

# The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE  
 IS THE FIELD  
 OF THE WORLD

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

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### THEY ARE STRONGER THAN I.

MRS. L. D. AVERY-STUTTLE.

They are stronger than I, and their arrows fly  
 To the depths of my wounded soul;  
 Their pits are digged, and their nets are spread,  
 'Tween me and the farther goal.

They are stronger than I,— these foes of mine,—  
 And they fill my heart with dread;  
 They shroud my sky when the sun doth shine  
 In glory above my head.

They whisper words of deceit and sin  
 While their faces wear a smile;  
 No place so pure but they enter in,  
 And their mouths are filled with guile.

"O what are their names,— these foes of thine?  
 They are Folly and Sin and Care;  
 They haunt my steps, with their legions vile,  
 And they follow me everywhere.

"And where do they dwell,— these foes of thine?  
 And why do they not depart?"  
 Ah! they 'bide in this wretched soul of mine,  
 And their home is the carnal heart.

Then I sought for one that was stronger still  
 Than the foes in my sin-sick heart,  
 Who could speak the word with his mighty will,  
 And bid them fore'er depart.

I looked o'er earth, with her heroes brave,  
 And I sought o'er land and sea;  
 But I sought in vain for the hand to save,  
 And banish my foes for me.

But I looked again, and I saw a cross,  
 And the mighty Sufferer there;  
 And he quickly banished these foes of mine,—  
 My Folly and Sin and Care.

He washed my heart, and he made it clean,  
 And I bowed me 'neath his rod,  
 While he filled the room where my foes had been  
 With the glorious peace of God.

### "PREPARE YE THE WAY OF THE LORD."

MRS. E. G. WHITE.

IN John the Baptist, God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproving and denouncing sin. In announcing John's mission and work, the angel said: "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. God and nature had been his teachers. The forerunner of Christ did not expose himself to evil conversation and the cor-

rupting influences of the world. He chose to have his home in the wilderness, where, by studying the book of nature, he could become acquainted with the character of God, and preserve the sacred sense of his majesty.

To prepare the way before Christ, one was needed who, like the prophets of old, could summon the degenerate nation to repentance, and the voice of John was lifted up like a trumpet. His commission was, "Show my people their transgression, and the house of Jacob their sins." He presented no long arguments, no fine-spun theories, elaborately delivered in their "first," "secondly," and "thirdly." Pure, native eloquence was revealed; every word carried with it certainty and truth.

All went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords at their sides, to put down anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about; and from the Sanhedrin came the phylacteried priests. All listened as if spellbound; and all, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, came away with the sneer gone, and cut to the heart with a sense of their sins.

John called every class to repentance. He met sin with open rebuke in men of humble occupation and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. And kings and nobles, Pharisees and Sadducees, Roman soldiers, officers trained in all court etiquette, and wily, calculating tax-gatherers and world-renowned men listened to his words. They had confidence in his plain statements, and were convicted of sin.

"And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

"Then came also publicans to be baptized, and said unto him, Master, what shall we do?" Did the Baptist say, Leave your toil and custom-houses?—No; he said to them, "Exact no more than that which is appointed you." If they were tax-gatherers still, they could hold just weights and balances of truth in their hands. They could reform in those things that savored of dishonesty and oppression.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man; neither accuse any falsely; and be content with your wages."

To the Pharisees and Sadducees he said, "Begin not to say within yourselves, We have Abraham to our father." Your claims are not of the least value. They will not impart to you pure principles and holiness of character. Your ceremonial sacrifices possess no value unless you discern in them the Lamb of God, which taketh away the sin of the world. By

turning from God's requirements, and following your own perverted ideas, you have lost those characteristics which would constitute you children of Abraham. Pointing to the rocks in wild confusion around him, he said: "God is able of these stones to raise up children unto Abraham." "And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Through this messenger of God, even Herod Antipas had his last opportunity to hear the truth. The opportunity came for John to speak face to face with the royal commandment-breaker. He spoke to Herod in regard to his marriage with Herodias, saying, "It is not lawful for thee to have her." He spoke to the king of a future retribution, when God would judge every man according to his works. John made no reference to the laws of men, but he pointed the people to the statutes given by the Lord God of heaven.

Herod heard the straightforward reproof of his character and life practise, and he knew it to be the truth. He knew the Baptist to be a just and holy man; but while he respected his frankness, he did not love his practical godliness. And for his reproof of the wicked king, John lost his liberty and his life. "Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison."

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to his people, through the instruments he has chosen, and he would have all give heed to the admonitions and warnings he sends. The message preceding the public ministry of Christ was: Repent, publicans and sinners; repent, Pharisees and Sadducees; "repent; for the kingdom of heaven is at hand." Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a message to bear,— "Prepare to meet thy God." We are to lift up the standard, and bear the third angel's message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done.

The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the antediluvians is plainly stated: "And God saw that the wickedness of man was great in the

earth, and that every imagination of the thoughts of his heart was only evil continually." God became weary of this people, whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of him who had created them, nor cared to do his will. The rebuke of God was upon them, because they followed the imagination of their own hearts; and there was violence in the land. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

In his teachings, Christ referred to this: "But as the days of Noe were," he said, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Look at the picture which the world presents to-day. Dishonesty, fraud, and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse-races, and amusements of every kind occupy the mind. In the church, sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Thus the discernment and sensibilities have become deadened as to what constitutes right principles. Conscience has become insensible to the counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions.

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly. And in prophetic vision he saw the condition of the world at the present time. He said: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

"These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."

It is loving earnestness that God requires at this time. Ministers may have but little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ has died, they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present.

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the whole-hearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom he has sent. All who know the only true and living God will know Jesus Christ, the only begotten of the Father, and they will preach Christ and him crucified.

#### TRUE NOBILITY.

FOR this true nobleness I seek in vain;  
In woman and in man I find it not:  
I almost weary of my earthly lot;  
My life-springs are dried up with burning pain.  
Thou find'st it not? I pray thee look again,—  
Look inward, through the depths of thine own soul.  
How is it with thee? Art thou sound and whole?  
Doth narrow search show thee no earthly stain?  
Be noble! and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own:  
Then wilt thou see it gleam in many eyes,  
Then will bright light around thy path be shed,  
And thou wilt nevermore be sad and lone.

—James Russell Lowell.

#### LOOKING TOWARD THE SUN.

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

THE other day I found something in a book that was especially helpful to me. It is right in line with the things I have been telling you, and I wish to insert it here for your benefit: "A beautiful little daisy grows by the side of a path in the outskirts of a large city. It follows with its golden eye all day the march of the sun through the heavens. Like a miniature sun, it expands its white, luminous petals, and revolves in its little orbit on earth as its great prototype revolves in its magnificent orbit on high. When the sun sets, the daisy closes its little eye and sinks into sleep.

"I have seen the lamplighter come and light the gas-lamp beside it, and its broad yellow gleam has fallen across the folded head of the little flower buried among its leaves; but it awoke no response. I have seen, later in the evening, the moon rising over it, and sending down a flood of brilliant silvery rays upon the spot where it grew; but it still remained shut up in its emerald hood. Later in the night, the whole face of the sky sparkled with stars; but to the music of the spheres and the witching spell of the starbeams the little daisy remained insensible. The lights of earth and the glories of heaven—lamplight, moonlight, starlight—allured it to open its bosom and bask in their smiles, but all in vain.

"And so it remained all night, until the sun rose above the horizon in the early morning; and when the first warm sunbeams fell upon its head, it unfolded at once its pearly rays, and opened its golden heart; and as long as the sun shone, without a cloud to obscure its rays, it confessed the sweetness and potency of the solar presence, and continued open until the sun set.

"And why was this?—Because it found in the sunshine alone the stimulus of its vital action,—the food which it assimilated, and by means of which it was able to grow the bright colors which enliven it, and all that made it what it was. The light of the sun was its life. Neither lamplight, nor moonlight, nor starlight contained the principles essential to its existence; and therefore it acknowledged them not.

"That daisy read me a lesson which it would be my highest happiness to learn and practise. What it does will-lessly and unconsciously, I should do willingly and consciously. 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.' God alone is co-natural with my spirit; all influences that own him not are foreign and uncongenial; they have no true relation to my higher being. The True Light, that lighteth every man that cometh into the world, is alone the element of life.

"Let looking to Jesus, then, be the business of my life, while I run with patience the race set before me, that my face may be always lightened. Let me, with open eyes and open heart, behold his glory, that I may be changed into the same image, and be, like the daisy, a miniature of the Sun of Righteousness."

And "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

#### "IF'S" AND "WHY'S."—NO. 3.

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

#### NO TRACE OF INFANT BAPTISM.

AS the apostles baptized whole households (and we have reference to but four,—Lydia's, the jailer's, Crispus's, and Stephanas's), HOW do we know that there were no infants? "Lydia, a seller of purple, of the city of Thyatira, which worshiped God. . . . And . . . she was baptized, and her household. . . . And when they had seen the brethren, they comforted them, and departed." Acts 16:14, 40. IF Lydia was a saleswoman at Philippi, instead of at her home at Thyatira, three hundred miles away, WHY is there even room for supposing that she was married, or, IF married, had small children? They could hardly have been with her. WHY should Meyer remark that "household," "brethren," meant women who assisted Lydia in her business; and that "when Jewish or heathen families became Christians, the children in them could have been baptized only in cases in which they were so far developed that they could profess their faith in Christ, and did actually profess it; for this was the universal requisition for the reception of baptism"? WHY should Olshausen write: "Nothing can be inferred in favor of infant baptism from the word 'household,' because adult members of the household or the servants in it may alone be meant"? IF infants were made subjects of baptism, WHY is it not specified, as in believers' baptism?

#### NO BABY BAPTISM IN THIS.

IF the Philippian jailer had children in his family, WHY were they not old enough and intelligent enough to be baptized? "And they spake . . . to ALL that were in his house." Acts 16:32. IF there were babies, they must have been unintelligent; then WHY talk to them about the deep truths of God relative to man's salvation? "And rejoiced, believing in God with ALL his house." Verse 34. IF there were children baptized, were they not of such an age as to be able to reason on these matters? or else WHY should it specify, "They rejoiced and believed"? IF the report of the household of Crispus is the same,— "Believed on the Lord with ALL his house" (Acts 18:8),— WHY quibble over this, when the proof is the same as the jailer's? IF the household of Stephanas were baptized,— "Ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints" (1 Cor. 16:15),— HOW do we know there were no infants? They were the "first-fruits" of the gospel preached,

and all the requirements had been met. WHY cite and "fuss" over such cases, with no shadow of defense of baby baptism, IF all the scriptures point to only one class,—believer's baptism,—while no chapter nor verse in the Bible proves otherwise?

## NO REFERENCE TO BAPTISM.

IF the promise—"Unto you, and to your children, and to all that are afar off" (Acts 2:39)—has reference to the baptism of children, as some who know but little about the Bible claim, WHY should Luke write so illogically in the context? Acts 2:17 tells us it was a prophecy of Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Peter, in his address, quoted this prophecy, but in verse 38 exhorted them thus in the light of it: "Repent, and be baptized, . . . and ye shall receive the gift of the Holy Ghost." Nowhere is there reference to children, or baptism only in connection with repentance. IF there was, WHY should the prophet (Joel 2:32), and Peter, in Acts 2:21, use these words: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered [saved]," when children are not responsible for what they do not know and understand, and are already accepted in the covenant of Calvary?

## ROMAN CATHOLICISM NOT APOSTOLICISM.

IF there is not one instance of baptismal salvation, infant baptism, sprinkling, pouring, godfathers, nor sponsors, found in the New Testament, WHY resort to such? and whence their origin, if not in popery?

IF Novatian (A. D. 250) was the first to be sprinkled (Eusebius gives the following account of this event: "Being delivered by the exorcists, he fell into a severe sickness; and as he seemed about to die, he received baptism by affusion, on the bed where he lay."—*Nicæan Fathers*, Vol. I, page 288), WHY claim such valid, when the Scripture knows nothing of clinic, but only *believer's* baptism, and only by immersion?

IF the first law against immersion was made in 754, by Pope Stephen II, who, when the monks of Crécy asked him, "If it be lawful, in cases of necessity occasioned by sickness, to baptize an infant by pouring water on its head from a cup or the hands," replied: "Such a baptism, performed in such a case of necessity, shall be accounted valid,"—WHY should any Christian honor a pope's decision above Jesus Christ, as is certainly done every time an infant is christened?

IF infant baptism and sprinkling are not the invention of the papacy, ushered in by the teaching of baptismal regeneration, propagated to sustain the hierarchy,—for no infant baptism, no sprinkling, no pope,—WHY do all unbiased histories and writers so declare? WHY does Dr. Wall say, "Sprinkling for the common use of baptizing was really introduced (in France first, and then in other popish countries) in times of popery"? ("Wall's History," page 583.) IF this is the case, Why do Protestants sprinkle or perform so-called baptism with infants? Is it to follow the apostles or popery?

IF immersion is Biblical, WHY does Cardinal Gibbons excuse the departure in the following language: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practise of baptizing by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion"? ("Faith of Our Fathers," page 275.) WHY should "con-

venience" be considered superior to divine arrangement?

IF, in the light of sacred and profane literature, infant baptism is not an error from beginning to end; corrupt in theory, and corrupting in practise; born in superstition, cradled in fear, nursed in ignorance, supported by fraud, and spread by force, according to the "Book of Martyrs,"—WHY can not sufficient evidence be brought to prove it, Biblically or historically? WHY can not any intelligent person defend it in the light of God's truth or the church's history, IF it is not because of some one else's "say so," or because he willfully does as Jannes and Jambres did to Moses,—resists the truth? 2 Tim. 3:8.

## DESIGN OF BAPTISM.

IF it is not a solemn, public, and practical profession of Christianity, WHY should Paul say, "As many of you as have been baptized into Christ have put on Christ"? Gal. 3:27.

IF it is not the solemn profession of our faith in the Trinity, WHY should Christ command it to be done "in the name of the Father, and of the Son, and of the Holy Ghost"? Matt. 28:19.

IF it is not a sign of our adoption by the Father, of our union with the Son, and of our sanctification by the Spirit, WHY should the Scriptures be so implicit? 1. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized," etc. Gal. 3:26, 27. 2. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. . . . See, here is water," etc. Acts 8:35, 36. 3. "Jesus answered, . . . Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3:5.

IF it is not a public pledge of the renunciation and remission of sins, WHY did Peter preach, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"? Acts 2:38.

IF it is not an expression of our hope of a future and glorious resurrection, WHY did the apostle write, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"? Rom. 6:5.

IF it is not a visible bond of union among Christians, whose organization is founded on the "Thus saith the Lord," WHY should Paul write about the diversity of gifts, but one body, in 1 Cor. 12:3-31? "That there should be no schism in the body; but that the members should have the same care one for another." Verse 25.

IF Christ was baptized, IF Christ demanded it, IF its symbol is the epitome of Christianity, WHY do not you obey the Word? WHY not follow Christ, who said, "Ye are my friends, if ye do whatsoever I command you"? John 15:14.

## SHORT BIBLE STUDY.

Commission and illustration by Jesus Christ: Matt. 28:19; 3:13-17; Luke 3:21, 22; Mark 1:9-11.

