may God preserve us all from feeling at ease in an indifference, the culpability of which increases as time advances, and calls become more and more urgent. Let us be moved by the Macedonian cry, a hundred times repeated, and prepare ourselves effectively to respond to it.

GUSTAVE ROTH,  
OSCAR ROTH.

#### TRINIDAD.

COUVA.—Trinidad is just as near God's throne as is Battle Creek. The Holy Spirit is as real and as precious here as there. The Testimony entitled "The Power of the Holy Spirit Awaits Our Demand and Reception," I have had ever since it was published, and have read it many times; but I have been guilty of setting this subject aside, expecting at some future time to give it more careful consideration. I have given the impression that at some time *in the future* it would be necessary for the church to receive the Holy Spirit. Although, at times, God's Spirit has been present with me in power, and he has greatly blessed my humble efforts in this island, my "spiritual strength has been feeble." I knew we were in the time of the latter rain, and that now "the power of God awaits our demand and reception." I have longed for it, and prayed for it. I winced many times under these straight Testimonies. The well-springs of my soul and my work were failing me. I had to feed the flock, but had not the provender. Something must be done. I saw the difficulty, and knew the remedy; but had gone so long with only a small supply of the Spirit that I was under conviction, and felt guilty of the sin of doubting the promises of the very thing that would make me sufficient for every good work. I knew the Holy Spirit had been with me in power occasionally. I would not go back on that, nor deny him thus. But I also knew I had not had that fulness of the Spirit which it was my privilege to have. O how I longed for it!

One night, after a powerful meeting, Elder Johnston and myself were talking over these promises, and he made the remark, "The way to get it is to demand it and receive it." I replied, "Let us get down on our knees and demand it and receive it." We did so; and God verified his promise to me. Before, I knew that this subject ought to be presented to the people; but I knew not how to present it. I had tried to study it, but could not get any thoughts that could satisfy me, or that would

take me more than fifteen minutes to present to the people. Now, *in less than five minutes* more ideas and texts ran through my mind than I have been able to present in the three weeks that have passed; and every day brings more and grander inspiring thoughts. He has never failed me, and I have had so much of the "Spirit of grace" that I have been able to minister the same as a *steward* of the "manifested grace [Spirit] of God." Praise his name!

We are now having most powerful meetings. Crooked things are being straightened up, and heartfelt confessions made. The children and youth are catching the spirit, and several are nearly ready for baptism; for the promise is to us and to "our children," even "to all." Things I could not understand, the Spirit of God is clearing up; and a new life is coming into our people. Formerly I had no particular relish for the REVIEW editorials; now I am eager for them, and for anything to fill me fuller of God's Spirit. "We have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." O, may all receive the Holy Spirit!

June 30.

E. W. WEBSTER.

#### MARITIME PROVINCES.

CAPE DE MOISELLE CREEK, N. B.—In this pleasant valley and vicinity, live a few of our people who love the Master's cause, and seek to reflect the light he has given them. They have no house of worship here; but on the Sabbath day a kindly interest was manifested by many of their friends and neighbors, in leaving their work, and attending the baptismal services in the afternoon. One sister was baptized, and united with the nearest church, Hopewell Cape, where her husband is also a member.

SCOTT'S BAY, N. S.—The brethren here are few in number, and have never received much ministerial labor. They allowed the Sabbath-school to drop during the winter, but have reorganized, and will order necessary supplies. The Second Adventists kindly granted us the free use of their church building while I was here. The weather was very wet, but there seemed to be a good interest to hear. The brethren were desirous that more meetings be held, and Brother Levi Longard will meet with them a short time.

HEAD HARBOR, N. S.—A quarterly meeting was held here in the neat little church belonging to our people, continuing over Sabbath and Sunday. The brethren from Indian Harbor church came by boat, and united in the celebration of the ordinances of the Lord's house. It was truly a season of refreshing from the Lord. Five united with the church, three by profession of faith, and two by baptism.

G. E. LANGDON.

#### DAKOTA CAMP-MEETING AND CONFERENCE.

THE Dakota camp-meeting was held at Mitchell, S. Dak., June 21-27, and was preceded by a workers' meeting, beginning June 15. The weather was very favorable. Though the camp was almost in the heart of the city, and without shade-trees, little inconvenience was felt. Elder Luther Warren was early on the grounds, and meetings were begun even before the date announced for the beginning of the workers' meeting. A more pleasant, harmonious, and profitable meeting was never enjoyed in the Dakota Conference. The message, "Receive ye the Holy Ghost," was given, and was almost the only theme of conversation during the hours between public services. Nearly every one present responded to the calls made for a

new consecration, for taking God at his word, and for confessing and putting away sin. While there was no special demonstration of the Spirit's power, we believe that advance steps were taken, and that many received new power to witness for Christ. Forty persons were baptized.

