

# The Advent Review And Sabbath Herald

HOLY BIBLE  
THE FIELD  
IS 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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### CHRIST IS COMING.

Thou art coming, O my Saviour!  
Thou art coming, O my King!  
In thy beauty all-resplendent,  
In thy glory all-transcendent;  
Well may we rejoice and sing.  
Coming! in the opening east  
Herald brightness slowly swells;  
Coming! O my glorious Priest,  
Hear we not thy golden bells?

Thou art coming! We are waiting  
With a hope that can not fail,  
Asking not the day nor hour,  
Resting on thy word of power,  
Anchored safe within the veil.  
Time appointed may be long,  
But the vision must be strong;  
Joyful patience can endure.

O the joy to see thee reigning, —  
Thee my well-beloved Lord!  
Every tongue thy name confessing;  
Worship, honor, glory, blessing,  
Brought to thee with glad accord, —  
Thee, my Master and my Friend,  
Vindicated and enthroned;  
Unto earth's remotest end  
Glorified, adored, and owned!

— Frances Ridley Havergal.

### THE SABBATH TEST.—NO. 3.

MRS. E. G. WHITE.

THE practical application of the word of God reveals the principles of righteousness in all their relations to the human being; and these principles, brought into the heart, work outwardly in the life, and thus become manifest from generation to generation. The principles of truth and holiness have existed since the world was created; but Satan's constant effort has been to eclipse every ray of light coming to man from the throne of God. The great apostate is constantly at work to put darkness for light and light for darkness. But light is constantly shining forth from heaven to the children of men; and if they walk in the light, they will advance. The light will make manifest the errors that have accumulated through the assertions of men.

Satan has worked through deception to institute a spurious Sabbath, that the worship of God's people might become an offense to the Creator. When the people did this in their ignorance, the Lord was merciful, and bore with them. Men will not be judged for light they have never had. But those who have kept Sunday, whose attention has been called to this error, but who would not open their eyes to behold wondrous things out of the law, will be judged according to the light that has

come to them. All who will not give attention to the message from heaven will take the side of Satan, and will denounce the only true Sabbath. They will not change their course of action, but will bring all the attributes of Satan to bear against the truth and make it of none effect; for exceedingly repulsive to them is the day upon which the Lord places so much value.

Shall we selfishly argue, as reasons for not obeying the command, that it will put us out of joint with all the world? It were better thus than to be disconnected from God. But no excuse of selfish interest or unbelief, no arguments of the long observance of a false sabbath, will be accepted by God. The Sunday-sabbath is hoary with age, but this does not give it one tittle of sanctity, for God has not made it sacred. Sunday is not the Lord's day; although it is called so by ministers throughout Christendom. This assertion of men has not removed the sanctity from the Sabbath of the fourth commandment, nor made the Sunday a day to be revered. God has not placed one particle of sanctity upon the first day of the week.

The transgression of the fourth commandment came little by little. It did not come abruptly; but the first day gradually usurped the place of the holy Sabbath until the light of God's great memorial, which pointed to him as the living God, the Creator of the world, was no longer kept before the people; the first day was exalted.

But the Lord would not have his church left in darkness. The light of truth has been shining in our world in clear rays. The binding claims of the law of Jehovah, the Sabbath of the fourth commandment, are clearly and distinctly defined.

"My father," reasons one, "kept Sunday, and he was a good man; and what was good enough for my father is good enough for me." But this is a mistake. We can not be accepted in rendering to God the same service that our fathers rendered. In order to be blessed of God as our fathers were, we must manifest that faithfulness and devotion to God that will honor him before the world. We must acknowledge him as supreme. In order to reveal the truth, we must improve the light in our day as our fathers improved the light in their day.

To the apostles and prophets, Christ revealed himself, and gave light for their time. Holy men of old walked with God. These men of faith lived the truth revealed to them for their time. They improved their opportunities and privileges, and returned their talents to God with an increase. They believed in the light, they walked in the light; and the light in them did not become darkness.

More is demanded of those who live under the proclamation of the last message of mercy to be given to the world. We must reveal the binding claims of the law of God, every precept of which is "holy, and just, and good." We are not required to serve God as did the people of Israel, in going to Jerusalem to worship; neither are we required to offer up to him

our flocks and herds as sacrificial offerings, symbolizing the one great Offering. At one time the chosen of God were to do this, bearing in mind that, through the shedding of the blood of the only begotten Son of God, their sacrifices were acceptable. But no such sacrifice is now required at the hands of the church. By the exceeding great and precious promises we are made partakers of the divine nature. Our path is enlightened now, and the light reveals the fraud practised by Satan in bringing in a false sabbath, thus gaining in the world what he failed to gain in heaven,—a change in the law of God.

The Lord now requires of his church perfect obedience to all his commandments. He will not accept less than his due. Man may receive grace and truth to obey all his commandments, which are reasonable and just. All his righteous demands must be fully met; for this second probation granted to the fallen race cost an infinite price, even the life of the Son of God.