Commission and illustration by apostles: John 4:1, 2; Acts 2:38-41.

Nature of baptism: Rom. 6:3, 4; Col. 2:12. Places of baptism: Matt. 3:5, 6; Mark 1:5; John 3:23; Acts 8:36-39.

Subjects and requisites for baptism: Mark 16:15, 16; Matt. 3:5-12; Acts 19:4; 2:41; 8:12, 37; 10:47; 16:30-34, 14; 18:8.

## ADMONITION.

"He that hath my commandments, and keepeth them, he it is that loveth me. He that loveth me not keepeth not my sayings." John 14:21, 24.

"THE rest that is to come will be sweeter for the strife that now is."

## EDUCATION.

CARRIE HATHAWAY.  
(Battle Creek, Mich.)

SOME one has said: "Education is such a training and development of the natural powers of mind and body as will enable the individual to perform the duties which he owes to himself, his fellow beings, and his Creator."

Education may be considered as either Christian or secular. Almost anywhere you go, you will find men striving for knowledge. Now a daring explorer braves the dangers of unknown seas, discovering new lands, or bringing to light a vast array of facts hitherto wholly unknown; or, perhaps, a famous scientist risks his life in making experiments the result of which will give to the world the knowledge of a new element, and completely revolutionize science in facilitating the expenditure of energy. While this scientific research may not be for the purpose of gaining an education, it becomes a means to a more important end. As Froude said, "Labor is the inevitable lot of the majority, and the best education is that which will make their labor most productive." For this purpose, then, men dig in the inexhaustible mines of knowledge. Their main object seems to be to perpetuate their names among earth's great men; secondary to that is the adding of some new achievement to the long list of discoveries and inventions. Thus they work at the expense of time, money, and physical strength. Seldom do they give a passing thought to what shall be to them beyond this life.

How different is the object to which the Christian aspires! He labors with eternity in view. The Spirit of prophecy informs us that "the true object of education is to restore the image of God in the soul. In the beginning, God created man in his own likeness. He endowed him with noble qualities. His mind was well-balanced, and all the powers of his being were harmonious. But the fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised, and a life of probation was granted to man. To bring him back to the perfection in which he was first created, is the great object of life,—*the object that underlies every other.*"—*Christian Education*, pages 63, 64.

A man who is seeking an all-round development will give due attention to health. An education which develops the intellectual faculties at the expense of the physical is indeed one-sided. Such a course will result, sooner or later, in unfitting the subject for any useful occupation. Instances are numerous of people who, at a time when they should be at their best, physically and mentally, break down from overstudy. Failing to observe the laws of health in some minute detail, they have formed habits from which it is difficult to break loose. Often they persist in their careless way of living until they are suddenly brought to a standstill by a loss of the vitality which they should have sought to maintain.

The Lord has said that he wants his people to enjoy the best of everything. The will of the Lord concerning us is expressed as follows: "I wish *above all things* that thou mayest prosper and be in health, even as thy soul prospereth." He further says: "Be strong in the Lord, and in the power of his might." This may be taken literally, and applied to the physical well-being as much as to the mental or spiritual. Again, he has told us that in a time when sickness and death are upon every hand, "they that wait upon the Lord shall renew their strength;" "they shall run, and not be weary; and they shall walk, and not faint."

There exist at the present time what one man called "educated fools." They are learned in numerous branches of science and philosophy, but they have no ability to make any useful application of their knowledge, either in earning a livelihood, if they should be thrown upon their own resources, or in any benevolent enterprise.

Others there are who, though enjoying a reasonable degree of physical and mental ability, have become the victims of such pernicious habits, through lack of proper moral training, that they are totally unfit for any noble calling.

A right education consists, then, in the complete development of every power of the body, and of every faculty of the mind. Such a training produces good health, correct habits, and skill in applying knowledge gained. The Christian should cultivate alike the moral, physical, and intellectual powers of his being. To him education becomes a duty to himself, his fellow beings, and most important of all, to God.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, . . . and it shall be given him."

The world shall burn, and from her ashes spring  
New heavens and earth, wherein the just shall dwell;  
And after all their tribulations long,  
See golden days, fruitful of golden deeds,  
With joy and love triumphing, and fair truth.

—Milton.

#### "I TOLD YOU SO."

J. COEURDELIS.  
(Ottawa, Canada.)

ONE of the most unruly and least-to-be-trusted members is the tongue. It "is a fire, a world of iniquity." James 3:6. It communicates its sparks to other minds; and soon not only one, but many, are inflamed, some to their own destruction.

Beasts and birds of every kind have been tamed by men, so that they could be left unguarded, at least for a time; but no tongue has ever been thus tamed and made docile. James 3:8. Some may have thought their tongue well trained; but in an unguarded moment, they have shown their native tendency in stinging, cruel outbursts, or in cutting criticisms.

The power of life and death are vested in this treacherous member. Prov. 18:21. Its influence molds the destiny of all. When used only to persuade men in the paths of right, it is in the service of God; but when used to criticize others, either in public or private, it is in the service of the enemy. What one may say against another may not at first be relished by the listener; but as the mouth tastes food, which is at first not palatable, but becomes acceptable by continued use, so the ear tries words. Job 34:3. By frequently receiving them, the moral taste becomes changed, and the receiver is molded in heart through their influence.

To speak evil of another is to judge him, which is to speak evil of the law and judge it. James 4:11. The mission of the law is to point out sin (Rom. 3:20); but in this, the law speaks to the individual heart alone. When a person, however, takes upon him to speak of another's wrong by way of condemning him, he not only undertakes the work assigned to the law, but goes beyond that instrument, in that he tells the wrongs of another to his prejudice, rather than to correct his standing privately. This is judging the law, because, instead of letting the law do its legitimate work, another takes that work in hand. He thereby virtually pronounces the law tardy in the work assigned it, as the reason for his attempting to point out and condemn personal faults before those not involved. This is, in

effect, the condemnation of the eternal law by the fallible judgment of a human mind. When one thus condemns the law, he puts himself in opposition to it, and so can not be said to carry out its principles in his daily life. It seems inconsistent, to say the least, for any to claim loyalty to God's law while condemning it in this manner.

It is a solemn thing to pronounce judgment on one whose mind and motive we can not read. God's word alone can discern the *intent*s of the heart. Heb. 4:12. Yet there are those who, by their own standard of right, do not hesitate to pronounce against the course of others, and seem pleased to find something wrong in their course, which they can dilate upon to others, who are willing to listen. "I told you so," or, "I knew it would be so," they say, with apparent satisfaction, after telling of what "they say," or "I have heard."

In a late unpublished Testimony is the following paragraph, which is worth considering by those who regard these writings as reliable, and by all others as well, for it carries a truth which the Judgment will surely reveal: "Ignoble, egotistic, weak criticizing has become a false science, which must be cut out of the life experience. It is no marvel that many, having sensitive natures, who thought Christian work the noblest, and longed for some word of direction, or some counsel or encouragement, have been driven aside by wrong management, and turned church foes."

In the day of final accounts, some who have indulged in the careless use of their tongues, to the discouragement and loss of others, will find surprise awaiting them at the revelations then made. It is far better to look carefully after these matters while probation lasts than to meet in the Judgment the fruits of a deceitful and unbridled tongue.

#### HOW, WHEN, AND WHY ALL THINGS WORK TOGETHER FOR OUR GOOD.

G. W. MORSE.

(North Fitzroy, Australia.)

"WE know that all things work together for good to them that love God." Rom. 8:28. Perhaps no text is quoted more frequently than this. It is quoted too, with a remarkable degree of confidence, as affording a solution of many perplexing problems. Trials, difficulties, losses, disappointments, afflictions, come to us; and we are often at a loss to understand why such experiences should be woven into our life fabric. We think it strange and unaccountable, and finally resort to this remarkable text as affording the only explanation that can be given. In most cases we are apt to say, "I can not understand it, but it must be that by some means God designs these things to work good for me." So we settle down with remarkable complacency and satisfaction. We battle as manfully and bravely as possible through our difficulties, quoting and applying that other familiar text, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Now, while there may be a certain degree of merit in thus calmly resigning ourselves to what we term "the inevitable," is it not possible that we often make a grave mistake in so doing? Is there not good reason to believe that in many instances the application of the text in the way suggested above, causes us to relax into a false security? Are we not thereby led to exercise a false faith? Let us examine the text carefully, and endeavor to ascertain its true import.

"We know." That is a very definite expression; there is nothing doubtful about it. Then the text should not be applied to matters

regarding which we are in doubt. We have no right to apply the text for the solution of problems concerning which we are obliged to say, "I suppose it must be all right, albeit I can not understand it." We have a clear understanding of matters concerning which we can say that "we know," and we know why we know them, and can give a tangible reason for that knowledge.

"All things." This is a comprehensive term, and, taken in its broadest sense, includes the entire universe. It includes everything, material and immaterial. As applied to this world, it must include everything in earth, air, or sea; all conditions, incidents, and circumstances that can be named; all relations that exist between ourselves and others; all experiences, of whatever nature, that come to us.

"Work together for good." The idea conveyed by this expression is that of intelligent, intentional, and active combination for the purpose of securing favor for the subject; harmonious co-operation of the forces concerned, with a view of bringing blessing to the object or individual under consideration.

It must be evident that if the text, as thus far analyzed, be taken in an unlimited sense, and applied to everything, material or immaterial, we shall become seriously perplexed, to say the least, to understand the why and wherefore of such an arrangement. But we know, as a matter of fact, that *all things* do not work together for good to everybody at all times; for the work of Satan and his agencies is for evil, and evil only, at least so far as they purpose and intend. It is true that God may, and many times does, overrule the work of Satan so as to cause it to result in good instead of evil. It is evident, then, that there must be certain conditions under which "all things" work together for good. This is so; and those conditions are covered by the next clause of the text, "to them that love God." These words solve the entire problem. It is only to them that love God that "all things" work together for good.

Thus we see that the secret of the whole matter is wrapped up in the words, "them that love God;" and if we would have all things work or operate for our good, there is just one condition for us to fulfil,—to love God.

The question arises, What is it to love God? From the inspired pages the answer comes, in clear and unmistakable language: "This is the love of God, that we keep his commandments." 1 John 5:3. "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." John 14:15, 21, 23. Obedience to the laws of God is the test of love; yea, more, it is love itself. Love is not a mere sentiment, a passion; it is obedience, compliance with the rule of action laid down by the Creator.

God's laws are simply rules of action, or governing principles, pertaining to his works. His laws are as extensive and varied as are his creations. For each and every one, there is a rule of action, a governing principle, a prescribed method, that is perfectly adapted to it. In the natural operation of these laws, or rules of action, each and every created thing or individual will fulfil God's purpose concerning it or him. There are God-given laws that regulate each and every relation that man sustains to his Maker, to his fellow beings, or to any of God's creations, as well as laws that regulate each and every part of man's physical being—all the organs of his body. The proper observance of these God-given laws constitutes love to God.

"We can not sink so low but that the everlasting arms are underneath."

## 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.

### YE DID IT UNTO ME.

ELIZABETH ROSSER.  
(Chandler, Ore.)

A SOUL before the judgment-seat —  
An unclad soul — in trembling came  
The Judge of all the earth to meet,  
And glory win, or endless shame.  
"I was thy neighbor on the earth,"  
In awful tones the Saviour spake;  
"I tested thee, and knew thy worth,—  
Thy charities done for my sake.

"Thou hadst a house and acres wide;  
Thy doors against the poor were shut;  
When I to thee for shelter cried,  
Thou gavest me a beggar's hut.  
With fatness thou didst feed thy soul,  
And when I nothing had to eat,  
Thou gavest me a scanty dole  
Of broken bread and scraps of meat.

"And thou thy tender limbs didst deck  
In dainty garments, soft and warm;  
Gems glittered on thy hands and neck;  
I naked was to meet the storm.  
Then thou didst give, to meet my want,  
A garment worn and thin and old;  
And, shivering in my raiment scant,  
Scarce less I felt the biting cold.

"And when I sought the house of God,  
To hear the words of Holy Writ,  
Thou saidst to me, with scornful nod,  
'Here, underneath my footstool sit.'  
Dost thou not know? Canst not divine  
How such on earth could be my state?  
Thou wast the mansion-mistress fine;  
I was the beggar at thy gate."

### MANY MASTERS.—NO. 1.

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

THERE is a peculiar pathos in this question, evidently from a child: "How many folks does one have to mind all at once?"

It is stated a little differently in another: "What is the duty of guests toward the children? Even if they are relatives, should they punish and order them about?"

As in a flash-light comes before me a scene which would touch the heart of the staunchest disciplinarian among us.

A little fellow of about seven years is sitting on the ground just outside the kitchen door, between a chip-basket and an old tin pan, with his toes in his hands, helplessly crying big, hot tears down into his blouse.

"What in the world!" I exclaim, as I come around the corner of the house. "Can I do anything for you, little friend?"

"No—o—o, ma—a—am," he sobs.

"No? why not? Try me and see. Something ought to be done, so that a little boy need not have to sit on the ground and cry like that."

"Ye—es 'm," he assents, with an emphatic nod that speaks volumes.

"Well, then, let us find out what it is, and how to do it. Let us see; you didn't fall down and hurt you,—I can see that; you just deliberately sat down to cry, and nothing else, and that is pretty hard work. If you must cry, you ought to have help, but I can't cry with you this fine morning. Is n't there something that would help you to laugh and get up and run about happy again?"

"Yes 'm, there is."

"Well, what is it? We'll find it if we can."

"We can't," was the laconic rejoinder, while his sobs broke out afresh.

"Can't? Are you sure?"

"Yes 'm."

"Why? Do tell me."

"'C—cause they all lives right here with me, and wants me to *jump quick*. Ma wants the chips just as quick's I can get 'em; and Aunt Lizzie wants the potatoes this minute; and grandma, she wants hers always '*quick! now run!*' And they all scolds—if I don't,—'n' I can't,—'n' I just wish I hadn't nobody but my m—ma!"

What could any reformer do with such a problem as was presented by that sobbing, discouraged child? The only thing to do is again to leave the child alone to work out his problem of how to be quick enough to do everything first,—how to be wise and strong enough, with his small brain and limited experience, to do what no workman, no soldier, however well trained, would ever attempt; namely, to obey two bosses, or follow two generals, at the same time,—while we once more try to get the attention of those who so largely make the life of the child, and once more plead his cause in the ears of the busy grown-up people with whom he has to do.

Look at my little friend,—discouraged, crying such tears as no child ever ought to shed, all because he will be scolded because he can not run in three opposite directions upon as many different errands, all at the same time; and hear him, like David when he said, "Oh that I had wings like a dove! for then would I fly away, and be at rest," cry out so pitifully, "I just wish I had n't nobody but my m—ma!"

Many years ago I heard a fatherless boy say, with a contented sigh: "O, I am so glad I haven't anybody at my house but mother; I don't know what I should do if I had to live like Charlie Smith."

"What about Charlie Smith?" I asked.

"Why, his mother tells him to do something, and his father tells him something else, and everybody else tells him something else. Nobody seems to want him to do what anybody else does, and he gets awfully bothered. He's going to run away, when he gets a little bigger, where he won't have anybody to boss him. He wanted me to go with him, but I told him I didn't have to; for I hadn't any one but mama, and I was awful glad I had n't."