Besides the regular Conference laborers, nearly all of whom were present, many workers from abroad attended this meeting. Brother W. J. Wilson, from Dunbar, Neb., spoke in behalf of an industrial home for the blind, and a paper to be published for them in a print that they can read with their fingers. He said that a large and very pleasant site had been secured at Dunbar, and that he is receiving hearty and material support wherever he goes. The medical missionary work was represented by Dr. Loper and others. A union meeting was suggested for Sunday evening, and the churches of the city were invited to attend. This invitation met with a hearty response. Sister S. M. I. Henry addressed the meeting.

A new church of twenty-nine members was added to the Conference, which is now composed of forty-five churches. The tithe brought in during the year amounted to \$11,732.42, exceeding that of last year by \$1,872.89. Twenty-seven laborers will be in the field the coming year. Andrew Nelson, son of N. P. Nelson, was ordained to the gospel ministry.

The following officers were elected: President, W. T. Millman; Vice-President, J. W. Watt; Business Agent, E. C. Kellogg; Secretary, Alice Robinson; Treasurer, John Walker. G. W. BOWEN, Sec.

#### CALIFORNIA CAMP-MEETING.

##### A Few Fragments from the Feast.

I WANT to tell of a few of the good things which we had the privilege of enjoying at the camp-meeting recently held in St. Helena. Of course it would be impossible for me to tell *all* the wonderful happenings there,—of the sick who were healed, of sinners converted, of backsliders reclaimed, of confessions made and victories gained. I saw fair childhood, blooming youth, strong maturity, and tottering age reach out to clasp the extended hand of the waiting Saviour. God's ministers seemed to forget their physical needs while seeking spiritual aid to save those who were groping in darkness. Many dark clouds of despair were lifted; and welcome streams of God's own light came into the camp of modern Israel. The people confessed their faults to God and to one another, and were healed; for there we had the effectual, fervent prayers of the righteous, which avail much. James 5:16.

I saw emaciated forms arise, their faces beaming with a holy joy, and praise the Lord for raising them from beds of sore affliction, and healing them of all their diseases. In the words of the psalmist, they exclaimed: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." I believe those beautiful words were just as true and as pleasing to God when given voice by the people on that camp-ground as when spoken many centuries ago by his servant David. I am so glad that God has not "dealt with us after our sins; nor rewarded us according to our iniquities."

At this meeting several who feared that they had committed the unpardonable sin, and that their day of grace was forever past, were told that God had not forsaken them so long as they were sorry for their sins, and had a yearning in their hearts to serve him better. We were reminded of the love we have for our own children, and told that God's love for us is

even greater than our love for them. We reasoned together with the Lord, and sins that were "as scarlet" became "white as snow." Isa. 1:18. We claimed his precious promises when we read his wonderful proposition in Jer. 3:13, 14. Prayer and faith to believe are needed in these times of perplexity. We can not wait to feel or see; for then faith would have no place.

When we yield to the temptation of the deceiver, and neglect to read our Bibles and seek God in prayer, we are certain to experience a terrible dearth in our souls in a short time. We were exhorted to cease thinking of ourselves. After we have confessed every known sin to God, and confessed to our brethren our sins against them, or against God in their presence, we should ask the Lord to forgive us; and having asked his forgiveness, we should accept his promises and praise him for answering our prayers. Then the loving Saviour will come in, sin will be crowded out, and we can live a glorious, Spirit-filled life, and drink deep from the "river of God's pleasure."

I am sorry that I can not tell all the good things we heard at this meeting. I can only say that I am exceedingly glad I was there, and that I am sorry for those who were not permitted to see and hear what I saw and heard. I never saw such perfect unity as the people on that camp-ground enjoyed, from the beginning to the end of that ten-days' meeting. The farewell meeting on Sunday evening, June 12, was a never-to-be-forgotten spiritual feast to those who loved the Lord Jesus. It seemed as if the light of heaven lighted up the countenances of God's people as they testified to his wonderful mercy and goodness. Truly it was a time of pressing closer together and nearer to God, — a time of arising to shine, of shouting and singing praises, and of going forward in the name of our victorious Captain, the Lord of hosts.

Mrs. PARRIE L. H. ROBERSON.

#### NEW YORK.

BROOKLYN. — Although Satan has evidently been doing all in his power to hinder the progress of the cause in this great city, the work has gone steadily onward. Between sixty and seventy persons have been added to the church since I came here a year ago. Of these, five were baptized last Sabbath, and we expect to have baptism again next Sabbath. The church here was never in better condition spiritually. Severe trials have brought them nearer the Lord.

E. E. FRANKE.

#### THE CHURCH SCHOOL.

SABBATH, July 9, we had an excellent meeting at the College. About two hundred and fifty teachers and church-members were present, and it was a joy to listen to the experiences of those who had been out in the mission-school work during the past year. A number told of touching experiences among the little folks, — of reforms in dress and health, of converts, and of how, in many instances, the children have fulfilled the prophecy of being real little missionaries, and all as the result of the introduction of the church school. Surely the Lord is blessing those who have faith enough to step out on his word. No loyal, consecrated Seventh-day Adventist could listen to, and reflect on, the testimonies borne last Sabbath, without a feeling of awe, realizing the shortness of the time in which we must "redeem the time," considering the condition of many of our people, and the general apathy which prevails.