In his life and death, Jesus taught the strictest obedience. He did not consult his convenience or pleasure when he left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience. Jesus died, not to save man in his sins, but from his sins. Man is to leave the error of his ways, to follow the example of Christ, to take up his cross and follow the Master, denying self, and obeying God at any cost.

If men, after this great and merciful condescension on the part of God, maintain their position with the first apostate, no force will be used with them. God accepts no unwilling service. Rational, accountable beings have the light in contrast with darkness placed before them, and they are invited to walk in the light in harmony with God. If they receive the words of men in place of the plainly stated word of God, and follow the inclination of their own hearts in disobedience to the law of Jehovah; if they trample upon his Sabbath, and honor the sabbath brought into existence by the man of sin,—they will treasure up against themselves the wrath of the Lamb.

It is not a lack of knowledge of spiritual light and understanding that will separate any soul from the presence of God. These are not the things that will decide his destiny. It is the truth, brought home to the understanding, but rejected because of the cross it involves, that will condemn the sinner in that day of final judgment.

WE may realize the personality of the Holy Ghost, so that we may draw nigh to him,—so that he can come in and take possession of his own temple. We can know nothing of God in Christ, apart from the Holy Ghost's teachings. He it is that takes the things of Jesus, and reveals them unto us. He it is who has to frame our petition as we go to God; for he alone knows the mind and will of the Father, and prays within us according to that will, so that we are answered.—*Selected.*

## LET YOUR LIGHT SO SHINE.

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

WHEN we let our "light so shine," what will be the result? Christ says that others will see our good works, and glorify our Father who is in heaven: others will be brought to God. Often in every-day life we have observed something like this: You have purchased, we will say, a fine lamp. It is a fine lamp because it is so constructed that it will not in any way interfere with the shining of the light; everything about it is so arranged as to let the light shine forth in the best possible way. A friend sees this lamp with the particularly good light, and he observes, "That is a fine lamp; where did you get it?" You reply, "At So-and-so's." Then possibly he will say, "I think I must have one like it." Afterward he goes to the store where you purchased yours, and gets one also. He would not have cared for it had it not given a good light, had it not *so shined*.

It is thus in the spiritual world. You are to let your light so shine that others will be attracted by it, and will desire for themselves the same thing. Perhaps not all who see it will do as you have done; but if even one is led through your life to glorify God, it will have done a good work. You will thus be saving two souls for an eternity of bliss,—two, I say,—your own soul and the soul of your brother.

But in man's will lies man's perversity. The candle, when lighted, gives itself over entirely to the work. Slowly its own substance is spent; and if it is not meddled with, it will utterly consume itself in maintaining the light. As the light shines, the candle burns,—dies, we may say,—and its substance and life are given out in the light of the wick. The candle is utterly submissive: it does not hold itself back; but, particle by particle, it gives itself up, asking nothing in return, getting nothing: it is burned upon the altar, a passive sacrifice.

But man has a will: he may say Yes or No to this work; he may yield, or not, as he chooses; but if he is submissive, he becomes, in his submission, "the candle of the Lord." And being God's candle, he, too, if he would maintain the light, must give himself up, must burn upon the altar—not a passive, but a *willing*, sacrifice. Hour by hour and day by day he must give himself away—give *himself*, as Christ gave himself—to be one continuous and eternal blessing to those who, were it not for that light, might sink forever in the darkness. Of John the Baptist, Jesus bore the blessed testimony, "He was a *burning* and a shining light."

Then when the candle has so burned and given itself out, bit by bit, to feed the light, what afterward awaits it? another and a fuller life,—a grander and a brighter light?—No, no! It must go out. Nothing awaits it but the blackness of darkness forever. It is left at the last nothing but a charred bit of wick, its light forever extinguished.

If such an end awaited man, he might well hesitate before he offered himself up. But there is no such fate beyond, if he yields himself up now. Far from it, his light is to shine brighter and brighter unto the perfect day. As his own life, with its sin, is consumed away, God adds more fuel,—the Christ-life,—and so the "candle of the Lord" burns on, always brighter, ever more beautiful, more and more attractive, a larger and a grander and a better life, until he shall "shine forth as the sun" in the kingdom of the Father, "as the brightness of the firmament," and "as the stars [suns] forever and ever." Praise God!

"Not to be popular are we called, but to be faithful."

## "AS YE WOULD."

If I should see  
A brother languishing in sore distress,  
And I should turn and leave him comfortless,  
When I might be  
A messenger of hope and happiness,—  
How could I ask to have what I denied,  
In my own hour of bitterness supplied?

If I might share  
A brother's load along the dusty way,  
And I should turn and walk alone that day,  
How could I dare  
When in the evening watch I knelt to pray,  
To ask for help to bear my pain and loss,  
If I had heeded not my brother's cross?

If I might sing  
A little song to cheer a fainting heart,  
And I should seal my lips and sit apart,  
When I might bring  
A bit of sunshine for life's ache and smart,—  
How could I hope to have my grief relieved,  
If I kept silent when my brother grieved?