"Would n't you like a father to help you grow up?"

"No 'm—not now; I used to think I would. It seemed awful not to have a papa, but since I see how 't is, most always, I'm glad I have n't one."

Human experience everywhere has demonstrated that it was a wise arrangement that, while almost everything else in the body is in pairs, the head is always single. A two-headed beast is a monstrosity, whether in nature, mythology, or prophetic symbol. The gunner who would be sure to hit the center of the mark does not load up with a handful of shot; and the government that is on the shotgun order is quite as sure to hit almost anything but the real game as is the weapon in question. That which has been recognized as absolutely necessary everywhere else in government is no less so in the home,—that is, that there should not be many masters.

With the arrival of the warm weather comes the necessity for giving especial attention to all the many drains in the house. Even when the plumbing has been inspected, and pronounced to be in good condition, the house-mother would do well to give her personal attention to the condition of all escape-pipes. In the kitchen, washing-soda and household ammonia, with plenty of boiling water, must be occasionally poured down the sink drain to remove all traces of grease, which will soon become rancid and cause a foul odor. In the bath-room all the escape-pipes should be treated at regular intervals to a strong solution of chlorid of lime, and must be thoroughly flushed as often as required.

Too much danger lurks in the drains of bath-room, kitchen, and laundry for the cautious housekeeper to allow herself to neglect them. Overcaution can hurt no one; too little may have fatal results.—*Selected.*

### CLOVERS.

THE clovers have no time to play;  
They feed the cows, and make the hay,

And trim the lawns, and help the bees,  
Until the sun sinks through the trees;

And then they lay aside their cares,  
And fold their hands to say their prayers,

And drop their tired little heads,  
And go to sleep in clover beds.

Then when the day dawns, clear and blue,  
They wake, and wash their hands in dew;

And as the sun climbs up the sky,  
They hold them up and let them dry;

And then to work the whole long day;  
For clovers have no time to play.

—*Helena Leeming Jelliffe, in the Outlook.*

### CRIMINAL.

It is criminal for a mother to rear her daughter in absolute ignorance of all domestic duties, no matter how wealthy one may be. Chance and change often play sad havoc with one's seemingly settled affairs, and the daughter of the wealthiest parents may be reduced to the necessity of earning her own living, or of taking entire charge of the domestic affairs of her own home. A philanthropic woman, who spends most of her time among the poor and unfortunate, came across a young woman who was the victim of this lack of wisdom on the part of her parents. She was married, and had three little children, when, through an unfortunate investment, her parents and her husband lost every dollar they had. The young husband was forced to accept a position as clerk on a small salary, and the wife was compelled to assume duties of which she was absolutely ignorant.

"I never baked a loaf of bread in my life," she said. "I never did anything in a kitchen. I don't know how to broil a steak or toast a slice of bread. I don't know how to wash dishes or sweep a room properly. I don't know how to run a sewing-machine or how to sew by hand."

It was too true. She was as weak and ignorant and helpless as a child. Fortunately, she was not lacking in force of character, vain and foolish as her training had been. Moreover, she loved her husband and her children, and was eager to make the most of the situation in which she found herself. What if she had been unwilling or incapable of adapting herself to her changed condition?—A wretched home would have been the result, and the responsibility of it would have rested—where? Let the mothers and the daughters who read this, answer. It is criminal to rear a daughter in ignorance of the duties she must assume if her own home is to be the home her husband has a right to expect it will be.—*Harper's Bazar.*

A WOMAN should not forget that a man never offends a woman who behaves herself as a woman should. A woman who merits respect never has to command it, nor does the necessity come to her to resent careless speech or action. Men know the woman with whom they can be careless of speech; they know, too, the woman with whom such freedom of speech is impossible. An insult to a woman is generally invited.—*Edward W. Bok, in Ladies' Home Journal.*

# The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 2, 1898.

ALONZO T. JONES, }  
URIAH SMITH, } . . . . . EDITORS

SPECIAL CONTRIBUTORS.

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

IN the time of the "early rain" of the gospel year, the believers were *more than once* "filled with the Holy Ghost."

On Pentecost "they were all filled with the Holy Ghost."

There was in Jerusalem much, and powerful, opposition to the gospel and to the preaching of it.

Therefore "the priests, and the captain of the temple, and the Sadducees" arrested Peter and John, and "put them in hold."

The next day Peter and John were brought before the national council, and were questioned as to what they had done.

"Then Peter, *filled with the Holy Ghost*, said unto them, Ye rulers of the people, and elders of Israel," etc.

However, the council, after inquiry and answer and consultation, let them go.

"And being let go, they went to their own company," and prayed. "And when they had prayed, . . . they were *all filled with the Holy Ghost*."

We are in the "time of the latter rain," when we are to ask for rain. The message of God now is, therefore, "Receive ye the Holy Ghost;" "Be filled with the Spirit."

Have you received the Holy Ghost? Have you been filled with the Spirit? If not, you are losing everything.

But even though you have received the Holy Ghost, even though you have been filled with the Spirit, please do not think for a moment that that is the end and all. Please do not settle back contentedly folding your hands and saying, Now I have got it, and that is all.

No; even to *you* the message still is, "Receive ye the Holy Ghost." "Be filled with the Spirit." There is more than one filling with the Spirit. Go on unto perfection.

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

## HOW SHALL WE KNOW THAT THE BIBLE IS THE WORD OF GOD?

THE Bible comes to men as the word of God. In every part it speaks to men as from God and upon the authority of God.

But how shall men who do not know God know that it is the word of God? This is the question that thousands of people ask. They ask, "What proof is there, where is the evidence, that it is the word of God?"

There is evidence,—evidence that every man can have,—evidence that is convincing and satisfactory. Where is it, then? Let us see.

Being the word of God, where could evidence be found that it is such? Where should we expect to find such evidence?

Is there any one of greater knowledge than God, or of greater authority than he, of whom we may inquire?—Certainly not. For whoever God may be, there can be no higher

authority, there can be none of greater knowledge.

Suppose, then, we were to ask God whether this is his word, and suppose he should tell us, in so many words, "The Bible is my word," we should then have only *his word* for it.

But *we have that already*, over and over; so that even then we would have no more evidence than we now have in abundance: and the evidence would be in nowise different; for it would be the evidence of his word, and that we already have.

The word of God bears *in itself* the evidence that it is the word of God.

It is impossible that it could be otherwise.

If God had never yet spoken a word to the human family, and should this day send a message to all people at once, and in their own native tongues, that word, being the word of God, would *have* to bear in itself the evidence of its being the word of God; for the people could not possibly inquire of any other, because there is no person whose knowledge or authority is equal to this. That word, though, bearing in itself the evidence of its being the word of God, all the people could obtain this evidence by accepting it *as the word of God*. Each one who did this would know that it was the word of God; for he would have the evidence *in the word*, and *by accepting it*, also *in himself*.

This is precisely the position that the Bible occupies toward the people of this world. It comes as the word of God. As such, it must bear the evidence in itself; for there can be no higher, no better, evidence. Whoever receives it as the word of God receives in *it* and in *himself* the evidence that it is the word of God. And so it is written, "When ye received the word of God which ye heard of us, ye received it *not as the word of men*, but as it is in truth, the word of God, which *effectually worketh also* in you that believe." 1 Thess. 2:13; Acts 17:12.

And again: "A new commandment I write unto you, which thing is true *in him and in you*." 1 John 2:8.

And again: "My doctrine is not mine, but his that sent me. If any man will [is willing to] do his will, *he shall know* of the doctrine, *whether it be of God*, or whether I speak of myself." John 7:16, 17.

Thus he who accepts the Word as the word of God has the evidence that it is the word of God. He who will not accept the Word can not have the evidence. In rejecting the Word, he rejects the evidence, because the evidence is in the Word.

To make this yet plainer, if possible, especially to those who do not know that the Bible is the word of God, we may, for the sake of the case, suppose that the Bible were not the word of God, and that the God of the Bible were not the true God. Suppose, then, that we should find the true God, and ask him whether the Bible is the word of God; and suppose he should say, "It is not the word of God." We should then have only *his word*; and the only way that we could know whether or not this answer were true would be by believing it, by accepting it as the word of God.

So, then, the only possible way in which any person could surely know that the Bible is *not* the word of God would be by the word of God. And even though he had the word of God to this effect, the only way that he could

be sure of it—the only *evidence* he could have—would be *by believing* that Word.

But there is *no word* of God that the Scriptures are *not* the word of God, while there *is the word of God* that the Scriptures *are* the word of God. That word of God bears in itself the evidence that it is the word of God; and every soul who will receive it as it is, will have the evidence. The evidence will be plain to him who believes the Word.

## A PROMISE AND ITS CONDITION.

IN immediate connection with a prophecy describing the solemn scenes of the last day, this promise is left on record: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. The magnificence and glory of this promise are utterly beyond human comprehension; for the brightness and glory of the firmament, like which the faithful servant of the Lord is to shine, are but imperfectly known, and can be but faintly conceived of by the human understanding.

The highest privilege which old Rome in her proudest days could confer upon her most renowned warriors was to grant them the celebration of a triumph, and permission to wear a crown of grass and leaves, which would remain in fair condition for one day, but fade away the next, fitting emblem of the evanescent, transitory nature of all earthly honors and attainments. In what remarkable contrast with them stands the reward promised to the servant of God,—a crown that fadeth not away, a radiance that vies with the brightness of blazing suns as they run their eternal courses!

It is said that Sapor, an ancient king of Persia, in his insatiable ambition for honor, could think of no higher title by which to be called than "Brother of the Sun and Moon, and Friend to the Planets." And to carry out his idea, he caused to be erected a magnificent throne, having for a footstool a globe of glass, on which were artistically represented the motions of the sun, moon, and stars; and to sit clothed in royal robes, and crowned with glittering diadems, above this fantastic heaven, was the highest pinnacle of exaltation to which he could attain. What, then, shall be the reality, what the honor, of the truly wise when they shall actually sit above the real suns of the glowing firmament, clothed in the royal vestments of heaven, crowned with star-gemmed crowns of purest gold, placed upon their heads by the hand of the great King? yea, more; when this promise shall be fulfilled, spoken by our Lord himself, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in-his throne"?

But remember the conditions: "They that be wise" shall shine. We are told, in Dan. 12:10, that the wise are they who *understand*; they search the Scriptures and know the truth. And further, "They that turn many to righteousness." It is righteousness that God seeks here below; and efforts to turn men to righteousness will be recognized of Heaven, and secure the joyful verdict, "Well done." The means by which we are to do this work he has provided for us. It is to present, in all its clearness and power, the great, testing truth

for this time. This can not be omitted; for nothing but the "present" truth for any age will arouse men to the duties of that age. But more than all else, it is to receive the gift of the Holy Ghost, and to be filled therewith; for this is the great agency by which the Lord's work is to be done. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

U. S.

#### PASSING EVENTS.

##### A Little Ancient History, Which Is Also Modern.

In considering the new and "imperial" career that is opening before the United States, and being sanctioned by so many in high positions, we have remarked that there was one republic that passed over this ground once before in the history of the world. That republic was Rome. It is interesting to read the statements made to-day concerning this "colonial policy" and "colonial career" that is opening up before "Imperial America," and compare it with what has long been written of the course of Rome as she passed over the same ground. It is now claimed, on behalf of the new, "Imperial America," that she must accept this great responsibility that has fallen upon her of extending the blessings of liberty to the world, and that she must discharge this sacred office by beginning to deliver from the oppressive rule of Spain the people of the Philippines, San Juan, Cuba, perhaps the Carolines, and so on to the other oppressed peoples of the world. It is said that America will thus extend the blessing of liberty, just *because* of the blessing of liberty; she will bestow freedom entirely from love of human freedom, as far as possible to all the world.

All this is precisely what Rome proposed to do. Rome claimed that she never wished to make any conquests of any people, nor to control any territory, outside of her own boundaries of Italy. All that she ever did outside of Italy was altogether out of pure benevolence, and solely to extend to oppressed peoples the blessings of liberty, of which the Romans were the exemplars before the world, and in behalf of the world, and which they so sincerely loved that they could not be content at all so long as any other people were not enjoying this wonderful liberty. Therefore they would man fleets and raise armies, send them over seas at great sacrifice and immense expense to fight battles for strange peoples, only that those peoples might have the blessing of liberty, of which Rome was the world's conservator.

One example will illustrate this whole subject. The Romans had sent an army into Macedonia to fight against Philip the Fifth in behalf of the states of Greece and to save them from being oppressed by Philip. The Roman army was successful, Philip was thoroughly conquered, and a treaty of peace was concluded; but "all Greece was in uncertainty" as to what should be their fate, now that the Roman power was predominant in both Greece and Macedonia. It was the time when the Isthmian games were celebrated, in which all Greece participated, and where vast crowds were assembled to witness the contests; then, "the multitude being assembled in the stadium to see the games, a herald came forward, and published with a loud voice" the following proclamation:—

"The senate and people of Rome, and Titus Quintus, their general, having overcome Philip and the Macedonians, ease and deliver from all garrisons, taxes, and imposts, the Corinthians, the Locrians, the Phocians, the Eubœans, the Phthiot Achæans, the Magnesians, the Thessalians, and the Perrhœbians; declare them free, and ordain that they shall be governed by their respective laws and usages."

At these words, which many heard but imperfectly because of the noise that interrupted them, all the spectators were filled with excess of joy. They gazed upon and questioned one another with astonishment, and could not believe either their eyes or ears, so like a dream was what they then saw and heard. It was thought necessary for the herald to repeat the proclamation, which was now listened to with the most profound silence, so that not a single word of the decree was lost. But now, fully assured of their happiness, they abandoned themselves again to the highest transport of joy, and broke into such loud and repeated acclamations that the sea resounded them to a great distance, and some ravens which happened to fly at that instant over the assembly fell down in the stadium; so true it is that of all the blessings of this life, none are so dear to mankind as liberty! The games and sports were hurried over with neglect and disregard; for so great was the general joy upon this occasion that it extinguished every other thought.

The games being ended, all the people ran in crowds to the Roman general; and every one being eager to see his deliverer, to salute him, to kiss his hand, and to throw crowns and festoons of flowers over him, he would have run the hazard of being pressed to death by the crowd had not the vigor of his years,—for he was not above thirty-three years old,—and the joy which so glorious a day gave him, sustained and enabled him to undergo the fatigue.

The remembrance of so delightful a day and of the invaluable blessing then bestowed, was forever renewing, and for a long time the only subject of conversation at all times and in all places. Every one cried in the highest transports of admiration and a kind of enthusiasm, that there was a people in the world who, at their own expense and the hazard of their lives, engage in a war for the liberty of other nations; and that not for their neighbors, or people situated on the same continent, but who crossed seas, and sailed to distant climes, to destroy and extirpate unjust power from the earth, and to establish, universally, law, equity, and justice: that by a single word and the voice of a herald, liberty had been restored to all the cities of Greece and Asia: that only a great soul could have formed such a design; but to execute it was the effect at once of the highest good fortune and the most consummate virtue.