The educational work is the very foundation of our denominational work. God has chosen us to present his truths to humanity. Let us "arise and shine." The days of school and college are not merely preparatory to useful-

ness; they are days when real service in spirit and deed must tell. Our earnestness and enthusiasm now will set the standard for our whole lives. Let us enter, then, with enthusiasm on Christ's work. Let us consecrate all our years to him and his service, and have faith in his power to make it possible for all men to fulfil his mission. "Train up a child in the way he should go; and when he is old, he will not depart from it." Let us put our whole souls into this work of preparing ourselves to prepare others.

Calls are coming in from all parts of the field. There is need for many workers. Self-denying, courageous young men and women — those who are willing to sacrifice all for Christ's sake and the gospel's — are needed. Do not you want to be one among the pioneers in this great and noble work?

RAY ELLIS.

Battle Creek, Mich.

## News of the Week.

FOR WEEK ENDING JULY 16, 1898.

— Congress adjourned *sine die* on Friday, July 8.

— Havana observed a day of mourning because of the loss of Cervera's fleet.

— Fourteen persons were killed, and much property was destroyed, by a cloudburst at Steelville, Mo., July 8.

— Under the laws of China, the man who loses his temper in a discussion is sent to jail for five days to cool down.

— William Moore, a Kentuckian 71 years of age, has not left his bed for 63 years. When a child, he was injured by a horse.

— Fanny Davenport, the noted actress, is critically ill at her summer home at South Duxbury, Mass. Her life is despaired of.

— German-Americans of Chicago are desirous of showing their loyalty to this country by buying for Uncle Sam a \$4,000,000 war-ship.

— On July 25 Western freight rates will be advanced from 40 to 55 per cent. over present rates. All classes of shipments will be affected.

— In rural districts, many people do not use more than 200 words; the ordinary Englishman can do very well with a vocabulary of 500 words.

— At Portland, Me., a catboat capsized in the harbor, and five of the seven persons in it were drowned. None of the bodies were recovered.

— A phonograph is being made for use at the Paris exposition of 1900, which is expected to be of sufficient dimensions to be heard by 10,000 persons.

— Reports on the grape crop of California indicate that, owing to the dry season there, in most places not over one third the usual crop may be expected.

— At Richmond, Va., on July 8, died Charles H. Hasker, who directed the building of the old "Mer-rimac," and was an officer on the vessel in the great battle in Hampton Roads.

— Yousouf, the Turkish wrestler, dubbed "the Terrible Turk," was one of the victims of the "Bourgogne" tragedy. He was easily the greatest known wrestler in the world.

— General Shafter reports that in the action of July 1-3 at Santiago, twenty-three officers and 208 men were killed, eighty officers and 1,203 men were wounded, and 81 men are missing.

— The Michigan secretary of state has issued a bulletin, estimating that the total crop of wheat for Michigan will be 28,600,000 bushels. The harvest will be two weeks earlier than in 1897.

— Thirteen hundred head of beef cattle were recently stolen from the ranch of C. M. Mitchell, in Prairie county, Ark., and shipped away by unknown parties. There is no clue to the thieves.

— The President suggested, in a general proclamation, that Sunday, July 9, be observed as a day of thanksgiving to God for the success of the American arms. It was generally so observed by nearly all denominations.

— Russia is experimenting with giant search-lights, mounted in balloons and containing electric burners connected with dynamos upon the ground. The largest of these yet reported is of 5,000 candle-power. At a distance of 600 yards above the earth, it will illuminate a circular area 500 yards in diameter to the brightness of day.

— A saloon-keeper in Springfield, Ohio, who was thought to be too poor to support his family, informed his wife on his death-bed that he had buried money in the side of the house. After the funeral she found \$4,050.

— The Navy Department has been informed that a Spanish privateer, carrying five guns, is hovering off the coast of British Columbia, awaiting the coming of the transports from the Klondike country, that are daily expected.

— Cervera, with 746 sailors and 54 officers, was taken to Portsmouth, N. H., July 10. The sailors will be kept there, while the admiral and his officers will be taken to Annapolis, where comfortable quarters have been prepared for them.

— Señor Sagasta has tendered to the queen regent the resignation of the Spanish cabinet. It is said that he has suggested that the military party be called to the administration of the government; but this does not necessarily imply the adoption of a war program.

— Yale University has just conferred the title of LL. D. on Admiral Dewey, and also on President McKinley. The same degree was conferred on Mr. Cleveland when he was president; but he refused to accept it, the reason assigned being that he had never done anything to justify it.