And so I know  
That day is lost wherein I fail to lend  
A helping hand to some wayfaring friend;  
But if it show  
A burden lightened by the cheer I sent,  
Then do I hold the golden hours well spent,  
And lay me down to rest in sweet content.

—Edith V. Bradt, in *London Chronicle*.

## HARD ON ROYALTY.

J. COEURDELIS.  
(Ottawa, Ontario.)

FROM late English despatches it seems that even royalty is not exempt from the annoying effects of religious restrictions of the civil government. The *Ottawa Journal* of July 22 reveals that not long ago the Prince of Wales generously granted the use of the Imperial Institute for a Catholic bazaar, when a vigorous protest was forwarded to him from the bishops of the English Church, couched in the following words:—

The council of the church association learns with the deepest regret that the Prince of Wales has granted the use of the Imperial Institute for the holding of a bazaar on behalf of a Roman Catholic institution, in possible ignorance of the fact that it is conducted by the nuns of the "Convent of the Faithful Virgin;" and that the Princess of Wales has consented to open a fancy fair in connection therewith, unmindful of the fact that the claim of their royal house to the allegiance of the English people rests upon the pledges exacted by the British constitution,—that the reigning family of this Protestant country shall hold itself aloof from the pope of Rome and his agents, and shall maintain the "Protestant reformed religion established by law."

It will be noticed that in this protest the prince is reminded that his act is one of disloyalty to the British constitution; and that the claim of his royal house to the allegiance of the English people rests upon the pledges exacted by the constitution,—that the reigning family shall stand aloof from all papal interests, and maintain the Protestant religion that the law upholds.

This binds the conscience of all the members of the royal family. As to whether they maintain the Protestant religion or not, must be determined by the bishops themselves, whom the law that established the religion appoints the conservators of that religion. In other words, it is in the power of these bishops to declare the faith of some member of the reigning family inimical to the Protestant religion as defined by the British constitution, and so render him ineligible to the rights of royalty.

This is hardly a step from the prerogative once arbitrarily assumed by the papacy. In fact, the complexion of the papacy can not fail to show itself wherever civil authority defines the particular religion one of its subjects must maintain. From the censure administered by

the bishops to the prospective heir of the British throne, one can easily see that, instead of that crown's being entirely hereditary, it is, in the fullest sense of the word, a gift of the church. The church, therefore, controls the government in all the essential features of its existence, thus placing the government where it must enforce laws against dissenters whenever the church decides against them. This is not far from being an image to Rome.

## THE DOCTRINE OF CHRIST.

WATSON ZIEGLER.  
(Denver, Colo.)

"WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." 2 John 9-11.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.

"Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law." Prov. 4:1, 2.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17.

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32:1, 2.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Matt. 7:28, 29.

Why is so much said about the doctrine of Christ?—Because he intended us to be converted to him, and not to men.

"The law of the Lord is perfect, converting the soul." Ps. 19:7. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." Acts 3:19, 20.

"For the law was given by Moses, but the reality came by Jesus Christ." John 1:16, 17, Syriac translation.

When a man is asked to repent, what shall he leave off? What part of his life is sin? The answer comes from the throne: "By the law is the knowledge of sin." Rom. 3:20. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

Nothing but *self* can keep any one from receiving the Holy Ghost. To repent is to turn from transgressing the law magnified by our Saviour. The man who does this will be converted into Christ's own life; he will no more be himself, but a new man; and that man will be Christ in him the hope of glory.

When we read Rev. 10:7, and understand the importance of that statement, we may know why the Lord would not have us bid any man Godspeed who teaches anything short of the doctrine of Christ. It takes the law to make a perfect conversion; and that makes the justified sinner a perfect man, because he is converted, or changed, from a sinful man to a sinless man. Then we can say, in the language of the prophet: "Lord, thou wilt or-

dain peace for us: for thou also hast wrought all our works in us." Isa. 26: 12.

"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." John 8: 29.

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." John 3: 34.

These promises are all given that the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation in the knowledge of him. Praise the Lord for the riches of his grace, which gives us the Holy Spirit!

### OUR GOD.

ALEXANDER RITCHIE.  
(Winnipeg, Manitoba.)

#### EPHESIANS 1.

Verse 3: He hath blessed us,

" 4: He hath chosen us,

" 5: He hath predestinated us,

" 6: He hath adopted us,

" 8: He hath accepted us,

" 13: He hath abounded toward us,

" 4: He hath sealed us,

" 4: That we should be holy,

" 4: That we should be without blame,

" 17: That we should know him,

" 18: That we should be enlightened,

" 19: That we should know his power.

Therefore we are now—

" 3: Blessed in Christ,

" 4: Chosen in Christ,

" 5: Predestinated in Christ,

" 5: Adopted in Christ,

" 6: Accepted in Christ,

" 7: Redeemed in Christ,

" 13: Sealed in Christ;

and we have now—

" 11: Obtained an inheritance in Christ; and very soon we shall be—

" 10: Gathered together in Christ.