They called to mind all the great battles which Greece had fought for the sake of liberty. "After sustaining so many wars," said they, "never was its valor crowned with so blessed a reward as when strangers came and took up arms in its defense. It was then that, almost without shedding a drop of blood, or losing one man, it acquired the greatest and noblest of all prizes for which mankind can contend. Valor and prudence are rare at all times; but of all virtues, justice is most rare. Agesilaus, Lysander, Nicias, and Alcibiades had great abilities for carrying on war, and gained battles both by sea and land; but it was for themselves and for their country, not for strangers and foreigners, they fought. That height of glory was reserved for the Romans."

The sequel to this greatness of soul of the Romans will be given next week. But for the present we may inquire, When two things are so precisely alike in their beginnings as are this course of Rome and that proposed for the United States, can there be much likelihood that the endings will be any less alike, whatever may be the sequel of the Roman story?

Those interested in the canvassers and their work would do well to read the monthly SUPPLEMENT to the REVIEW. Why should you not also become interested in this work?

#### WHAT MAKES A GENTLEMAN?

UNDER this heading the editor of the *Ladies' Home Journal* of July, 1898, tells to young men what is so sensible, so wholesome, and what so many young men, and other people too, need to know, that we take pleasure in passing it along.

He correctly says that "the great trouble with young men living in the smaller cities [and he might have said the country] is that they accept the standard of manners and dress of the larger cities as the correct code for the communities in which they live;" and then wisely remarks:—

As a matter of fact, however, there is nothing in the world so misleading as the social laws laid down in books of etiquette. They are useless to either the cultured or the uncultured masses, and with rarely an exception, are veritable heaps of rubbish. Such books are written either by the ignorant, who have never known good social life, or by some city fop or cad, of whom the very best that can be said is that he is an idealist.

Aping the supposed social codes or manners of the larger American cities is one of the most fatal tendencies in our smaller communities. Aside from the fact that supposedly "correct" social codes can not be applied to one in a thousand of our American communities, they are not lived up to by any in the large cities save the few who have generally far more money than brains. To believe, for example, that a man must invariably "dress" for dinner, that no calls are ever made in the best society of the large cities after six o'clock, except in full evening dress, is the simplest bosh. The vast majority of men in New York, Boston, Philadelphia, Chicago, and San Francisco are too busy, and, what is better, too sensible, to be guided by such inane laws as the makers of books of etiquette of the large cities would have us believe are as inexorable and as universal as the laws of mathematics.

Ask a score of sensible men in New York if they invariably don their "swallow-tail" coats when they make their evening calls upon friends. Not one half of one per cent. of the American men dine in evening dress. Millions of them dine at noon, for one thing, and a few more millions never owned a "full-dress" suit. Nor is this a state of affairs to be ashamed of in our American life: it is a natural condition, and one which no cycle of years will alter.

Common-sense rules in dress and manners, the same as in any phase of our lives, and this our young men should learn and understand. A man's manners are not exterior; they emanate from within, from himself. Experience and observation are the only teachers he can seek and use. Etiquette books are useless to him. A young man's progress and favor in the eyes of others do not depend upon his being ostentatiously "correct" in manner, movement, and speech. His strongest and most lasting hold upon the respect and confidence of people comes from something deeper. He must not be boorish, nor slovenly, nor heedless of the feelings of others. It is his duty to carry himself well, but well according to his best instincts, and not by rule, as laid down in etiquette books.

To be bashful or timid is not a crime. It would be infinitely better if more of our young men were a bit timid. Years alone can bring ease of manner, and no young man need be discouraged because he finds himself awkward or shrinking at the age of twenty. It is the age when most of us are awkward, when our hands and feet are incessantly in our way. After a while these awkward members of our bodies will find their places, and learn of themselves what to do.

In all questions of manners a young man should always remember that while politeness is a good trait to acquire, *courtesy* is infinitely better. We are far too prone in our day to forget the distinction between these two. If we were to dwell a little more on this point in our writings to the young, I think it would be better. This world can not be too often told that politeness is *manners*, but *courtesy* is *heart*. Mingling in good society can give us

that veneer which the world calls a polish of manners, and true politeness is not to be made little of nor scoffed at. It is always comfortable and easy to one's mind to have a polite person around, who will not jar upon one's feelings. Politeness is a fine art, but is an art pure and simple, even at its best. Infinitely better is the cultivation of that courtesy of refinement which enters into the feelings of others and holds them sacred. In the one case we have an accomplishment; in the other we have a cardinal virtue.

What we want our young men to have is courtesy of manner not regulated by social code or professional censor. Nothing in the world has more charm than this. It outclasses dress and politeness every time. Let a young man cultivate courtesy, and the world of dress and manners will, sooner or later, be at his feet. By courtesy he will attract what, with dress and polish alone, he could never command. It is idle to say that courtesy is a relic of old-fashioned days, and is no longer looked for. It is as much the current coin of good society as it ever was. More than any other element or grace in our lives, it is instantly felt and recognized, and has an unfailing influence. It calls for respect as nothing else does. Courtesy of manner and courtesy of speech—these are the gifts a young man should cultivate. Further than all veneer of social polish and gracious manner will they bring him. Many a happy mother or wife knows what I mean when I say that her life is one season of joy because of the unfailing tenderness and gentle courtesy which come to her from a father, a husband, or a son. Would that more women had cause to know it! And they will if the young will throw away their etiquette books, cultivate their hearts, and bring to an active use the best which lies within them. It is a young man's *heart* that makes him a gentleman, not a book.

#### A SUBTLE COMPROMISE.

THE Scriptures assure us that the heart is deceitful above all things, and desperately wicked. It is also desperately ingenious in trying to devise ways of escape from any duty which it esteems inconvenient or unpleasant. There is, perhaps, no duty which people study harder to avoid than obedience to the fourth commandment. When the claims of this commandment are set before them, on the authority of a "Thus saith the Lord," among the legions of excuses that fly to the lips of those who wish to dodge its claims, this appears perhaps as frequently as any: "We are not required to keep the commandment literally as it reads, but only to keep its spirit." It is urged that it does not matter so much about the particular day; for any seventh day will fulfil the spirit of the commandment. On this ground the first day of the week could be kept in place of the seventh, and (so it is fondly supposed) be acceptable to God, if kept in the spirit of the commandment. Indeed, a question once came to this Office, from one who was convinced that the commandment requires the seventh day, asking (because it is inconvenient to keep the seventh day) "if we could not receive members into our denomination if they kept the *first* day in the *spirit* of the seventh."

It is easy to tell when such a thing can be done,—it is when a man can serve the *devil* in the *Spirit* of the Lord. What is the spirit of a commandment?—In the commandment itself, it is what the commandment requires; in the individual, it is a spirit of obedience to carry out that requirement without deviation or prevarication. When a commandment requires a specific duty, it is impossible to keep what is called the "spirit" of that commandment while neglecting that duty, and doing something else to take its place. There is no

spirit of the Sabbath in Sunday, and the spirit of the fourth commandment can not be kept by trampling underfoot the seventh day, which it does require, and keeping the first day, which it not only does not require, but by implication plainly forbids.

The sooner people divest themselves of the idea that they can keep the spirit of a commandment, and still break its so-called letter, or deviate from what it requires, the sooner will they be in a position to appreciate the truth on the Sabbath question. U. S.

#### GENERAL MEETINGS IN SCANDINAVIA.

THE Denmark Conference was held at Randers, beginning June 2 and continuing until the 12th. During the past winter and spring, Elder J. C. Raft has been working in this city, and a good interest has been developed, so that at the time of the Conference we had a large attendance of interested people, who seemed to drink in the truth as rapidly as it could be presented.

From the beginning of the meetings, the Spirit of God was present in a very marked manner, and brought conviction to many hearts. The special work for our time, with the great privileges and blessings that are open to us in the gift of the Holy Spirit, was the leading theme with all the speakers. It was especially interesting to note the eagerness and wholeheartedness with which many of those who more recently have come to the faith received the truth presented. Many times these seemed to be more ready to receive and act upon the whole truth than some who have professed it for a longer time. How important it is that laborers do faithful work in the preaching of the gospel! How much it means so to preach and teach "that we may present every man perfect in Christ Jesus"! Early in the morning of the last day of the meeting, sixteen persons were baptized by Elder L. Johnson. It was a precious season.

The necessary business of the Conference was done with despatch and in the spirit of unity. Elder M. M. Olsen was elected president for the coming year. The report of the treasurer showed the receipts in tithes to be \$3,286.41 for eleven months, an increase of about \$250 over last year's tithe.

Much interest was manifested in the medical missionary work which has been developed in Denmark during the past year. Dr. Ottosen's time was so occupied with the medical work at Skodsborg and Frederikshavn that he could be with us only one day. All were much encouraged to hear from him how wonderfully the Lord is opening the way for this work. While the sanitarium at Skodsborg has been open for patients only since the first of May, still in this short time the Lord has wrought marvelously in blessing, both physically and spiritually, some who have come for treatment. It is also a matter of interest to see the readiness with which so many receive these principles of health. We are all glad that we have come to a time when we can begin this work in this country. With the blessing of God, we look for large results.

The Conference in Sweden was held at Havers, June 16-26. This is a country place, and is some distance from any city. All our own people came by boat. Two years ago the Conference was appointed at this place; but

just as our brethren were beginning to come to the place, the civil authorities forbade the brother on whose premises the meeting was to be held, to have the meeting there, and so it was held at Stockholm instead. Of course the parish priest was at the bottom of all this. We are glad that the sentiment has changed, so that no authoritative protest was made against the holding of the meeting at the present time. Of course the people of the community had been faithfully warned not to attend it. We do not know how many were thus held back from coming; but be that as it may, the people came in throngs. In no place in Scandinavia have I seen so large an attendance from the surrounding community.

The Conference and all the meetings were held in a large barn, which had been fitted up for the occasion and served its purpose well. But few of the people of this community had ever had an opportunity to hear the truth before. It was especially gratifying to see the close attention given and the deep interest manifested by many. At the close of the Conference, it was arranged to continue the meetings, and follow up the interest by personal work. We have reason to believe that many will come to a saving knowledge of the Lord as the result of this Conference.

Three new churches were added to the Conference. The tithe for the year was \$3,261.72, an increase of \$413.75 over that of last year. Elder L. Johnson was elected president of the Conference for the coming year. I greatly enjoyed this meeting with our brethren and fellow laborers. We had many earnest seasons together, seeking the Lord and studying his word and the instruction he has sent us through the Spirit of prophecy.

During the year the Conference has purchased a farm, centrally located, where it is expected to open a school in harmony with the instruction the Lord has given. I feel a deep interest in this step, which places an additional responsibility on the brethren. Sweden has a large number of bright young people. May this school prove a great blessing in assisting these youth to become true workers together with God in whatever position they may be placed, or whatever the locality to which they may be called. O. A. OLSEN.

#### TO CHANGE PUBLIC SENTIMENT.

THE Reform Bureau of Washington, D. C., have organized themselves into a "Lord's Day Committee," and have formulated plans for the combination of all existing religious societies under the general management of this committee. The object of this associated effort we give in their own words: "All forces of evil unite in persistent efforts to destroy the Lord's day. Will not lovers of Christ and humanity unite in its defense?" "The work of the committee [local committee] is to agitate and educate, to arouse and elevate, public sentiment and crystallize it into action, and so induce the officers to enforce, and the people to obey, every law, the Sunday law included. It is not itself to prosecute law-breakers, unless in very peculiar emergencies."

This present concerted effort for agitating, educating, arousing, and elevating (?) public sentiment, and crystallizing it into action, comes as the result of the acknowledged mistake made in the past in attempting to enforce



Sunday observance when public sentiment was opposed to religious legislation. They have demonstrated that it is impossible to enforce law that is not in harmony with public sentiment. They now propose to mold public sentiment to the approval of civil defense of the American Sabbath. The principal plan by which this is to be done is the systematic distribution of "Lord's-day literature" into every house, shop, and store in the United States. These distributions are to be made every two weeks at first, and then every three months. The literature is prepared by the shrewdest minds, and printed in the different languages, and the young people's organizations are being educated to circulate it. At the recent Christian Endeavor convention at Nashville, Tenn., the young people were taught that it was impossible for them to grow spiritually without work, and that the circulation of "Lord's-day literature" would supply the needed work.

When the millions of young people who are members of these various auxiliary church societies become as enthusiastic in this work as they are in other lines, it will not be long before the public will be thoroughly inoculated with the sophistry of religious legislation, and then the National Reformers can easily triumph, provided our people continue to do as little as they are now doing in placing before the public the literature containing the message long due to the people. There can be no question but that the time has come for a special effort to be made in flooding the country with our literature. The presence of the "Lord's-day literature" will demand ours. The contest between truth and error will be intense, the lines clearly drawn, and innumerable decisions for eternity will be made.

In the past we have done considerable talking about circulating literature; but the time is now present when we must surprise even ourselves with the volume of work actually done. The other side often flatter us as an "energetic people" and stimulate their people by referring to us as an example for circulating literature, as they did at the Christian Endeavor convention at Nashville, Tenn.; but we know we have not yet done "a hundredth part of what we should have done."

The plans mapped out by the "Lord's Day Defense Committee" look to the resumption of prosecutions for Sunday desecration as soon as public sentiment will sustain them. The respite that we have had for a few years will soon end; and in its stead will come a time infinitely worse than 1895, when there were so many prosecutions of our people. What shall we do, even at this late hour?—Let us do what we have been talking about for the last twenty years,—“sow our literature like the leaves of autumn.”

D. W. REAVIS, *Sec. I. R. L. A.*

In these days when many young people are aspiring to positions of usefulness as writers, the following extract from an article in the *Interior* on "John Bunyan" is pertinent. The author says:—

His excellent literary style was the outcome of his deep study of the Bible. He had long been a thoughtful reader of it; and during his imprisonment his mind became so saturated with it that he was able to use not only its truths, but its very language, as few others have done. In this way only can his command of strong and clear and beautiful English be explained.

## 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.

### AFRICA.

In harmony with the recommendation of the Foreign Mission Board, my family and I left America and came to Africa. We sailed from New York, April 13, on the "Paris." We had a pleasant voyage to Southampton. After remaining there three days, we sailed by the steamship "Avondale Castle" to Cape Town. At noon of May 15 we reached the dock, and were thankful that our entire voyage had been made safely, and that we had not encountered any storms on the way.

Our brethren here made us feel at home from the time of our arrival. We live near the college, which my children attend. God is blessing this school, and it is doing a good work for the young.

The first Sabbath we were here, I spoke to the church at Claremont. The Spirit of the Lord made it manifest that we should continue this work, which we did for four weeks. The message, "Receive ye the Holy Ghost," was received with thankfulness by many. A goodly number found the Lord, for the first time, and many who were backslidden, turned to the Lord. Especially has the Lord worked in the school. The interest in the meetings increased up to the time they closed. Elder P. F. Bicknell and myself are now holding meetings in Cape Town. We praise the Lord that he has visited us in mercy, and filled many hearts with hope and courage.

June 27.

W. S. HYATT.

### JAPAN.

From a private letter from the family of Elder W. C. Grainger, in Tokio, Japan, we take the following words of faith, courage, and hope. How we should all pray for our lonely missionaries!