— July 7 Fred Rodman killed his wife, who was assistant postmistress of a small town near Milwaukee. He was arrested at night, tried the next morning, sentenced to imprisonment for life, and in the afternoon was wearing the convict's garb in the State prison. This is quick justice.

— The New York *Tribune* of July 11 says that the Iron League of that city is forming a national organization, into which it is proposed to take all the large firms in the principal cities. This will have to do chiefly with those who manufacture iron and steel work for tall buildings, bridges, etc.

— At Abingdon, Ill., a man lately died, leaving a will with the provision that his false teeth, in which was considerable gold, should go to the Congregational church of that city. The teeth were sent to Chicago, the gold was extracted, and the church has just received a draft for \$27 therefor, which has been applied on the pastor's salary.

— When the survivors of the crew of the French liner "La Bourgogne" arrived in New York, they were greeted by crowds of angry men, and it was necessary to place a police guard about them to prevent acts of violence. Direct charges of murder were made, and strong threats of wholesale arrest of the crew were freely indulged in.

— Commodore John Crittenden Watson has been ordered by the United States to destroy Admiral Camara's fleet, now returning to Spain from the Suez Canal. He will take with him five or six of the best battle-ships, including the "Iowa," "Oregon," and "Newark," the latter being the flag-ship, also four colliers and a supply ship.

— Admiral Miller has been ordered to leave San Francisco, and hoist the stars and stripes over the Hawaiian Islands. The President has appointed a commission composed of Chief Justice A. F. Judd, S. B. Dole, of Hawaii, Congressman R. R. Hitt, and senators Morgan and Cullom, to frame the laws necessary for the changed condition of affairs in Hawaii.

— A despatch from Shun-King, China, dated July 8, says the Protestant and Catholic missions at Shuin-Ching-Fu have been attacked by rioters, and that Yuen-Chong and the adjacent cities are much disturbed. A French priest has been captured by brigands, and a ransom of 10,000 taels is demanded for his release. Several natives have been killed and much property has been destroyed. The situation is critical. The consuls at Shun-King are on the alert.

— A young lady at Babylon, L. I., a short time ago innocently set going an "endless-chain" letter, by writing to three of her friends, asking for a dime contribution to the Cuban Red Cross ice fund, and also that each of these friends write similar letters. The result is that her mail has grown, in only a short time, to thousands of letters every day, and they are increasing in geometrical ratio. It is estimated that fully 100,000 letters have already been received, each containing all the way from 10 cents to \$10.

— A distressing accident occurred in the water-works tunnel under Lake Erie at Cleveland, Ohio. The tunnel is being built under the lake for a distance of five miles. The work has been attended by great difficulty, but over a mile of the tunnel is now completed. Just before seven o'clock on the evening of July 11, there was an explosion of gas near the end under the lake, with the result that the lives of ten men were snuffed out in the twinkling of an eye. Not one lived to tell how the accident happened.

—Mr. Walter Wellman sailed from Tromsø, Norway, in an arctic expedition, July 3, for the double purpose of finding and succoring Andree and of discovering the north pole.

—Levi Z. Leiter, father of "Joe" Leiter, the wheat plunger, has borrowed \$3,000,000 for ten years at 4 per cent., and has given the insurance company from which he borrowed, notice that he may want further advances of \$3,500,000 or \$4,000,000. From this it is supposed that young Leiter lost upward of \$8,000,000, as he had not less than \$1,000,000 of his own.

—The Malleable and Wrought Iron Company's building at Racine, Wis., was burned on the 13th inst. Three were killed, and a dozen seriously wounded. Nearly all this loss of life was occasioned by those with bicycles crowding into the stairway and blocking the entrance, thus forcing the employees to escape from the windows. The loss is \$100,000, and 200 men are thrown out of employment.

## Special Notices.

The Illinois Tract Society will hold its annual meeting at Forrest, in connection with the camp-meeting, August 25 to September 4.

G. A. WHEELER, Pres.

The annual session of the Missouri Tract Society will be held in connection with the Missouri Conference and camp-meeting at Clinton, Mo., August 11-22.

W. A. HENNIG.

At the next annual session of the Ohio Conference, to be held at the Tiffin camp-meeting (August 11-21), a board of seven trustees will be elected to serve on the Ohio Conference Association of Seventh-day Adventists, also seven members to fill vacancy on the Mt. Vernon Academy board.

R. R. KENNEDY.

The next annual session of the Virginia Conference and Tract Society of Seventh-day Adventists will be held in connection with the camp-meeting at Alexandria, Aug. 12-22, 1898. The first meeting of the Conference will be held at 2:30 P. M., August 12. All delegates are requested to be present at the first meeting.

D. C. BABCOCK, Pres.

The twenty-third annual session of the Missouri Conference of Seventh-day Adventists will be held in connection with the State camp-meeting at Clinton, Mo., August 11-22. Matters of great importance will be considered at this time. It is hoped that a full delegation will be present at the first meeting of the Conference, which will be held at 9 A. M., August 12.