God does all this for us of his own free will. Verses 1, 5, 9, 11. This has always been his purpose. Verses 9, 11. This is still his good pleasure. Verses 5, 9. And although we have never deserved the least of his favor, he does all this for us by his grace. Verses 2, 6, 7. He glories in doing it (verse 6), that we might praise his grace (verses 6, 12, 14), both now and through the eternal ages. Eph. 2: 4-8. Praise him now and forever.

### PROPHECY.

James H. Brookes.

THE first promise made to our guilty parents in the garden of Eden, casting the first rays of hope into the appalling darkness of the fall, was a prophecy. The bloody sacrifice of Abel and the acceptable offerings of the patriarchs were presented through faith in prophecy. The preaching of Enoch, the seventh from Adam, was nothing but prophecy, according to the statement of Jude; and, doubtless, it was largely owing to his study of prophecy, that Enoch walked with God, and was not, for God took him. The Pentateuch is crowded with prophecy in type or in language. The service of the tabernacle and the divinely appointed ritual of Israel are eloquent with the deep tones of prophecy. The historical books of the Old Testament are radiant with the light of prophecy. A very considerable portion of the Psalms is entirely occupied with prophecy. The whole of the Scriptures from Isaiah to Malachi consists of prophecy. The ministry of John the Baptist was absorbed with prophecy. The discourses of our Lord are filled with prophecy. All the leading epistles of the New Testament contain prophecy, and the last book

of the Bible is prophecy throughout. Not only so; but the pledge of victory we are sure of achieving if called to meet the last enemy to be conquered, we owe to prophecy. All we have been taught of the resurrection of the body we owe to prophecy. All we have learned of heaven we owe to prophecy. All our anticipations of enjoyment amid the unfailing glories and thrilling raptures of the celestial city, we owe to prophecy. All the promises of God's word that remain to be fulfilled in our personal experience, in the future of the church, and in the history of the world, are prophecy, and nothing but prophecy. What, then, do these thoughtless persons mean by their inconsiderate objections to the study of prophecy? Do they not know that if they tear prophecy out of the Scriptures, it is like tearing the warp out of the woof, and leaving only the shapeless shreds of truth? Do they not know that prophecy, expressed or implied, is found in almost every chapter of the Bible?

"THERE is no place where earth's sorrows  
Are more felt than up in heaven;  
There is no place where earth's failings  
Have such kindly judgment given.  
There is plentiful redemption  
In the blood that has been shed;  
There is joy for all the members  
In the sorrows of the Head."

### UNDER THE LAW AND UNDER GRACE.

D. T. BOURDEAU.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3: 19, 20.

"For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6: 14, 15.

In these two passages, one and the same law is intended. The law of which the apostle here speaks is a law to which all mankind are amenable. By it every mouth is stopped, and all the world are shown to be "guilty before God." It is the law by which "is the knowledge of sin," and of which "sin is the transgression." Rom. 3: 19, 20; 7: 7; 1 John 3: 4. This can not be said of the typical, or ceremonial, law, which was abolished at the cross. The law in question is unmistakably the law of ten commandments, with regard to which the inhabitants of our world are divided into two classes. One class are under the law, and not under grace; the other class are not under the law, but under grace.<sup>1</sup>

To be under the law is to be guilty of transgression of the law, and to be under the just condemnation of the law. In their state of sin, all men are under the law, and must expect to receive its just and terrible penalty, unless God shows them grace according to a plan that will exalt his justice as well as his love and mercy.

To be under grace is to be under the unmerited favor of God, who grants pardon and justification to the penitent believer, delivers him from the condemnation of the law, and enables

<sup>1</sup> In Rom. 3: 19 the Greek words for "under the law" are ἐν τῷ νόμῳ. The preposition ἐν being here employed with reference to the law, means "the sphere in which a subject is concerned." In Rom. 6: 14 the apostle uses ὑπὸ νόμῳ, and the force of ὑπὸ is "in the power of." See Bullinger's "Critical Lexicon and Concordance," Alexander's "Greek-French Dictionary," etc. This fine distinction is not brought out in our translations. According to Rom. 3: 19, all persons in the world are living under, or under the jurisdiction of, the law. To be under (ὑπὸ) the law means to be held as a criminal by the power of the law. In Rom. 6: 14 Paul says that we, Christians, are not under the law as criminals, but are under grace. Yet we stand under the law in the sense of Rom. 3: 19.

him to conquer sin. In order to come under grace, it is necessary to fulfil certain conditions; otherwise, all men would be saved, independently of their conduct. It is necessary for the sinner to repent of his sins, or transgressions of the law (1 John 3: 4; James 2: 8-12); it is necessary for him to believe in Christ, and humbly ask pardon and justification in his name and through his merits.