"We had a pleasant surprise in May. Brother La Rue came two thousand miles to make us a three-weeks' visit. He is our nearest neighbor. Over twenty years ago, he was the means, in the hands of the Lord, of bringing us to a knowledge of the truth. We had not seen him for ten years. He is now about seventy-five years old; but he looks as young, and is as active, as he was when we first met him in Anderson Valley, Cal. He fully expects to live till the Lord comes. He is of good courage and happy all the time. While he was here, six of us celebrated the Lord's Supper. It was a solemn evening after our regular church service. We met in our sitting-room. The presence of the Lord was realized by us all.

"The dreaded season of rain, heat, and mold is here. We are cleaning and trying to keep well. We expect to remain in the city during the summer; for all the other schools will be closed, and all the missionaries gone to places of resort, to rest and keep cool. Our students are very glad we are going to stay. Our intention is to double our work now."

Their address is 2 Gobauchi, Shiba Koyen, Shiba Ku, Tokio, Japan.

### QUEBEC.

THE good work is progressing in Montreal. Since reporting last, I have continued visiting old acquaintances, and have, by special request of French clergymen, spoken to French audiences in two French Protestant churches. I have also spoken in two halls to English-speaking people, who seem to be hungering

after truth. In addition to this work, I have, since July 7, given two lectures a week in English in a tent pitched in Montreal by Elders E. Leland and W. J. Blake. The congregations at the tent are not large, but those who do attend bear marks of intelligence, and show an interest in the truths presented. A Sabbath-school has been organized; and if the Quebec Conference will plan for a permanent work, and act accordingly, we will venture the prediction that a large company of believers in present truth will yet be raised up in Montreal.

I have spent a few days in looking after the interests of the French work in the eastern townships. I find that God has wrought wonderfully for the French in the townships of Ely and Waterloo. At least twelve persons have accepted present truth since I was in this section. The Spirit of God has worked through the truth in the hearts of many, some of whom have decided to keep the Sabbath simply from reading the Bible. I have had a good time in visiting believers and unbelievers, and in removing prejudice. I believe God's Spirit led me to make this brief trip. The pure, fresh water and invigorating air of this part of Canada have had a good effect on my health, while my spiritual hope, strength, and courage have been increased as I have seen what God has done for my dear people. I have arranged to have Brother and Sister Malboeuf and a young man converted from Roman Catholicism unite with me in the French work in Montreal and at other points. The responsibility of further teaching the truth and proper methods of labor to these comparatively new converts does not seem a trivial matter to me. Pray that God may especially help me in this important branch of the French work.

In connection with these helpers, I am also organizing a large work in French tract distribution by mail and through personal efforts. The work recently done in this line has already accomplished much. Whole communities have been greatly stirred up in favor of the Sabbath. Until further notice, letters and other mail matter may be forwarded to me at the Montreal tent, situated at 2732 St. Catharine St.

D. T. BOURDEAU.

### MANITOBA CAMP-MEETING.

THIS meeting was held in Brandon, June 30 to July 10. Seventeen tents were pitched, and about seventy were encamped on the grounds. The attendance was not so large as usual, because the location was away from the center of our work in this field; but all who came testified that it was an excellent meeting. Elder N. W. Kauble attended the first four days of the meeting, and gave much good instruction. His labors were greatly appreciated. Elder J. T. Boettcher was present during the first six days, and labored earnestly. As the German brethren had not come to the meeting, Brother Boettcher decided to visit the Morden church, and spend a few days with them, instead of remaining longer at the camp-meeting. Elder A. C. Bourdeau was also present and spoke several times. During the last four days of the meeting, Elder A. F. Ballenger gave the message, "Receive ye the Holy Ghost," which was gladly accepted. His teaching was wonderfully blessed, and nearly all present obtained the Holy Ghost by faith, and victory over every besetting sin. Those were good days for the people of God in this field. There never was so great a spirit of courage and consecration in our ranks as there is to-day. God be praised for the gift of the Holy Spirit!

The business meetings were full of interest, and were fully attended. The treasurer reported over twelve hundred dollars tithes, and three hundred dollars donations received during the year, besides over one hundred dollars tithe

which the German brethren had sent to Battle Creek. This is an increase of several hundred dollars over last year. Two new churches, with about fifty members in all, have been organized, four new companies have been raised up, and about seventy-five have been added to the churches since the last camp-meeting.

Since the removal of two of our workers last spring, the need of more laborers is felt very much. Elder Kauble realizes this, and he has given us assurance that help will be sent. In the meantime, we all desire to do all we can to keep up the work, and meet the many calls coming in.

The Sabbath-schools of the province decided to use their offerings in opening the work among the Indians. Already something has been done for this people, and one young man who had entered the Baptist ministry has resigned his position for the sake of the truth. He has been with us about a year, and has succeeded in bringing several of his people into the light of present truth. His godly life and consecration have been such that we have asked him to devote more time to working for his people. The Sabbath-schools gladly undertook to meet his expenses, that no burden might be brought upon the General Conference. From the interest and enthusiasm manifested in this matter, I am sure we shall see a large increase in Sabbath-school donations. The expenses of the meeting were fully met by pledges and contributions. We enter upon our work with renewed courage, realizing as never before, that God is with us. Soon the work will be cut short in righteousness, and the faithful will be gathered home. Let us work while the day lasts. W. H. FALCONER.

#### IN THE STATES.

(Compiled from the State papers.)

##### Colorado.

**BOULDER.**—Following the recent meetings held by the district superintendent and the president of the Conference, three were baptized. A lively interest is manifested in missionary work, and efforts have been put forth to engage every church-member in some part of it.

**CRIPPLE CREEK.**—Six earnest people, thoroughly converted, were baptized recently, and have consecrated their lives to God. These, with four others, have recently been added to the church.

**FARMINGTON.**—As a result of the work here thus far, ten adults have taken a stand with those who keep the commandments of God.

**HYGIENE.**—Work has been conducted among the Germans in the country near here, and four have accepted the truth. One was baptized.

##### Illinois.

**LITCHFIELD.**—Public efforts have developed a deep interest in the truth. Three have already been baptized. It is hoped that a permanent work will be established at this place.

##### Kansas.

**CONCORDIA.**—Public services at this place have resulted in fruit, as will be seen by the following note from the minister in charge: "Seven adults, all heads of families, have accepted the truth. Others are yet undecided. May the Lord help them to decide aright."

**GALENA.**—Public services, together with private work, have resulted in the addition of four persons to the church, three by baptism. Three more are keeping the Sabbath, two of whom would have been baptized had not sickness prevented. The interest is good, and further results are hoped for soon.

**MANHATTAN.**—Eight are keeping the Sabbath, two of whom were baptized during recent meetings. Bible readings are held, and much interest has been aroused in the truth.

##### Michigan.

**BEAVERTON.**—Work with the *Signs* and *Review*, together with public discourses, has resulted in a number of decisions for the truth. Those who have accepted it are firm, and are growing in grace and knowledge.

**CLEAR LAKE.**—Three young people began to serve the Lord, two of whom were baptized. A children's meeting has been begun, and a lively interest is manifested in it.

##### Minnesota.

**DEERFIELD.**—Through an "unknown" canvasser an interest was created that called for a tent effort. Five families are keeping the Sabbath, and give evidence of fully developing in the truth.

**LUVERNE.**—One man has accepted the truth, and five others are in the valley of decision.

**MAPLE PLAIN.**—Eleven not of our faith were present at a Sabbath meeting which was followed by a baptism.

**SWIFT.**—Six were recently baptized as the result of public services.

##### Missouri.

**GOLDSBERRY.**—As the result of the late season of prayer, a state of lethargy that has been hanging over the church was dispelled, and one united with it.

**KANSAS CITY.**—Four recently united in church fellowship, three of whom were baptized.

**MOBERLY.**—Two who had given up the truth have been reclaimed.

**ST. JOSEPH.**—Eight persons were baptized, and united with the church.

**WINSTON.**—Ten were lately added to the church, three of whom received baptism. The occasion was the farewell meeting of the president of the Dakota Conference, who removed from this place to Mitchell, S. Dak. The entire day was spent in seeking God.

##### New York.

**WALLACE.**—Seven candidates, all adults, were baptized, and fourteen entered into church relationship.

##### Ohio.

**CLEVELAND.**—The Helping Hand Mission continues to increase in usefulness; and during the past month, excellent results have followed the efforts put forth to go into the byways and hedges. The mission has been moved, and now occupies the three upper stories of a four-story building. Those who have it in charge believe the Lord's hand has been in every step taken.

**LEIPSIK.**—One has already accepted the truth, and others are deeply convicted.

**SPRINGFIELD.**—Bible work has been carried on here for some time, and already has resulted in six additions to the company by baptism. They came from five different churches in the city. This seems like a fulfilment of Rev. 18:4.

##### Oregon.

**KERBY.**—Five persons, who were brought into the truth through the efforts of a man and his wife, were recently baptized here. A Sabbath-school with seventeen members has been organized, and weekly meetings are held.

**MOSIER.**—Three young people went forward in baptism, and united with the church.

**TILLAMOOK.**—As the result of fifteen public services, a number are about ready for baptism. They desire to wait a little longer, until they are more thoroughly instructed on all points of present truth.

**WILLAMINA.**—Some interesting meetings were held with the company here, which has had no ministerial help for three years. One was baptized, and another taken into the church by letter.

##### Texas.

**WACO.**—Bible readings and general missionary work have been carried on here by one of the sisters. This work was followed by five discourses, at the close of which three people were baptized, one other being prevented by sickness.

**MANSFIELD.**—A series of meetings has been held in a schoolhouse near this place, resulting in three baptisms. Several are deeply interested.

##### Washington.

**COSMOPOLIS.**—One man and his wife are observing the Sabbath, and others are studying the Bible. All are deeply interested.

##### Wisconsin.

**BARABOO.**—Two sisters went forward in baptism, and united with the church. A rich blessing was enjoyed.

**LA GRANGE.**—Three young "soldiers of the cross" were buried in baptism, and arose from the watery grave with a full determination to live henceforth for God and his truth. The entire church spent one day picking blueberries, the proceeds of which they gave to the Helping Hand Mission in Milwaukee.

**OXFORD.**—Two persons united with the church at the quarterly meeting, and a leader was chosen for the next six months.

**STANLEY.**—Following an interesting meeting, two young people were baptized at this place. They give promise of becoming valuable workers in the cause of God.

**WEST SUPERIOR.**—A short effort by one of the ministering brethren has awakened much interest here. He has labored publicly at night, and from house to house during the day, in the English language, also the German. Seven have already been baptized, and it is expected that others will go forward in the rite before the meeting closes.

##### COLORADO.

SINCE our State meeting, the power and blessing of God have attended the work in Colorado. At its close I was asked to go to La Veta, to adjust difficulties which were of long standing in the church at that place. An unruly spirit had taken possession of one of the members, and the consequence was that the church was almost ruined by the spirit of dissension that seemed to grow upon all. From the first, the power of God was present. The one who had been the source of so much trouble was soundly converted, and elected deacon. Later, two more were converted and baptized. I left the church perfectly united, and rejoicing in the gift of the Holy Ghost.

From La Veta I went to Montrose, where the message was gladly received by all who attended the meetings held. The brethren were so scattered, and it was such a busy time, that all could not be present. The seed was sown, however, and took root in the hearts of those who heard.

At Delta the blessing of God was upon the meeting from the first. Wrongs were righted, and hearts freed from sin and guilt. The importance of healthful living was dwelt upon, and the message received with acceptance.

From Delta I went to Crawford, one of the oldest established churches in the Conference. Without an exception, all here were ripe for the message. The multitude so flocked to the meetings that we were compelled to hold private meetings in order to present to the brethren the things desired. And although they were scattered over a broad expanse of territory, and it was seeding-time, they laid aside their work, and gave their time and attention to the meetings, sometimes remaining all night, that they might not miss one. The last morning we met at the home of one of the brethren for an early morning social meeting. It was raining, but none were kept away by the storm. One was converted, and expressed a desire for baptism; and at that early hour we went down to a mountain stream near by, where she was buried with her Lord.

After a hasty breakfast, I took the stage for Delta, to return to Montrose. There I met Brother Rees, who was with me for one meeting. A brother who had become acquainted with the Lord desired baptism; and after nightfall the little band of believers gathered on the banks of the stream, and while the praises of Zion floated out on the still night air, he was baptized. It was a precious season, and one long to be remembered by all present. Six o'clock the next morning (June 8) found me on the way to Silverton by wagon, snow having blocked the railroad. After a varied experience with mud and snow, I reached Silverton late June 9. Within a few days I had rented a hall, and was ready to begin meetings. But I soon found that the people of Silverton could not be easily reached by public meetings; so, after a month's varied experience, I closed the hall, and my wife and I now devote all our time to personal work. We go from house to house, leaving literature, and talking with the people as the way opens. The streets are thronged with crowds of men from the mines each evening, and we have held some street meetings. Now we are beginning to see the fruits. We have all we can possibly do, visiting, holding Bible readings, and relieving the needs of the afflicted. My wife gives from one to three treatments a day, and the opportunity for such work is constantly increasing. As a result, some are beginning to walk in the light, and rejoice in the victory of faith. Brother E. R. Hartman is kept busy canvassing and holding Bible readings. We thank our Heavenly Father for the precious ministry committed to us, and only ask for grace to do his will.

B. W. MARSH.

#### KANSAS.

FOR some time I have been entirely occupied in visiting the churches in the eastern part of the State, and of late almost exclusively in Atchison, Leavenworth, Kansas City, Galena, and Ottawa. In all these places the work is encouraging. Early in the spring an interesting meeting was held at Ottawa. The church was aroused to the importance of doing individual work.

At Galena a five-weeks' meeting was held in May and June, resulting in four additions to the church; three more are keeping the Sabbath of the Lord, and there is a good interest among others.

At Kansas City a mission has been started. Here the sick are treated, and all kinds of missionary work done, including canvassing, Bible readings, and general Christian Help work. The Lord is blessing in a wonderful manner.

At this writing I am at Atchison. Every night we hold gospel meetings in the free

reading-room on the corner of Fourth and Commercial streets. A good interest is manifested. Souls are rejoicing in the love of God, for which we praise the Lord. We can not tell yet what the results will be.

From here I expect to go to Leavenworth to help push the work there. Last spring the Conference sent Brother E. M. Guin there to take charge of the work. He has been laboring under a great many disadvantages, but with the assistance of two Bible workers we trust the truth of God will triumph gloriously.

My courage is good. The Lord never seemed so precious to me as just now. My health is much better than it has been for some time. For all these things I praise the Lord.

D. H. OBERHOLTZER.

#### SOUTH CAROLINA.

SINCE my last report to the REVIEW, I have labored in the Piedmont section of the State, shepherding the little flocks at Spartanburg and Brushy Creek, and endeavoring to carry the light of truth to other minds. Surely gross darkness covers the people in this State. Spiritually, mentally, and in things pertaining to the common walks of every-day life, they are in thick darkness. Worse than all this, they do not know they are in darkness, but think they stand in the light. Nearly all are members of some church, and think they are bound for the heavenly city, yet a very small number know even the first principles of practical Christianity. Regarding this field, the Testimonies truly say, "Here is a people needing to be taught *everything*." Instruction must be given line upon line, precept upon precept, here a little and there a little, "as they are prepared to understand it and to appreciate its value."