W. A. HENNIG.

### TEXAS AND ARKANSAS, NOTICE!

ELDER A. F. BALLENGER will attend the Texas camp-meeting; and the Arkansas camp-meeting the first five days.

### OHIO, NOTICE!

The annual camp-meeting of the Ohio Conference will be held in Riverside Park, at the end of the street-car line, one mile from Tiffin. The inviting grove, excellent water, and beautiful lawn are all that could be desired to make the camp pleasant, and fill the heart with praise to the Giver of every good and perfect gift.

Arrangement has been made to secure tickets on the certificate plan over all the roads in the State. This will entitle all who have paid full fare to go to the meeting to return at one-third rate. Tickets can be purchased three days before, and two days after, the opening of the meeting (August 11) only. Be sure to ask for certificate of purchase of ticket at full fare.

We believe that this camp-meeting will be the best ever held in the State; for the importance of the times in which we live demands it. We need to seek the Lord earnestly; for we are near the close of time. There is a great work to be done, and we need a special fitting up for it. We are living in the days of the latter rain; and the Lord will pour out his Spirit on those who earnestly seek him at this meeting. Come with your hearts ready to receive the blessing that the Lord has in store for you. Bring as many of your friends as you can to enjoy these meetings with us. Elders Morrison, Ballenger, Hoopes, Sister Henry, and Dr. Kress expect to be present.

Three railroads run into the city,—the Big Four, Pennsylvania lines, and B. & O. Brethren will

meet you at the stations, and have your baggage transferred to the grounds at a reasonable rate. All things will be ready. Come. R. R. KENNEDY.

### SPECIAL TO GERMAN AND SCANDINAVIAN READERS.

ONE of the special features of Union College is that it has separate departments of instruction for our German and Scandinavian brethren. Native teachers are employed to instruct in these departments, and thus the language is kept pure. This is our only college in this country where this work is done, and here our German and Scandinavian young people have the same privileges and opportunities that our English students have. In the library each will find literature in his own language, and will be taught, by experienced teachers, how to labor with and for his own people.

The college calendar is published in all three of the languages, and will be sent to any one, whether English, German, or Scandinavian. These departments should all be well filled during the coming year. I trust there will be a special effort made to encourage proper young persons to attend.

Write for a copy of the calendar, and any special information you may wish concerning the college.

W. T. BLAND.

### CAMP-MEETINGS FOR 1898.

#### DISTRICT ONE.

Atlantic, Wilmington, Del.,	Aug. 25 to Sept. 4
Virginia, Alexandria,	" 11-22
Maine, Brunswick,	" 25 to Sept. 5
Vermont, Bennington,	Sept. 1-11
New York,	" 8-18
West Virginia, Grafton,	" 8-18

#### DISTRICT TWO.

Georgia, Atlanta,	July 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
Wisconsin, Appleton,	" 15-22
Michigan (general), Owosso,	" 18-28
Illinois, Forrest,	" 25 to Sept. 4
Indiana, Logansport,	Sept. 1-11

#### DISTRICT FOUR.

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

#### DISTRICT FIVE.

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

#### DISTRICT SIX.

California (southern), San Diego,	Aug. 4-14
Utah, Salt Lake City,	" 3-8

### AN IMPORTANT BOOK.

A COPY of a book called "The Doctrines and Dogmas of Mormonism, Examined and Refuted," by Elder Davis H. Bays, has come to our table, and been perused with great interest. The aim of the work is sufficiently made known by its title. The author of the book was for many years an elder in the Mormon Church, and writes from personal knowledge and experience. He treats his subject in a most calm and dispassionate manner, and seeks only by plain statements of facts and clear reasoning, to guard his readers against what he has become persuaded is a fraud and delusion, though his revolt against Mormonism leads him to surrender more than he should on the subject of spiritual gifts. In treating of their history and their views, he lets their own authors speak for themselves, quoting from their own books, so there is no misrepresentation of their position. We hazard nothing in saying that the reader will be astounded at the nature of the claims which Mormons put forth in behalf of their doctrines, and the assumptions and inconsistencies involved in their work. Mormonism is unquestionably one of the delusions of the last days; and every student of prophecy should become intelligent in regard to its history and its doctrines. This book will give the information needed on both points. It contains 459 pages, printed in large,

clear type, and neatly bound in muslin. The price is not given; but it is issued by the Christian Pub. Co., St. Louis, Mo., to which orders should be addressed. U. S.

### ATLANTIC CAMP-MEETING.

THE ninth annual camp-meeting of the Atlantic Conference of Seventh-day Adventists will be held in Wilmington, Del., Aug. 25 to Sept. 4, 1898. We expect a large attendance of our own people as well as others. A commodious pavilion will be pitched on the grounds for the accommodation of the public. We have been promised efficient help from the General Conference, and brethren from other Conferences have also promised to assist. The presentation of the principles of healthful living will constitute a prominent feature of the meeting. Doctors from the Sanitarium at Battle Creek, Mich., will be present, not only to give instruction, but also to consult with any who may so desire.