Therefore those who are under grace are not exempt from obeying the law. Paul says: "What then? shall we sin, because we are not under the law, but under grace? God forbid." "Sin is the transgression of the law." 1 John 3: 4. It is, therefore, as if Paul had said: What then? shall we transgress the law because we are not under the law, but under grace? God forbid. A man is apprehended by proper authorities for having stolen. He is condemned. Judgment is passed against him, and he must either pay a fine or go to prison. Being unable to pay the fine, he is confined within prison walls. He is now under the law of the land, whose crushing weight he keenly feels. One of his friends pays his fine, and he gladly leaves his doleful abode. He is now under the grace, or favor, of him who has paid his debt. But will he, for this reason, take the liberty of stealing all he pleases? Let him try it, and he will find himself again under the law, which will weigh more heavily upon him than it did the first time. Such is the condition of those who pretend that because Christians are not under the law, but under grace, they are at full liberty to violate the law.

If men can deprive themselves of the grace, or unmerited favor, of God, and fall under the condemnation of the law by neglecting and despising the means of grace, they can as effectually do so by neglecting and despising the law of God. If, to come under grace, we have had to repent of all our sins, how can we expect to remain under grace if we voluntarily and wilfully sin against any of God's commandments? Heb. 10: 26, 27.

We come under grace when we receive Christ as our Saviour, and experience the change called conversion. Until then we are under the law. If, therefore, the declaration, "Ye are not under the law, but under grace," means that Christians are not under obligation to keep the law, who can avoid the conclusion that the law is obligatory only on sinners, and that Christians may with impunity transgress all its precepts? Shall we sin that grace may abound, and to be true Christians?—"God forbid."

There are some who will quote the passage under consideration to prove the abolition of the fourth commandment of the law. But if this passage proves the abolition of the Sabbath precept, does it not equally prove the abolition of all the precepts of the moral law? For that which is true of a whole is equally true of all its parts. The same principle is applicable to the fact that we are not justified nor saved by the law, but by grace. But, generally speaking, those who are guilty of this inconsistency are obliged to admit that nine of the commandments are good.

We can not be justified by the works of the law; "for by the law is the knowledge of sin," and it is the law that justly condemns us because of our sins. The fact that the law can not justify nor approve the sinner is good proof in favor of its excellence. If the law condemned and justified the sinner at the same time, it would contradict and destroy itself. Even the law of the land can not justify nor approve those who transgress it. Shall we despise it for this reason?

What would you say of a carpenter who should throw away his line and square because they condemned all the rough and crooked sticks to which they were applied? or of a woman who should break her mirror because it could not remove one stain from her face? A



thousand times more inconsistent are those who reject the law because it can neither justify nor save them.

The law being holy, just, good, and perfect (Rom. 7:12; Ps. 19:7), none of our acts of obedience can exceed what it requires of us; so that it is impossible for us to pay our past debt of sin, blot out our transgression of the law, and merit our justification and salvation, by our obedience to the law. Therefore we need Christ's imputed righteousness. But this gratuitous gift is bestowed only upon those who, while believing in Christ, honor the law by thoroughly repenting of having transgressed it, and by a heart to observe it. Although we should not keep the law to merit salvation, we should keep it to fulfil one of the conditions of salvation. Matt. 19:17, etc.

Grace is not in antagonism with the law. Christ is not the minister of sin (Gal. 2:17); the grace that he brings us does not reign by sin, but by righteousness (Rom. 5:21); and the law of God is, and will ever be, righteousness. Ps. 119:72, 144, 152, 172; Isa. 51:6, 7.

Christ has abolished the law of ordinances, which prefigured him (Eph. 2:14-16, etc.); but he has not abolished the law which condemns sin and prescribes the way of holiness. Matt. 5:17-19; Luke 16:16; etc. He came to take away our sins, not to take away the law, by which is the knowledge of sin, and of which sin is the transgression. 1 John 3:4, 5; Rom. 3:20. The faith by which we lay hold of the grace that Christ offers establishes the law instead of making it void. Rom. 3:20.

The grace that saves is mighty and practical. It is seen in the forsaking of sin, the practise of righteousness, and a zeal for good works. Titus 2:11-14. It encourages us to consider attentively the law of God, and to practise the works that it enjoins. James 1:25; 2:8-12; Ps. 119:45; Rev. 22:14. By it, it is possible to overcome the carnal heart, which is not subject to the law of God, and to keep all of God's commandments. Rom. 8:7, 13; Rev. 14:12; 12:17; Luke 1:6; etc.

A grace that does not bear such fruits, but that covers and justifies sin, is a false grace, and can save no one. Those who possess it are as really under the law as are those who make no pretensions to grace. How can those who have the spirit of the world, and who live like the world, cherish the thought that they are under the grace of the gospel?

In the last days many of those who have a form of godliness will be in precisely that condition. Read 2 Tim. 3:1-6; Matt. 24:13, 14; etc. They will say, "Lord, Lord," but will not do the will of God; and Jesus will finally say to them, "Depart from me, ye that work iniquity" (Matt. 7:21-23), or "ye workers of the transgression of the law." The Greek that is here rendered "iniquity" is translated "transgression of the law," and "that which is against the law," in 1 John 3:4.