In the spring a call was made for tent-meetings at Crosswell. After looking the ground over, I pitched the tent, and announced the meetings. But even before the tent was erected, prejudice began its work; and by the time of the first meeting, the condition of things was entirely changed, so that some who had asked us to come there with the tent were working to drive us away. This was caused largely by some in the community who held the theory of the Sabbath without the spirit, and possessed zeal without knowledge. Counting themselves our friends, their incessant harping upon the Sabbath to their neighbors created prejudice, and drove from their midst that which they professed to desire. However, the tent was kept up for a few weeks, until it was certain that an attendance could not be obtained.

I am now at work at Thickety, where I have an increasing interest. When I first came here, there was some prejudice; but by careful work and visiting the people at their homes, this has for the most part been overcome.

We are much in need of help here in Carolina. The work is small here yet. Among a population of about two million, there are but two Seventh-day Adventist churches, with a total membership of between thirty and thirty-five. Besides this, there are a few scattered Sabbath-keepers in this part of the State, one at Mt. Pleasant, and two or three in other parts of the low country. To carry the light to this large number of people, many of whom have never even heard of Seventh-day Adventists, there are now but five or six workers in the State. At present I am the only minister. A missionary nurse and a canvasser, with two or three other workers, constitute the entire working force. What we need, though, is not ministers, for there can not be much preaching at first, but missionary farmers, carpenters, blacksmiths, school-teachers, etc. We need men and women who are led by the Holy Spirit, and are able to feed the people with "meat in due season" spiritually, and at the

same time teach them how to perform the ordinary duties of every-day life in the most practical way. Farmers, gardeners, and all kinds of tradesmen can here find an abundant opportunity for the exercise of the talents with which the Lord has entrusted them, and turn the same to good account in missionary labor for him. The Lord has told us that "the most successful methods are to encourage families who have a missionary spirit, to settle in the Southern States, and work among the people without making any noise." Here is a great and needy field; who will hear the call of the Master, and, consecrating all to his service, "come over, . . . and help us"?

In accordance with recent Testimonies upon the subject of education, we are planning to open, as soon as possible, a school in this part of the State, to which the Sabbath-keepers belonging to the two companies here may have the privilege of sending their children, where they may be educated without imbibing the infidel principles now taught in the public schools. Those who are interested in the work in South Carolina, and who can not themselves come as missionaries, can help the cause forward very materially by aiding in the starting of this enterprise. Donations of reference-books, such as dictionaries, encyclopedias, etc., or of money with which to erect the needed buildings, will be thankfully received. Who is willing to help? I will speak more particularly of the school work at another time. Meanwhile, all donations or correspondence regarding the work here should be addressed to me at Thickety, S. C.

B. F. GOWDY.

#### IN THE NORTHWEST.

THIS year I am called again to labor in this field. Since the first of May, I have tried to encourage and instruct the French, and other believers near the boundary-line between St. John, N. Dak., and Wakopa, Manitoba. Some who had been drawn away to engage in the festivities and pleasures of the world have been reclaimed, and a few more expect to be baptized soon.

At the North Dakota camp-meeting I was greatly strengthened and encouraged while associating with God's people. His blessing and the influence of his Spirit rested upon us. My heart was filled with hope and courage in the Lord. It is our privilege to have the fullest assurance that we abide in Christ, and that his words abide in us, and to claim the gift of the Holy Spirit by faith.

After this meeting I spent eight days in the prairies about ten miles from Rolla, N. Dak. Every day I visited a poor sick man, prayed with him and his aged wife, pointed them to the loveliness of Jesus and to the precious promises contained in God's word, and ministered to their wants, trying to relieve his suffering. While there, I had an encounter with a French Catholic priest, who had come to perform a ceremony on the sick man. He did not succeed, and became very angry. His Catholic friends there could readily see the difference between the spirit that he manifested and the spirit manifested in the advocacy of the truth. He said that he had burned many Bibles and many of our tracts; and that he had cast stones at Father Chiniquy, and would gladly cast stones at me. The truth shone in its loveliness, and prevailed.

I also attended the good camp-meeting at Brandon, Manitoba, which has just closed. Lack of rest while with the sick, riding a long distance in a farm wagon, and the intense heat on the grounds, seemed to depress my mind; but I felt to say, "The Lord is my helper, and I will not fear." "For he hath said, I will never leave thee, nor forsake thee." Elders N. W. Kauble and J. T. Boettcher were in attendance a few days during the first part of

the meeting. They gave timely instruction, and the Lord wrought upon hearts by his Spirit. Soon after they went away, Elder A. F. Ballenger came to the camp. All were deeply interested in the words spoken on righteousness by faith, the reception of the Holy Spirit in his fulness, the shedding abroad of the love of God in the heart, and the wonderful manifestations of the miraculous power of God in the time of the latter rain. Confessions were made, and freedom came. We received a great blessing, and our hearts were enlarged to increase our efforts in behalf of fallen humanity. We praise God that his blessing is ours, and that we have it now, "through our Lord Jesus Christ."

There are more than three hundred Sabbath-keepers in Manitoba. This province, with adjoining territories west, contains more than three hundred thousand inhabitants, who are intelligent and enterprising. This is an interesting missionary field. The few preachers and workers in this field are all comparatively young. We read, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." May these laborers keep humble, and have courage in the Lord; and may their labors be attended with the most precious blessings from on high.

A. C. BOURDEAU.

#### WISCONSIN.

OUR Conference is divided into seven districts. To each division an ordained minister is appointed, whose business it is to study the needs of the cause in his department. Four of these ministers are members of the Conference Committee, and the others are kept in close touch with it. By having frequent councils in reference to the work in the State, its needs are pretty well understood. This knowledge of the situation, however, shows many openings for labor, which we can not fill at present.

It is our desire, in harmony with recent Testimonies, to reach the cities as rapidly as possible; and to accomplish this, twenty-six certified laborers have been assigned work with this special object in view. Four of the last five churches organized in the Conference are in cities. It is not the intention to neglect the work in the rural districts, but the cities must be reached now if at all.

The church organized in Wausau in May, with thirteen members, has been enlarged by the addition of six. The West Superior church, also organized in May, with sixteen members, has added eight to its membership since that time. The new organization at Plum City, which reported twenty-five members when it was received into the Conference at Sparta, now reports thirty-three. The Clear Lake church, received into the Conference one year ago with about twenty members, reports twenty-nine at this time. We mention these items because they relate to churches which have lately been added to the Conference.

Brethren Swinson and Sanders are conducting a tent-meeting at Gilmantown. In this place the interest is not very good, but they hope that a few will obey. These, with other brethren in the vicinity, will probably be organized into a church later in the year. Brethren Brown and Anderson have a tent pitched in Ripon, in which they are holding meetings with a promising interest. Brethren Wilkinson and Campbell are holding meetings in the portable tabernacle, which has recently been moved from Madison to Stoughton. They report a promising outlook for the cause in that place. Elder Olds is still working in Janesville. He is giving Bible readings, and distributing seventy-five copies of the *Signs* every week. He is also using the *American Sentinel* and *Good Health*.

Brother S. G. Schwarz has lately entered upon a series of meetings with the Germans at Horicon and at Minnesota Junction.

Elders Scott, Shreve, Mikkelsen, Herrmann, and Nielsen are putting in much of their time among the churches and companies. Sister Thompson, our State Sabbath-school secretary, is devoting about two months out of every quarter to visiting and instructing the Sabbath-schools. Brother J. V. Maas has lately gone from the Helping Hand Mission in Milwaukee, to engage in work among the Germans in several places. The demand for labor among that people is very great. The force of the Saviour's admonition in asking his disciples to pray that laborers be sent into the harvest-field means more to us than it ever has in the past. Truly, help is needed. WM. COVERT.

#### MICHIGAN.

PORT HURON.—Nearly all my time is spent in visiting the people at their homes with tracts and papers, and talking with them, as the way opens, on present truth. Occasionally I find one who is willing to listen, and apparently pleased to hear the glad tidings of a soon-coming Saviour. However, the great mass of the people seem to be in a listless condition, having no interest in the matter. I have succeeded in placing the *Signs of the Times* in some homes as a silent preacher, and have also taken a few subscriptions for the German paper. Since coming here, I have distributed about forty-five thousand pages of tracts, made thirty-one hundred family visits, and distributed hundreds of papers. As I review the work, I can not but ask God to bless what has been done, and that fruit may be seen in the kingdom.

As a result of the faithful work done by the Bible workers, some have begun the observance of the Sabbath. Including myself and wife, I think there are fourteen who keep the Sabbath of the Lord. As yet they do not all attend Sabbath meetings, but we hope that they will be able to do so soon. Upon the whole, the outlook for the future prosperity of the work is encouraging. We hold meetings in a private house. If we had a more public place, it would no doubt be a help to the work.

L. G. MOORE.

#### CALIFORNIA.

SAN FRANCISCO.—I desire to express my gratitude to God, first of all, for the great things he has done for me, especially of late. I have long realized the need of something in my work as a minister that I did not have; also that this could not come till I had a power in my life that I did not as yet know. I thank God that I have found the secret of the higher life. I know that Jesus saves to the *utmost*; and O what power there is in such a testimony, coming from one who has experienced this saving power in his own life! I am now sure that I shall go forth "in the fulness of the blessing of the gospel of Christ."

I would not forget to thank God for what he has accomplished in this great and wicked city this last year. I have been engaged in labor here a little over two years, and during this time a number of workers have been associated with me in labor for a short time. We have held meetings in halls; and at the same time, by house-to-house labor, have tried to hunt out the pearls buried beneath the rubbish of this world. We have been rewarded by seeing many rescued from the slavery of sin.

The work in connection with the Helping Hand Mission has been greatly blessed, and many have found freedom in Jesus there. Many others have been helped materially, who may sometime remember that God is the giver of every good and perfect gift, and so render him due homage and worship.

The Bible workers find more than they can do, and many are calling for help in the study of the Bible. O that we might all believe, for the "rivers of living water" to flow out from us!  
E. E. ANDROSS.

### News of the Week.

FOR WEEK ENDING JULY 30, 1898.

—Capital punishment in Massachusetts will hereafter be by the electric chair.

—A 16-year-old messenger boy at Chicago has stolen \$3,400 belonging to his employers.

—At Havre six Austrian sailors have been held on charges of cruelty in the "Bourgogne" disaster.

—At Pana, Ill., six hundred idle miners watch the four mines daily to prevent non-union men from resuming work.

—The War Department has perfected arrangements for the establishment of a military garrison at Honolulu, Hawaii.

—Up to date, \$146,827.63 has been contributed to the Red Cross Relief Committee for the care of the sick and wounded in Cuba.

—Alma Point light, near Ceuta, the Spanish penal settlement on the coast of Africa, will be extinguished until further orders.

—Prince Bismarck's health is in a critical condition, causing his friends much uneasiness. The ablest specialists have been called in consultation.

—A disastrous fire occurred at Pittsburg, Pa., July 24, in which the barn of the Consolidated Traction Company was burned. Fifty cars were destroyed.

—The total enrolment of the world-wide Christian Endeavor is 54,191 societies, with an individual membership of more than three and one-quarter millions.

—Postmaster-general Emory Smith says that the United States domestic postal service will be extended to the Hawaiian Islands as soon as the flag is raised there.

—The rye crop, which is one of the principal crops of Sauk county, Wis., is said to be an almost total failure, owing to the blight. Many fields will not be harvested.

—A hail-storm passed through Codington county, S. Dak., on the night of July 26, destroying 30,000 acres of crops. The storm was the worst in the history of the county.

—The Beach Hotel, at Galveston, Tex., one of the leading summer and winter resorts in the South, was recently burned, entailing a loss estimated at a quarter of a million dollars.

—Advices from Honolulu state that there was great rejoicing throughout the Hawaiian Islands when it was learned that the annexation resolutions had been passed by the Senate.

—July 27 there was a terrific explosion of nitroglycerin at the Pinole Powder Company's plant at Pinole, Cal. Five persons were killed outright, and twelve others severely injured.

—The Home Building and Loan Association of Milwaukee, Wis., has been completely wrecked by its secretary, J. H. Myers, who has confessed to a shortage amounting to \$160,000.

—An ordinance has been introduced into the municipal council of Greater New York whereby it is made a crime to use profane language on the street, or in any public place in the city.

—Aguinaldo has proclaimed dictatorship over the Philippines, and refuses to subordinate himself to American authority. Debarkation of American troops rapidly continues near Manila.

—A Treasury statement shows there are about 300,000 persons to whom bonds under the government's popular loan will be allotted. All persons offering to take \$4,500 or less will receive bonds.

—July 27 the "Olivette" sailed from New York for Santiago, with \$770,000 to pay off the soldiers. Immune nurses and physicians, together with an outfit for a 1,000-bed hospital, were also carried by the ship.

—About 1,700 delegates were in attendance at the fourteenth annual conference of the International Young Men's Christian Association, which met at Basel, Switzerland, July 6. Sir George Williams, of England, the founder of the Young Men's Christian Association, now nearly 80 years of age, was present, and his address at the opening of the conference was greeted with enthusiasm.

—The Philadelphia *Record* states that Rila Kitt-ridge, of Belfast, Ireland, has become noted for his miniature chirography. He has just accomplished the feat of writing 46,000 words on an ordinary postal card.

—The malting plant of the David Stephenson Brewing Company, at Oswego, N. Y., one of the largest concerns of its kind in the country, was totally destroyed by fire, July 25. The loss will be over \$300,000.

—July 27 the steamer "Humboldt" arrived at Seattle, Wash., from the Klondike country. She had on board 112 passengers, 105 of whom were from Dawson. The purser estimated the treasure aboard the ship at \$2,000,000.

—July 20 Theo. G. I. Pierce, the adopted son of W. W. Pierce, of Waterloo, Iowa, received a letter from attorneys at Portland, Ore., informing him that he is heir to property in that State and in Wisconsin, valued at \$3,000,000.

—Reports from western Kansas state that several trains have been delayed for some time by grasshoppers, which have covered the rails to an extent that made it impossible for the drive-wheels of the engine to hold on the track.

—At Lansing, Mich., July 23, 5,000 people attended the closing day of the African Methodist camp-meeting. The prodigal son's return was celebrated; a fatted calf was slaughtered, roasted, and divided up among the crowd.

—A violent earthquake occurred at Valparaiso, Chile, July 24, lasting fully a minute. Many houses were destroyed, the telegraph and electric-light wires were severed, and the inhabitants were so terrified that they fled from their homes.

—Alex. Ramsey, territorial governor of Minnesota, laid the corner-stone of Minnesota's new \$2,000,000 capitol, July 27, at St. Paul. The occasion was one of general rejoicing, and the city was given over to a carnival in celebration of the event.

—The British admiralty asks for four more battle-ships and twelve destroyers, based on the proposition that the British navy must be equal to the combined navies of any other two powers. The expense for these is estimated at \$75,000,000.

—By the premature explosion of a dynamite cartridge in the midst of a crowd of laborers in New York City, July 25, nine men were frightfully wounded, and two will probably die. The superintendent was arrested for criminal carelessness.