The grounds are most convenient and pleasant, and the railroads favor us with the usual reduced rates. Ample provision will be made for the comfort and accommodation of all who attend. A dining-tent, conducted on hygienic principles, will be on the grounds for all who desire to board; the charge will be as low as possible. We are sure that the Lord will be with us in power, and that this meeting will be of inestimable blessing for all who attend.

S. F. SVENSSON.

### NOTICES.

WANTED.—A strong, active man desires work through harvest and threshing for Seventh-day Adventist in Washington. State wages, length of job, etc. Address Charles Vernon, Mt. Vernon, Wash.

WANTED.—The names and addresses of all Sunday-school teachers and superintendents living in your town. Please send these names and addresses as soon as possible to the Review and Herald Pub. Co., Battle Creek, Mich.

### ADDRESS.

THE permanent address of E. W. Webster and J. O. Johnston is 19 Oxford St., Port of Spain, Trinidad, W. I.

## Obituaries.

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

RANDALL.—Died at Charlestown, Mass., June 15, 1898, Sarah A. Leighton, wife of William S. Randall, aged 45 years, 10 months, 3 days.

BENT.—Died at Lincoln, Neb., April 26, 1898, of typhoid fever, Myrtle Bent, youngest daughter of O. W. Bent, aged 13 years. She gave evidence of a renewed heart. JOHN A. BRUNSON.

BALDWIN.—Died near Chadron, Neb., April 12, 1898, my father, L. P. Baldwin, aged 74 years, 27 days. Funeral services were conducted by O. A. Baker (Methodist). C. B. BALDWIN.

WITTER.—Died at Andover, N. Y., June 10, 1898, of consumption, Brother Joel C. Witter, in the sixty-ninth year of his age. Words of comfort were spoken by the writer, from Job 14:14. B. E. TEFER.

SHAW.—Died March 28, 1898, Mrs. Florence Shaw, formerly of the town of Hamilton, Van Buren Co., Mich., aged 46 years, 28 days. She died in full faith of coming forth in the first resurrection.

PURDY.—Died at Scandia, Kan., May 30, 1898, Mrs. Emma Purdy, wife of E. M. Purdy, aged 40 years, 8 months, 17 days. She was a consistent member of the Colorado Springs church. J. B. BEAMES.

LONGARD.—Died at Margaret's Bay, —, June 19, 1898, Ida, wife of George Longard, aged 33 years, 9 months. Deceased accepted the truth some time ago, and passed away in the triumph of faith. LEVI LONGARD.

WILSON.—Died at Chitwood, Ore., June 23, 1898, of quick consumption, Elsie M. Wilson, aged 17 years, 10 months, 19 days. She had been a devoted Christian since childhood, and died praising the Lord. J. E. WILSON.

KNEELAND.—Died at Orleans, Mich., June 13, 1898, of heart-disease, Brother Lewis Benson Kneeland, aged 60 years, 2 months. At the age of twenty-three, he accepted the third angel's message, and ever since lived a consistent Christian life, being elder of the Orleans church at the time of his death. A. R. SANDBORN.



Publishers' Department.

"STUDIES IN ENGLISH AND AMERICAN LITERATURE."

The last volume of "Bell's Language Series" is now almost ready for delivery. Its title will be "Studies in English and American Literature."

REVIEW AND HERALD PUB. CO.

THREE EXCELLENT READERS.

Prof. C. C. Lewis, of the Keene (Texas) Academy, writes us that the "Gospel Primer" is now being used as the reader in the third, and "Christ Our Saviour" in the seventh.

We are glad to report that some of our other schools are using these books for the purpose named above. Besides teaching the correct use of English, these publications also instil into the minds of the students the truths of the Bible, without which no education is complete.

Special terms will be made to schools desiring to use these books and publications. Address all inquiries to Review and Herald Pub. Co., Battle Creek, Mich.

"Last-Day Tokens"

Will be the Title

Of the July issue of the Words of Truth Series (No. 13). This number will be illustrated, and much larger than usual, having 130 pages, besides a cover. The author, Elder J. N. Loughborough, is well known among Seventh-day Adventists; and we feel sure that all will want a copy of this, his latest production.

Price, post-paid, 10 cents. Just the thing to hand to your friend who does not believe in the soon coming of the Lord.

Please Remember

That our regular subscription price for Words of Truth Series is only 10 cents a year. Send us your subscription. Address Review and Herald Pub. Co.

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.

THE "YOUTH'S INSTRUCTOR" IN INDIA.