"God resisteth the proud, but giveth grace unto the humble." James 4:6. He is abundant in grace toward those who fulfil the conditions of grace. He would multiply his grace unto us, and encourage us to grow in grace. 1 Peter 1:2; 2 Peter 3:18. Where sin abounds, there he offers to make his grace more abound, not only to purify the sinner from all sin, but also to destroy in him the power of sin. Rom. 5:20, etc. Therefore those who exalt grace, and congratulate themselves upon being under grace, while pretending that it is impossible to conquer sin and to do the will of God, are guilty of a flagrant contradiction and of a most shameful inconsistency.

Dear reader, are you under the law, or under grace? Answer this important question in the fear of God, and in the light of Holy Writ, of the Judgment, and of eternity.

## "THE GREATEST OF THESE IS CHARITY."

JESSIE ROGERS.  
(Cape Town, South Africa.)

THE weight of personal influence, with its bearing upon those who come within its radius, is a load of responsibility that the human soul may well tremble at thought of bearing.

As one looks back through the vista of the years, how clearly stand out the impressions derived from this one's speech or another's act. A smile, a look, a word,—how often they have turned the balance for good or for evil!

In a Western town there was once a church professing to "keep the commandments of God, and the faith of Jesus," that had for its elder a true "shepherd of his flock,"—a gray-haired man, whose care-furrowed face bore such a halo of benevolent kindness as is seldom seen. Like ancient Israel, the "flock" often wandered after strange gods,—often sighed audibly for "the flesh-pots of Egypt;" and not infrequently the "time dishonored" dispute as to "who should be greatest" arose among them.

It was under such circumstances that Father A's beautiful character shone resplendent. The most stubborn victims that Satan ever selected to use as his efficient instruments in a "church trial" felt themselves melted in heart and spirit when Brother A, in his peculiarly tender way, said, "Brethren, let us pray." There was a ring of genuine faith in his voice as he called upon God to settle the disturbing matter, and set brethren at peace with one another.

Few could comfort the sick and suffering as he; for the love and faith and hope so evident in his tone and manner imparted new hope and vigor to the weary sufferer. He seemed never to see what looked dark and suspicious and evil,—never commented upon the "probable delinquency" of any brother or sister,—but with a warmth too earnest to be mistaken for flattery, he would commend some good trait of character possessed by the one disapproved of by his brother.

He was elder of the church, and as such had he not sometimes to use sharp discipline? Was there no occasion when "a scourge of small cords" had to be wielded?—Perhaps there was; but it was applied in the spirit and manner of the One who drove the desecrating mob out of his Father's house. "Blessed are the peacemakers," will be said, I am sure, of dear, kindly Father A, when the Master shall pronounce the joyful "Well done;" and truly those whom his tender spirit has led from the paths of evil, comforted in sorrow, and admonished in danger, will rise up and call him blessed.

## THE CHURCH TRUANT UNDER ENGLISH LAW.

American Sentinel.

ACCORDING to the London *Daily Mail* (London, Eng.), absence from church on Sunday is still punishable under English law. This fact was called out by a case which came recently before a London court, of which the *Mail* makes the following mention. And it is fitting to remember in this connection that these Sunday laws handed down from former centuries show us unmistakably what is the real tendency of Sunday legislation. The *Mail* says:—

Very few members of the Church of England are aware that the bishops have still the power to oblige them to present themselves at church on every Sunday in the year, as well as on no less than twenty-eight saints' days.

Moreover, they could oblige them to fast at least a dozen times a year, if they felt so inclined.

The act under which this power is held by the bishops is one passed when people apparently were given to cock-fighting and other profane amusements on the Sabbath, in the reign of Edward, A. D. 1551. Many years later, another and more stringent law was enacted; but that has been repealed,

while, curiously enough, the older law is still in the statute-book. The latter says:—

"Forasmuche as, at all tymes, men be not so myndefull to lawde and praise God, so readie to resorte and heare Godde's hollie worde, as their bounden dewtie doth require; therefore, to call men to remembrance of their dewtie, it hath been provided that there shoulde be certain days appointed wherein Christians shoulde cease from all other kynde of labour and applie themselves onely unto the aforesaide hollie workes."

And if people should not obey willingly, then it was—

"Lawfull to all archebushoppes and bushoppes to enquire of every persone that shall offend in the premisses, and to punishe each offender, and to enjohne him such penaunce as shall be thought mete."

It might be thought that this law is quite obsolete, but it is not, so. Corresponding with the power of the bishops to enforce attendance, there is a duty to provide accommodation for every parishioner. Recently a reformatory boy was refused admission to church by one of the churchwardens, and an action was brought against the latter. The judge decided in favor of the boy; and in giving judgment, he said that though the courts can no longer fine a man for not going to church on Sundays, the bishops can "admonish" him if he refuses to go, and he would then be compelled to pay the whole costs of the proceeding.