—Mr. Wm. R. Hearst, proprietor of the New York *Journal*, has removed to Santiago by a chartered steamer a complete printing outfit,—editors, skilled workmen, etc.,—where he intends to publish the first paper printed in English in Cuba.

—During the month of June there were 31 gasoline explosions in Chicago, as shown by the records at police headquarters. The majority of these resulted in fires; in some instances severe injuries were received, and in a few cases, death followed.

—Spain has sued for peace through M. Cambon, the French ambassador in Washington, who formally asked President McKinley in behalf of Spain if he would consent to negotiations to end the war. The President is to give his answer to M. Cambon later.

—James H. Donnelly, chief night clerk at the post-office of New Haven, Conn., has been arrested for robbing the mails. He has carried on this thieving business for two years. He was caught by means of a decoy letter, in which was a marked bill.

—It is stated that near Cleo Springs, O. T., a boiling spring from a hillside has been discovered, the water of which possesses intoxicating properties. A pint of it is said to produce about the same effect that from one fourth to one half the same quantity of whisky would.

—The famous oak-tree under which William Penn made his treaty with the Indians has been literally ruined by relic-hunters and vandals. All that remains of it is a scarred stump a few feet high, and it is enclosed in a strong iron picket fence to prevent its further destruction.

—The President has appointed F. W. Peck, of Chicago, to be United States Commissioner-general for the Paris Exposition in 1900. He was chosen with strong rivals in the field. His friends confidently expect him to do credit to himself, and honor to the country, at the Paris Exposition.

—A despatch from Vancouver, B. C., under date of July 23, states that the disaster to the salmon fishers at the mouth of the Fraser River, caused by the recent storms, appears to have been worse than at first reported. The whole fleet was out at the time. Many of the boats were strung together, and when the storm-cloud burst over them, they were dashed against one another with such force as to demolish them outright. Twenty-five men are missing, and it is feared that all these perished.

—The New York *World* states that after settling all his son's debts contracted in the late wheat-pit deal, Mr. Leiter, Sr., has remaining \$20,000,000 worth of unencumbered property. To secure money to meet the claims against his son, he was obliged to mortgage \$7,000,000 worth of property.

—July 18 the Anderson Iron and Bolt Works, of Anderson, Ind., closed its plants. The workmen struck because a cut of 10 per cent. had been made on the wages of the "headers;" and the company, without argument, locked the gates, and posted a notice that the plant was closed indefinitely.

—Zola, the French novelist, has had another trial on the charge of libel, and has been sentenced to one year's imprisonment, and the payment of \$600 and cost of the suit. It is believed by many that this sentence is due to the prejudice the French people have against him because he is a Jew.

—July 27 the adjutant-general of the army received from General Shafter the report of the sick in his army, which is as follows: Total sick, 3,770; total fever cases, 2,924; cases of fever returned to duty, 538. The cases of yellow fever in the army are of a mild type, and only a few of them are fatal.

—The Walker Manufacturing Company, of Cleveland, Ohio, has received one of the largest single orders ever booked by that firm. The order came from Paris, and was for equipment for 500 electric street-cars. This includes 1,000 motors, 1,000 controllers, 500 trolleys, etc. The order will amount to over \$500,000.

—Lewis Warner, president of the Hampshire National Bank, of Northampton, Mass., who embezzled nearly half a million dollars from the funds with which he was entrusted, was captured in Kentucky, and returned to his home for trial. Over 5,000 persons lost more or less heavily through Warner's stealing.

—Yousouf, the "Terrible Turk," who was drowned in the wreck of the "Bourgogne," had strapped about his waist a belt containing \$9,000 in gold coin. He was a strong swimmer, and without the handicap of forty pounds of gold to weigh him down could doubtless have escaped from the wreck. His life was sacrificed for his gold.

—The report of the Minister of Marine, charged with the inquiry into the disaster to the "Bourgogne" has been made public, and is in effect as follows: "The crew of the 'Bourgogne' did all that was humanly possible to organize a rescue. If outrages were committed, they were committed by foreign sailors among the steerage passengers."

—Last fall a certain "Rev." Jernegan claimed to have discovered a secret process of manufacturing gold from sea water. He organized a company, and collected not far from a full \$1,000,000. It now develops that the gentleman has just converted the money into negotiable government bonds, and has sailed for Europe under an assumed name.

—"Soapy" Smith, the "King of Skagaway," who was one of the most desperate border gamblers the West has ever known, and who for years has defied all attempts at capture, was recently shot and killed in a mining town of southwestern Alaska. He was at the head of a gang of desperadoes who have made life anything but safe for new-comers in that country.

—The sentence of General Shafter against Sylvester Scovel for his unbecoming conduct, is that he shall be forever debarred from entering the lines of the American army or navy as a war correspondent. The general also banished from that part of Cuba in which his army is stationed all the correspondents and artists of the "yellow journal" newspapers.

—July 22 the executive committee of the Iowa Pharmaceutical Association, started a boycott on the proprietary medicine manufacturers for raising prices because of the war-tax. They adopted resolutions which will make the boycott effective when it is signed by 75 per cent. of the Iowa druggists. The boycott is to be made national by similar resolutions all over the country.

—On the evening of July 21 a heavy wind and hail-storm passed over Cass county, N. Dak., resulting in the destruction of 25,000 acres of grain. At Minot, N. Dak., the storm developed into a tornado, which struck the town, demolished seventeen buildings, and injured a number of people. The county hospital was destroyed, and several of the inmates were hurt. Six loaded box cars were blown 100 feet from the rails and demolished.

—At Chicago, July 27, three boys broke into a tenement-house occupied by a wealthy old gentleman and his wife. After beating, binding, and gagging the man and badly bruising his wife, they shut her in a clothes-press, and went through the house, robbing it of several thousand dollars' worth of jewelry and other valuables. It is considered one of the most daring daylight robberies ever committed in the city. There is no clue to the criminals.

—It is reported that the former queen of the Hawaiian Islands, Liliuokalani, will, upon reaching Honolulu, issue a manifesto to the people, and will publicly protest against the transfer of the islands. She will present her claim for the crown lands confiscated by the republic, which consist of 1,000,000 acres, and which yield a yearly rental of over \$100,000. Prominent American lawyers, it is said, have been engaged to handle the case against the United States.

—July 22 the bodies of six infants were found in a vacant lot of a suburb of Boston. All the little bodies were carefully and neatly dressed, and were without doubt from some lying-in hospital. They were all dead. Three of them were wrapped in newspapers. This recalls the fact that in less than one month last fall, seventeen such infants were found on a vacant piece of ground in a suburb of New York City. No clue was discovered as to whence they came.

## Special Notices.

THE annual meeting of the New York Conference will be held in connection with the camp-meeting at Rochester, September 8-18. A. E. PLACE, *Pres.*

THE annual meeting of the New York Tract Society will be held in connection with the camp-meeting at Rochester, September 8-18. A. E. PLACE.

THE Michigan Sabbath-school Association will hold its annual meeting in connection with the camp-meeting at Owosso, August 18-28. C. N. SANDERS, *Pres.*

IN connection with the camp-meeting at Ottawa, Kan., September 8-18, the twenty-fourth annual session of the Kansas Tract Society will be held. J. W. WESTPHAL, *Pres.*

THE members of the auditing committee for the Michigan Conference are requested to meet on the camp-ground at Owosso, Aug. 15, 1898 at 10 A. M. J. D. GOWELL.

ALL Michigan Conference delegates are requested to be present at the first meeting of the Conference, which will be held at Owosso, Aug. 18, 1898, at 10:30 A. M. J. D. GOWELL.

ALL accounts of every nature against the Michigan Conference should be placed in the hands of the Conference secretary by Aug. 1, 1898. The secretary's address is 271 W. Main St., Battle Creek, Mich. J. D. GOWELL.

THE twenty-first annual session of the Indiana Sabbath-school Association of Seventh-day Adventists will be held at Logansport, Ind., Aug. 1-11, 1898, in connection with the annual camp-meeting. A general representation of our Sabbath-schools throughout the State is hoped for. J. M. ELLIS, *Pres.*

THE next session of the Indiana Conference of Seventh-day Adventists will be held in connection with the camp-meeting to be held at Logansport, Sept. 1-11, 1898. We expect to call the Conference at nine o'clock, Friday morning. Let all the delegates be present at the first meeting. R. S. DONNELL, *Pres.*

### NOTICE!

THE annual meeting of the Benevolent Association of Seventh-day Adventists will be held on the camp-ground at Brunswick, Me., at 1:30 P. M., Aug. 25, 1898. B. F. DAVIS, *Pres.*

### KANSAS, NOTICE!

THE twenty-fourth annual session of the Kansas Conference will be held in connection with the Ottawa camp-meeting, September 8-18. The first business meeting will be held Sunday, September 11, at 9 A. M. All delegates are especially requested to be present at that date.

The railroads have favored us with a half-fare rate to this meeting, round-trip tickets to be purchased on September 6, 8, 9, 12, 15, and 16. We expect a large representation of our people, and a wonderful manifestation of the power and glory of the Lord. J. W. WESTPHAL, *Pres.*

THE Michigan Tract Society will hold its annual meeting, August 18-28, at Owosso, in connection with the Michigan State Conference. The first session of the society will be held Aug. 18, 1898, at 5 P. M. J. D. GOWELL.

In connection with the camp-meeting at Owosso, the following meetings for the children and youth will be held daily: Children's meeting from 8 to 8:45 A. M., and from 5 to 5:45 P. M.; young people's meeting from 8 to 8:45 A. M., and from 6 to 6:45 P. M. C. N. SANDERS.

THE Michigan Conference Association of Seventh-day Adventists, a legally organized corporation, will meet at Owosso, Aug. 18, 1898, for the purpose of electing officers for the ensuing year, and for the transaction of such other business as may come before that body. The first meeting will be held Aug. 19, 1898, at 5 P. M. J. D. GOWELL.

**A FREE SCHOLARSHIP**

To Battle Creek College will be given to every REVIEW reader who is willing to do a reasonable amount of work during the summer. Do you want to go to college next year? Do you want us to pay for your board, room, heating, light, tuition,—everything but for your books and clothing,—during the regular school year for 1898-99? If so, be sure to read the full-page advertisement which will appear in the *Youth's Instructor* for Aug. 11, 1898. This number of the *Instructor* will be issued one week in advance, or on August 4. Send for a sample copy. Address the *Youth's Instructor*, Battle Creek, Mich., sending two-cent stamp.

**COLORADO CAMP-MEETING AND CONFERENCE.**

THE next annual camp-meeting and Conference of the Seventh-day Adventists will be held at Pueblo, August 25 to September 5. It is not necessary for me to say that this will be the most important gathering of God's people ever held in Colorado; for each succeeding meeting is of greater importance than the previous one.

The location of the grounds is excellent, right in the very heart of Pueblo, a city of forty-five thousand people. With this location and the good help we expect to have, none can afford to stay away. I trust none will be afraid to leave their homes long enough to come up to this annual feast. Anciently, God's people went up to appear before the Lord thrice every year, and the Lord told them that no man should desire their land when they should go up to appear before him. Ex. 34:24. We serve the same Lord, and his eye is on us and all we have, just as it was over ancient Israel. Let every one begin now to prepare, so that when the time comes, we may be found among the Israel of God on the grounds, ready to receive what the Lord has for Israel now.

The Conference will be at a great expense to hold this meeting. It will also be considerable personal expense to those who come; however, we are sure the benefit derived will far exceed the cost; in fact, it is not to be compared with the blessings received. Let us remember the parable of the Master: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Therefore let all begin now to make preparation to come at the beginning of the meeting, and remain until it closes. J. M. REES.

**WANTED—FIFTY YOUNG MEN.**

IN the first-page article of the REVIEW AND HERALD of July 26, 1898, these words appear: "The Lord has given his church a special work. The crisis is right upon us. We have only, as it were, a moment of time. We must now take our Bibles, and, in the Holy Spirit's power, proclaim the great truth for these last days. It will not be long before every one shall have heard the warning and made his decision. Then shall the end come."

The cause of truth must have volunteers now. Battle Creek College calls for fifty men who will offer themselves to the Lord for a preparation for the gospel ministry. We do not want them to learn merely to preach or to sermonize, but to go out, as did Jesus and John the Baptist, to do good. We want fifty men who are willing to learn how to teach the people as well as to preach,—men who can arouse the people to think by questioning them and answering their questions. We want them to learn to tell the gospel from their hearts, in a simple, straightforward manner. The people must be

aroused to think the truth; for as a man "thinketh in his heart, so is he."

These young men must learn how to minister to the body as well as to the soul. In cases of emergency they should be able to give assistance, and they should have such a knowledge of physiology and hygiene that in cases of ordinary disease they could give relief by applying simple and effective treatments. These evangelists should know the laws of health themselves, and should teach the people to respect the temple of the Holy Ghost. The entire gospel should be preached,—the gospel of salvation of the soul, the gospel of health, and the gospel of education.

Jesus was not recognized by all as a wonderful minister. He did not preach like the great men of his day, but simply taught. Battle Creek College desires to train men to preach as Jesus did.

Opportunity will be given for fifty young men of this district, who can give proper recommendations, to earn a part of their way through school next year. May the Spirit of God move upon those who can prepare for this high calling to offer themselves at once.

Address E. A. Sutherland, College, Battle Creek, Mich.

**MAINE, NOTICE!**

THE Maine camp-meeting will be held in Brunswick, August 25 to September 5. We have been able to secure a desirable location on Pleasant street, within half a mile of the center of the city. The usual arrangements for the comfort and convenience of the campers will be made. The camp-meeting will be preceded by a workers' meeting, in which each church in the Conference is invited to participate by sending at least one man to help prepare the camp. The Conference will board during the workers' meeting all who come and work. The workers' meeting will begin August 22. To accommodate all, including those who come to the workers' meeting, we have arranged with the railroads to sell camp-meeting tickets, August 22, 25, 26, and September 1, good to return till September 6. We expect a blessed season at Brunswick this fall. Let all come. H. C. BASNEY.

**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, Rochester,	" 8-18	
West Virginia, Grafton,	" 8-18	
DISTRICT TWO.		
North Carolina, Hildebran,	Aug. 5-14	
Cumberland Mission Field, Harriman, Tenn.,	" 19-28	
Tennessee River Conference, Guthrie, Ky.,	" 25 to Sept. 5	
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,	Sept. 27 to Oct. 3	
DISTRICT FIVE.		
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,	" 25-31	

**NOTICES.**

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every additional line, will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

WANTED.—To correspond with a good photographer with outfit for operating. Seventh-day Adventist preferred. Address F. B. Johnson, Colon, Mich.

ADDRESSES WANTED.—Any one knowing the addresses of Freeman Wolfe, Hannah Wolfe, or Minnie Tuckwiller, will confer a favor by notifying Donna Friddy, clerk Seventh-day Adventist church, Noblesville, Ind.

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.

FOR SALE.—My farm of 78 acres, eight miles north of Battle Creek. House, barn, two good orchards, 100 peach-trees; 70 acres under cultivation. Address J. E. Kirk, College View, Neb., or call at 21 Howard St., Battle Creek, Mich.