We are sure the readers of the REVIEW will be interested in the following clipping, taken from a letter received from India. Speaking of the Instructor he is receiving, the writer, A. Abbott, who is not an Adventist, says:—

"I am sending them to two rajahs, one prince, four country magistrates, one lawyer, four libraries, one doctor, two college students, four teachers, one manager of a mill, two Y. M. C. A. reading-rooms, and two government clerks, so you see the Youth's Instructor meets the young men of India in many ways. Its information and descriptions are greatly prized, and I am sure the Lord must bless

the spiritual food which is presented in its columns. I bespeak the prayers of the donors that the word of God contained in the Youth's Instructor may not return void to him who created the recipients of these papers, and who has given them minds and hearts to understand and believe."

How many who read this have friends and acquaintances to whom they would like to send the Youth's Instructor during the coming year? Please write to us, giving us the name and address of your friend, and we shall be pleased to send him sample copies of the magazine.

Address the Review and Herald Pub. Co., Department of Circulation, Battle Creek, Mich.

OUR NEW CATALOGUE.

The Review and Herald Pub. Co. has just issued a new and attractive catalogue of its English and foreign publications. Those desiring a copy of this eighty-page booklet may obtain the same free by addressing the Review and Herald Pub. Co., Battle Creek, Mich.

WORDS OF TRUTH SERIES.

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REVIEW AND HERALD PUBLISHING CO., Battle Creek, Mich.

Here and Hereafter, or Man in Life and Death;

The Reward of the Righteous, and the Destiny of the Wicked.

By URIAH SMITH.

Is there any hereafter? Is man immortal? What is the nature of man? What becomes of a man at death?

We know you are deeply interested in all these questions. We know you would like to have them settled, once for all, in your own mind. To this end we advise you to send at once for a copy of "Here and Hereafter." Read it carefully, and you will thank us for having called your attention to such a book.

5th edition. 357 pages. New cover design. Rewritten and rearranged, with a new index.

Price, Post-paid, \$1. Address,

Review & Herald Publishing Co., BATTLE CREEK, MICH. Chicago, Ill. Atlanta, Ga.

IN YOUR STUDY

SABBATH-SCHOOL LESSONS

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.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 19, 1898.

Table with columns for EAST, WEST, and various train services (Night Express, Mail & Express, etc.) and times for various stations.

\*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, General Pass. & Ticket Agent Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

Table with columns for EASTBOUND, WESTBOUND, and LEAVE times for various destinations like Bay City, Detroit, Port Huron, etc.

SLEEPING AND THROUGH CAR SERVICE.

8.27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron. 2.25 A. M. train has Pullman sleeper to Bay City via Flint; F. & P. M. E. 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. & T. Agent, MONTREAL, QUEBEC. E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL. BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

## The Review and Herald.

BATTLE CREEK, MICH., JULY 19, 1898.

ALL can now bear in mind that Hawaii is United States territory, and not a foreign country any more.

MORE people went down to death on the steamer "Bourgogne" than have yet lost their lives on the American side in this whole war with Spain.

THE London *Times* finds itself justified in saying that it is "quite certain that Germany will do her best to obtain a footing on the Philippine Islands."

FROM the donations made in the special season, July 2, 3, there has come, so far, to the General Conference treasury, \$1,240.76. Of course this is but the beginning.

THE vast predominance of public opinion in the United States is strongly in favor of the new policy for the nation,—the "colonial policy," the "world policy," and "Imperial America."

THESE days are the most stirring times, the most fraught with significant tokens, both without and within the church, that Seventh-day Adventists have ever seen. Do you see it? If not, why?

THE Michigan Board of Health has issued a leaflet telling how consumption is spread, and how it may be restricted and prevented. A copy of this leaflet may be secured by forwarding a postal-card request to the State Board of Health, Lansing, Mich.

THE London *Spectator* says that this nation "stands at the parting of the ways; that her external policy must be radically modified; and that she is engaged in a war which may so develop that it will occupy years, create a national debt, and leave the United States with a powerful army and the second war fleet in the world."

THE May number of the *Religious Liberty Library* was late; but it has been out for two or three weeks, and is one of the best for general circulation that has ever been issued. It is composed altogether of letters of Alexander Campbell in opposition to the National Reform Sunday law movement of his day. It should be carefully read by all our people, and also put into the hands of every member of the Disciple Church in the United States.

SEVERAL years ago the Catholic Church got permission from the secretary of war to build a chapel on government ground at West Point; but there was such a stir made about it that a later secretary of war revoked the permit. Now the Catholic Church has accomplished her purpose by having Congress pass a bill permitting it. The House, by a vote of 133 to 25, passed such a bill, June 29; though, of course, the bill is in general terms, permitting "any church or religious sect to erect a house of worship" there. We have not learned whether the Senate also passed the bill.

AWAY over in Central South Africa, they are being bothered with Sunday legislation, as well as in this country. In the Volksraad—People's Council—of the Orange Free State, one enthusiastic advocate of a Sunday law declared that if they would pass it, "locusts, rinderpest, and all other plagues would disappear from the country," and that their "barns would be filled with plenty," and their "garnerers would be full to overflowing." The wine of Babylon makes people drunk in all countries just alike.