## TWO THINGS THE LORD KNOWS HOW TO DO.

T. E. BOWEN.  
(Newburg, W. Va.)

Not that he does not know how to do more than two things, but there are two things which he especially mentions as knowing how to do: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

This should be a source of great joy to the Christian. It relieves him of much responsibility. By fully believing this, he need not be anxious about the fiery temptations in which he finds himself; for his God has especially pledged himself to deliver him at the proper time: he knows how. He showed his ability in this direction by delivering Lot; by protecting Daniel among the lions; by rescuing the three worthies from the burning fiery furnace, Jeremiah from the loathsome pit, David from his bitter enemies; and in many other instances of glorious deliverances to his tempted ones in past ages. Yes, the Lord, *our* God, knows how to "deliver the godly out of temptations."

What a world of trouble would be avoided if the followers of the Lord would always remember that he is also able to reserve these unjust persecutors and tormentors unto the day of judgment! He knows just how to punish those needing it. We do not. When some one says or does something mean or unjust against us, instead of taking up the matter at once and punishing the offender, why not turn it over to God? If he has reserved the right and power to attend to this work, what business have we with it? Would you like to have any one lose eternal life for some offense he had committed against *you*? Just ponder that thought a while, and see if it does not inspire tender feelings toward those who may have wronged you. Turn it all over to God.

Among those that God is able to punish are "chiefly them that walk after the flesh in the lust of uncleanness, and despise government." Verse 10. These are men. They do not hesitate to "speak great swelling words of vanity." They may have "known the way of righteousness," but have forsaken it. You will meet such persons, but do not undertake their punishment. Let them alone, after admonishing them. God will attend to them; for he "knows how," and has abundant power.

"We suffer a loss in shirking our cross. John the Baptist made it hot for Herod, because he was a burning, as well as a shining, light."

## 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.

### SECRET THOUGHTS.

I HOLD it true that thoughts are things  
Endowed with being, breath, and wings,  
And that we send them forth to fill  
The world with good results or ill.

That which we call our secret thought  
Speeds to the earth's remotest spot,  
And leaves its blessings or its woes,  
Like tracks behind it, as it goes.

It is God's law; remember it  
In your still chamber as you sit  
With thoughts you would not dare have known,  
And yet make comrades when alone.

These thoughts have life, and they will fly,  
And leave their impress, by and by,  
Like some marsh breeze, whose poisoned breath  
Breathes into homes its fevered death.

And, after you have quite forgot,  
Or all outgrown, some vanished thought,  
Back to your mind, to make its home,  
A dove or raven, it will come.

Then let your secret thoughts be fair:  
They have a vital part and share  
In shaping worlds and molding fate:  
God's system is so intricate.

— Ella Wheeler Wilcox, in *Christian Work*.

### A HARVEST OF THORNS.

MRS. L. D. AVERY-STUTTLE.

"PLEASE, please, Edna wants to help mama!" pleaded the little voice, as the tiny speaker drew with great difficulty a high stool close to the table, on which was a large dish-pan filled with dishes.

"O, go away, child! mama has no time to bother with you now. O dear! it's so late; almost supper-time, and the dinner work not done yet. It does seem as if my tasks grow more and heavier every day," sighed Mrs. Green, fretfully.

Little Edna's blue eyes filled with tears, and the red lips quivered. "That's why I wanted to help my mama—poor mama!"

"Yes, child; but you're too little; when you are larger——"

"As the twig is bent, the tree's inclined," said Aunt Eunice, sadly.

"What do you expect me to do, Eunice? How am I to take time to bother with that baby? You know she hinders far more than she can possibly help."

"Here, dear," called Aunt Eunice, "will you take this little basket and get some nice big chips for auntie's fire?"

The child was gone in a moment, the grieved expression giving place to one of happiness.

"Really, Alice, it is unkind of you to tell your child she only hinders you, when her tender little heart is filled with anxiety to do something to lighten your burdens. The time will come, should you both live, when you will reap what you are now sowing, and the harvest will be one of thorns and tears."

"O Eunice!" rejoined her sister, fretfully, "you are always croaking. But tell me, pray, how can I humor the child? What shall I do?"

"I do not ask you to humor her, but I do ask you to consider the years of pain that will surely come to you. When your child pleads to 'help mama,' she can do many little tasks, even if she can not wash the dishes. Suppose her 'help' is nothing, or worse than nothing, it will pay you in the end: it will keep the little heart warm, and strengthen the unselfish love she so early manifests for you."

That day Aunt Eunice bade her sister's family good-by, not dreaming that long years would

pass before she would meet them again. She hoped that Alice would profit by her words; but habit was strong—too strong to be broken without divine help.

Ten years passed away, and little Edna was almost a young woman, when Aunt Eunice returned from the far West to make her sister a visit. Four o'clock came, and a hearty, girlish laugh rang out on the air.

"Yes, Josie, I'll go, never fear; I'll stop for you at six, sharp."

Aunt Eunice noticed that her sister's face clouded, instantly, at the sound of the voice.