**PUBLICATIONS WANTED.**

THE following persons desire late, clean copies of the publications indicated, postage prepaid:—

Mrs. A. L. Lyon, Longwood, I. T., any late publications.

E. C. Stopp, 1807 Adams St., Toledo, Ohio, REVIEW, Signs, Good Health, tracts.

Mrs. Mary E. Boaz, Erma, Mo., Signs, Sentinel, Instructor, tracts in English and German.

Elizabeth W. Harris, 2012 Brightwood Ave., Washington, D. C., desires publications in English, German, Italian, and Chinese.

A. L. Lingle, Hilo, Hawaiian Islands, any Seventh-day Adventist literature, especially Signs of the Times, American Sentinel, and tracts in Portuguese, Japanese, Swedish, and English.

THE tract society that has been sending the Signs of the Times to Elias Shafer, 124 Silver St., Hot Springs, Ark., will please discontinue doing so, as he is now taking the paper himself.

**Obituaries.**

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

WHITE.—Died July 14, 1898, Elmer, infant son of Thomas and Alice White, aged 8 months, 27 days. T. AND A. WHITE.

ROGERS.—Died at Atchison, Kan., July 15, 1898, of quick consumption, Sister Helen Rogers, wife of Brother Chester Rogers. Funeral services conducted by the writer. D. H. OBERHOLTZER.

GIFFORD.—Died July 8, 1898, at Van Buren, Ark., after an illness of eight months, caused by a broken leg, Brother B. Gifford, aged 73 years, 7 months, 8 days. He had been an Adventist for twenty-eight years. H. CLAY GRIFFIN.

BANKER.—Died at Branchville, N. J., May 7, 1898, of consumption, Brother James Banker, aged 57 years, 11 months, 23 days. He accepted the third angel's message in 1893. Words of comfort were spoken by the writer. C. H. KESLAKE.

SPENCER.—Died in Fergus, Mich., June 8, 1898, my dear mother, Catherine L. Spencer, aged 69 years, 7 months, 4 days. She was laid to rest by the side of father, who died only five months before. Words of comfort were spoken by Elder Ostrander. HATTIE C. KESLAKE.

HANCY.—Died at Branchville, N. J., April 3, 1898, John G. Hancy, aged 80 years, 2 months, 13 days. Brother Hancy began to keep the Sabbath in 1889, and continued faithful to the end. Funeral services were conducted by Rev. G. W. Lloyd (Presbyterian). C. H. KESLAKE.

WEBBER.—Died at New Ipswich, N. H., July 9, 1898, of heart-disease, Brother Josiah Webber, aged 83 years. Brother Webber was one of the first adherents to the truth in the East, the first treasurer of the New England Tract and Missionary Society, and was treasurer of the New England Conference for a number of years. He was also elder of the New Ipswich church at the time of his death. Funeral services were conducted by the writer, assisted by Elder Thompson (Baptist). H. W. COTTRELL.

REVENAUGH.—Died at College Place, Wash., May 11, 1898, of general debility, Mrs. M. F. Revenaugh, aged 45 years, 10 months, 15 days. Sister Revenaugh was an accomplished Spanish lady, who accepted present truth under the labors of Elders A. T. Jones and I. D. Van Horn in Walla Walla in 1874. Her last public testimony was given during the meetings held at College Place, Wash., and was in warm sympathy with the message, "Receive ye the Holy Ghost." The writer spoke from the words of 1 Cor. 15:57. A. F. BALLENGER.

Publishers' Department.

WORDS OF TRUTH SERIES.

"STUDIES IN ENGLISH AND AMERICAN LITERATURE."

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.

NUMBERS ALREADY ISSUED.

Table with 2 columns: No. and Cents. Lists 13 items from 'The Coming of the Lord' to 'Last-Day Tokens' with their respective prices.

The Words of Truth Series is published quarterly with occasional extras. Subscription price, 10 cents a year. Just the right size for an envelope! Send all subscriptions and orders to—

REVIEW AND HERALD PUBLISHING CO.,

Battle Creek, Mich.

A NEW BOOK.

"LOOKING UNTO JESUS, OR CHRIST IN TYPE AND ANTI-TYPE," is the title of the new book by Elder Uriah Smith. The illustrations are all new and original, having been designed by our New York artist. Price, \$1, post-paid. Agents are wanted, as the book is now ready.

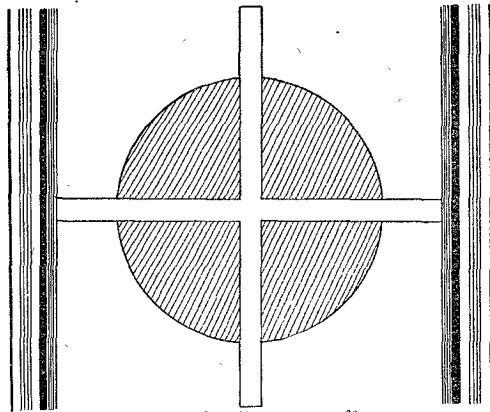
VOLUME II of the "Empires of the Bible" is now in the hands of the printers, and we shall be ready to fill orders in a few weeks. Have you read the first volume, covering the period "From the Confusion of Tongues to the Babylonian Captivity"? If not, be sure to send for it. Price, only \$1.50.

WORDS OF TRUTH SERIES. NO. 13.

Per Year, 10c. JULY, 1898. Price, 10c.

LAST-DAY TOKENS

J. N. LOUGHBOROUGH.



For explanation, see page 68.

ISSUED QUARTERLY BY REVIEW AND HERALD PUBLISHING CO., BATTLE CREEK, MICH.

Entered at the post-office at Battle Creek, Mich.

The above is a facsimile of the first cover-page of the last number of the Words of Truth Series. Fully illustrated. Contains 130 pages, besides the cover. Price, 10 cents, post-paid.

As announced last week, Book 5 of "Bell's Language Series" will soon be ready for delivery. This volume will contain about 600 pages, and will be sold for \$1.75.

We feel sure that those who have studied the preceding volumes, and become acquainted with Professor Bell's method of teaching the English language, will hail with delight the completion of the series. The price-list of "Bell's Language Series" is now as follows:—

BOOK 1.—"Primary Language Lessons from Life, Nature, and Revelation." 272 pages; cloth, 65 cents.

BOOK 2.—"Elementary Grammar." 224 pages; cloth, 65 cents.

BOOK 3.—"Complete Grammar." 281 pages; cloth, 80 cents.

BOOK 4.—"Rhetoric and Higher English." 375 pages; cloth, \$1.25.

BOOK 5.—"Studies in English and American Literature." About 600 pages; cloth, \$1.75.

Now is the time to order. Address Review and Herald Pub. Co., Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 19, 1898.

Table showing train schedules for Michigan Central, including routes to East and West, with times and station names.

\*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.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK. In Effect May 15, 1898.

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

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

SLEEPING AND THROUGH CAR SERVICE.

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

An Excellent Opportunity TO SECURE OUR STANDARD BOOKS AT REDUCED RATES.

SOME time ago the branch office of the Review and Herald Pub. Co., at Atlanta, Ga., had a number of our standard books, in English and in the foreign languages, slightly damaged by fire. These books are just as good for study as new ones, the only damage being to the covers. Many of them are simply smoked a little. We herewith give a list of the foreign books, styles of binding that are still on hand, etc.:—

Table with 4 columns: NAME, Style of Binding, Reg'l'r Price, and Red'd Price. Lists books in French, German, and Swedish.

These books will be sent, post-paid, at the reduced prices.

We also have a few copies of the following English books—

- "Bible Readings," "The Two Republics," "Thoughts on Daniel and the Revelation," "Ladies' Guide," "Political Speeches of Lincoln and Douglas," "Man the Masterpiece," "By Land and Sea," "The Women of Mormonism," "Patriarchs and Prophets."

which we will sell at greatly reduced rates.

If any of our people do not have these books, this is certainly an unparalleled opportunity to secure them.

Address all orders, or write for further information, to Review and Herald Pub. Co., 243 South Boulevard, Atlanta, Ga.

There is not a large supply of these books left, so it will be necessary to order right away; for if you wait, the very book that you want may be gone.

OUR new 80-page catalogue of English and foreign publications will be sent you free of charge for the asking. Address the publishers.

## The Review and Herald.

BATTLE CREEK, MICH., AUGUST 2, 1898.

THE enrolment in the Summer School of Battle Creek College has reached one hundred and twenty-eight.

*Good Health* for August is out: sixty-four pages of excellent matter. That health magazine, already the best, seems to be getting better and better.

PRINCE BISMARCK died at eleven o'clock the night of July 30. He made much history; and in the way in which, unfortunately, history is made in this world, by "iron and blood."

A LONDON paper says that now "the United States will speak with a more potent voice in all international affairs than any Continental country." This is a shy intimation that the United States and England, which is not Continental, can rule the world.

IT is said on good authority, that the German admiral at Manila asked the British captain there what his course would be "if the Germans should interfere with the bombardment of Manila." The British captain replied "that only two persons knew what his course would be,—Admiral Dewey and himself." There is nothing *very* indefinite about that answer.

CARDINAL VAUGHAN, of England, has written to his brother at Valladolid, in Spain, that he "disapproves with all his soul the unjust conduct of the United States against Spain." The danger to the dominance of the Catholic Church in Cuba, the Philippines, and Porto Rico might be expected to incur for the United States the disapproval of a cardinal of that church who is outside of the United States.

"WE shall reap, if we faint not." When the children of Israel were right on the borders of the promised land, they grew faint, and turned back into the wilderness. If there is anything true, it is that the coming of the Lord is "near, even at the doors." Are any discouraged, and tempted to turn back? Take courage. "Cast not away therefore your confidence." "Yet a little while, and he that shall come will come." It is *now* that "the just shall live by faith." "If any man draw back, my soul shall have no pleasure in him." Be courageous, be strong, be faithful; and the crown is yours only a little in the future.

THE following letter shows how the *Signs of the Times* is appreciated:—

Please send to the Y. M. C. A., at —, the *Signs of the Times* for another year. Although our reading-room is closed, some of us can not suspend the *Signs*, which has been to us the sweetest food.

Yours for Christ, the coming King, whom we look for, —, Sec.

Our workers will, of course, be pleased with every fresh evidence of the valuable work the *Signs of the Times* is doing. Give it as wide a circulation as you can. There is nothing better than our periodical literature to bring the truth before the world.

WHAT the world wants to see to-day in those who profess conversion is not talk, but *changed lives*. Of all people, Seventh-day Adventists ought to stand before the world as an example of what the transforming power of God can do for the human heart. Then, through them, Christ would be "lifted up," and all men would be drawn to him. "Ye are the light of the world." Are you that in your community? If not, why not?

FOUR hundred years ago Spain by Torquemada and the Inquisition inflicted horrible cruelties upon the Jews in compelling them to become Catholics or leave the realm. The other day in the largest synagogue in Jerusalem the congregation prayed, "Let thy face shine, O God, on the young men and their leaders who risk their lives for a just cause to save the oppressed from their oppressors. But on their adversaries show thy might. Avenge the blood of thy servants that has been shed by a cruel nation, and crush thine enemies for aye."

A MISTAKE was made by us in stating the price of the little book "The Tabernacle," by Elder Wm. P. Pearce, of Goshen, Ind. The price should have been stated as *thirty-five* cents, instead of fifteen. We are sorry for this, because all we said of the book is just as true at the price of *thirty-five* cents as at fifteen. All sending for the book will please send *thirty-five* cents, though all readers of the REVIEW have the privilege of examining the book before paying for it, if they choose to do so. However, there is no risk in sending the money at once.

SPAIN has asked for terms of peace, and has got them: Cuba to be free; Porto Rico to be ceded to the United States; one of the Ladrone Islands to be ceded to the United States; all Spanish military forces to be withdrawn from the West Indies; and the formal relinquishment of Spanish sovereignty over any part of the West Indies; that Manila Bay, the city, and the surrounding country, be retained by the United States at least until such time as will be necessary to devise and put in operation a plan of government for the entire group of the Philippines. And the very latest word before going to press is that, with but one modification the whole plan has been practically accepted by the ambassador for Spain.

AWAY over in Hongkong Sunday work is bothering some people, just as it is in Central South Africa, and in the United States. In a Hongkong paper we find a complaint against "cargo and coaling work" on ships on Sunday. It is said that such an awful thing happened as that one company "worked cargo at Hongkong on twenty-eight Sundays last year;" and that another company "did so on fifteen Sundays." Then the complaint says, "If merchants would only regard 'the seventh day as the Sabbath of rest, holy to the Lord,' they would save great irritation amongst both captains and crews." And "If this occurs by those who forget God's injunction, 'on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord,'" "where there is a fee to pay, what is likely to happen where there is no fee required"? Yes, we do sin-

cerely wish that all those ship companies, captains, and crews would "regard the seventh day as the Sabbath of rest, holy to the Lord." Yet that would trouble these complainers more than they are troubled now. Nevertheless we sincerely wish it.

MENTION has been made a time or two in our columns that Congress lately paid to the Southern Methodist Church \$288,000 in satisfaction of a claim of damages during the War of Secession. The bill in Congress was passed upon the express statement of the book agents of that church that no fee was to be paid to any agent or lobbyist. As soon as the money was paid, however, it was discovered that an agent got \$100,800 of the money; and that this was according to a contract existing all the time. The bishops of that church announced that if it was found that Congress acted upon wrong information, the church would pay back the money to the United States. The Senate held an investigation, and reported that they had been deceived by the book agents. The Tennessee Conference has requested the calling of an extra session of the General Conference to return the money, and take action upon "all the issues involved." The *Advocates* are strongly urging the same thing. One of them declares that this course must be taken, or else "it is time for the church of God to take down her sign, and retire from the business of making men honest." We are glad to see this good, healthy sentiment so strong. For a time we feared that the deception was to be allowed to stand.

In a private letter from San Francisco, Elder E. E. Andross says:—

I noticed the name of Miss Maria Martin among the names of the lost in the sinking of the French steamer "La Bourgogne." Sister Martin left this city for her home in Switzerland a short time ago; and writing from New York, she said she would sail on "La Bourgogne;" so without doubt she has found her grave in the deep. She was one of the most godly women I ever met. About a year ago she came into our meetings; and as she listened to the truth, the tears would flow down her cheeks,—tears of gratitude for the wonderful gospel to which she had been a stranger. Her mission to her home was wholly to carry to her people the good news she had heard. Though she had some severe trials since she accepted the Sabbath, they only seemed to cause the gold to shine the brighter. Her last work of which we know was for Jesus. She sleeps to wake in the morning so soon to dawn. How mysterious are God's ways! but he doeth all things well.

"THE Moral and Religious Conditions of Spain" is the subject of an interesting illustrated article by Charles E. Faithful, of Madrid, in the August number of the *Missionary Review of the World*. Other articles worthy of note in this issue of the *Review* are: "The World-wide Decline of Roman Catholicism," "Cuba and Its People," "Christianity versus Heathenism in Africa," and "The Meeting of the International Missionary Union." A new and valuable feature is added to the International Department in the form of "Answers to Correspondents." It is proposed to devote some space each month to replies, by missionary experts, to questions of general interest which may be sent in by readers of the *Review*. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.