ON the prospect before this nation in connection with the Philippines, *Harper's Weekly* says: "If we keep the Philippines, our frontiers will touch the frontiers of Europe at the point where there is at present most likelihood of the breaking out of war." Thus "the kings of the East" are *preparing*. The next thing in order will be the preparing of "the way of the kings of the East" by the drying up of "the waters of the river Euphrates." And when this way is prepared, and "the kings of the East" come up to the battle of Armageddon, they will be composed of all the nations,—this farthest west with all the others; for the kings of the West now are the *only* kings of the East. "Get ready, get ready, get ready."

ARE you keeping in close touch with the message, "Receive ye the Holy Ghost"? Read the report in this issue of what was done for those who accepted it at the St. Helena (Cal.) camp-meeting; then turn and read the first-page article *carefully*, and see how the Spirit is calling upon his people to know *practically* what they have long professed *theoretically*. Never has what this article contains been so emphatically given to this people, for the reason that they were not ready for it. Christ's promises are indeed just as fresh and strong for his people *right now* as they were in the days of the apostles. The seed has been planted, it has germinated—will you nourish it till it becomes a healthy plant? Brethren, *let it grow*.

WE read in the Word that the Virgin Mary's Son should be called Jesus because "he shall save his people from their sins." Then, again, of Jesus it is said that "there is none other name under heaven given among men, whereby we must be saved." Yet in the face of this positive testimony, Romanism has turned this squarely about. Doctor Pierson, of the *Missionary Review*, relates that while in Dublin, Ireland, he read on one Roman Catholic church this inscription: *Marice peccatorum refugio* ("To Mary, the refuge of sinners"). Thus Romanism puts the Virgin between Christ and the soul, and makes Mary, instead of Christ, the mediator.

THE work of the third angel's message is onward. It began in obscurity; and from the day it was first proclaimed, giants have appeared in the way to hinder its progress. Obstacles have been encountered that would naturally discourage the stoutest heart. Yet in spite of all these,—in spite of the weakness, the mistakes, and the failures of those to whom it has been committed,—the message has never taken *one backward step*, but has continued to grow in power. Men are everywhere accepting it, and it is surely fitting up a people for

translation. Not every one who accepts it is thus transformed, made a new creature, but that is not the fault of the message. There is power in the Word to cleanse men from every taint of sin, if they will only let it. The message is designed to prepare a people who will stand before the judgment bar "without fault." The serious question with each one should be, Is the message doing that work for *me*? If not, why not?

It is strange what distorted ideas men will get when left to follow their own imaginations. A new sect has just arisen in Russia, called "Panjaschkoreiz," after its founder. This sect ignores cleanliness, and lives in dirt. The central idea in the doctrine is that although the soul is immortal, the body is of the devil, and so it is not to be cared for or treated with respect and honor. The *Missionary Review*, in describing this sect, says:—

The gospel of dirt is extolled. Its adherents neither wash themselves nor shave. The nails are allowed to grow long. Their clothes are not changed until they fall in rags off their backs. Their houses are never cleaned. Their food is hardly fit for dogs to eat. Their conception of morality is of a very primitive order. These tenets are accepted quite readily by a number of peasants in the southwestern provinces, who hail and honor their promulgator as a divinely inspired prophet.

This looks like a revival of the doctrines and practises of the monks and pillar saints of the third and fourth centuries; for the two things are exactly alike. Then a man would often wear one hair shirt all the days of his life; and when he came to die, this garment was often sought by those who deified him. In at least one instance, history records the fact that the then ruling emperor eagerly sought after such a covering, imagining that, by wearing it, he would partake of the odor of sanctity attached to the monk.

ELDER WM. P. PEARCE, pastor of the First Baptist church at Goshen, Ind., who, a few weeks ago, favored the readers of the REVIEW with that excellent sermon on the coming of the Lord, has issued a beautiful little book, of seventy-four pages, on "The Tabernacle"—of the Bible. The book is composed of *fifteen* Bible studies of the tabernacle, its sacrifices, its services, etc., etc., with excellent spiritual lessons drawn from these. It is bound in stiff red board, and is sold for only *fifteen* cents. To any of the REVIEW subscribers who will send the postage, the author will send it to be paid for or returned *when examined*. But we can say that no one needs to do it that way, because every one can easily get from it much more than the value of fifteen cents. So the best way is to send the fifteen cents *at once*, and get the little book, and *study* it, and so get a better understanding of the grand and glorious subject of the sanctuary. Address as at the beginning of this notice.

WHAT an expectant public has been hoping to see for days was accomplished on Thursday last at 3: P. M.,—the unconditional surrender of Santiago without a bombardment. All the details of the agreement are not at this writing known. With the city and twenty-five thousand troops, was surrendered the eastern end of Cuba, including about one third of the whole province of Santiago. The captured troops are to be sent to Spain, on parole not to bear arms any more during the war.