"I see Edna is coming from school," she explained, "and O Eunice! I have so much trouble and sorrow with that girl! you don't know. She used to be so willing to help, and was so fond of me; but for the last two or three years her utter selfishness and contempt for my authority are positively alarming."

Before her sister could reply, Edna came bounding in, her face aglow with excitement.

"O mama! hurry up the supper. I'm going to Mary Norris's surprise party, with Josie Black. How long shall I have to wait?"

"Why, Edna! don't you see Aunt Eunice? I suppose you can hardly remember her; you were only four years old when you saw her last."

"I'm glad to see you, Aunt Eunice,—but, O mama! hurry up! I know I'll be late."

"I remember my little niece very well indeed," said Aunt Eunice, kissing her, "and a dearer, more unselfish child never lived."

"Mama tells me I'm awfully selfish now, though, and I guess I never was anything else."

Mrs. Green disappeared in the kitchen; and when, half an hour later, supper was announced, her face was flushed, and she looked tired and nervous.

"I should think, Edna, you might stay long enough to wash the dishes. I'm so tired," said her mother, as she began to clear the table after supper.

"O, I can't; maybe Aunt Eunice will. I wish you'd help me fix this waist; I can't wear it this way."

"Edna, hush! I'm ashamed of you. I hope Aunt Eunice didn't hear you; and another thing, I told you yesterday to mend this waist."

"I don't like to mend," was the peevish rejoinder; "you know I don't, and I shouldn't think you'd ask me to when you know how I hate it."

"I hate to do many things that I have to do," said her mother, hurrying to get her needle.

"O say, mama! I ought to have a lunch. All the girls are going to carry something."

"Well, then, you must put it up yourself; I am too tired, and——"

"I don't know anything about putting up lunches; you know I don't, mama! Besides, I've my hair to curl. I shall be late if you don't hurry," she added, warningly.

Of course the lunch was packed by the mother's weary hands; and at last a nervous little maid flounced down the stairs, declaring that she knew she'd be late.

"Yes, Eunice, I know you have a lecture for me; but really, did you ever see a more selfish child? and I have tried so hard to teach her to be kind and unselfish."

"It is only the reaping-time, Alice. Don't you remember how eager Edna used to be to 'help mama'? but," Aunt Eunice added, "it is not too late, even yet;" and then followed an earnest, kindly talk. A prayer for divine help ascended from the burdened mother-heart; and help was given.

A year afterward Aunt Eunice received a letter from her sister, in which she said: "O Eunice! you don't know what a change has come over

Edna. She is so helpful and generous you would hardly know her. God has heard my prayers; but I shall never forget the harvest of thorns that I came so near reaping, nor that 'as the twig is bent, the tree's inclined.'"

"A CUP of water timely brought,  
An offered easy chair,  
A turning of the window-blind,  
That all may feel the air,  
An early flower bestowed unasked,  
A light and cautious tread,  
A voice to softest whisper hushed  
To spare an aching head,—  
O, things like these, though little things,  
The purest love disclose,  
As fragrant atoms in the air  
Reveal the hidden rose."

### CULTURED GIRLS.

It is sometimes thought if a young woman has been graduated at a college and has traveled in Europe, she must be cultured; but some such young women are the most uncultured of persons. One need not be rich, educated, or traveled, in order to be cultured; but only be sure that all sides of her being grow in harmony. Then, though she is limited in capacity, she will be beautiful. Culture does not mean music nor French, but *womanhood*. Very few can be rich, a small number educated; but culture is for all.

Be determined to know something, even a little, of the best history, the best poetry, the best biography, the best of art, the facts in science, and the best thoughts of the best minds—ten minutes each day, five or six books a year, not mere stories. The best in style and sentiment is as cheap as the poorest. There is no excuse for reading trash, when the standard works on all subjects are as cheap as the poorest. Not extensive, but selected, reading gives culture. Gather a little standard library of your own; you will respect yourself, and others will respect you, for it. Keep a scrap-book, and fill it with the best things. Nothing reveals a young woman's thoughts more than her scrap-book. Read and think; read a little and think much; read when at leisure, think when at work.

A thoughtless, selfish, snappish, cross, fretful, overbearing, and dictatorial young woman may take the prize at school, excel in music, and travel around the world; but the more she knows, the less culture she has. The commonest country girl, who has good health, an open brain, and a warm, unselfish, patient, self-controlled disposition, is a hundredfold more cultured than the boarding-school graduate who is fractious with her mother, cross with her sisters, or knows too much to associate with working-girls. Disposition is culture. Health is the soil, intelligence the branches, and disposition the leaves, buds, and blossoms,—the robe of living beauty, fragrance, and sweetness with which a young woman is to clothe her life; for without heart-culture the finest mental culture is like a tree with nothing but leafless limbs.

The cultured young woman is *spiritual*. Loving what God loves, hating what God hates, reading his thoughts over after him, in nature, in his word, and in your own soul, coming into sympathy with him,—this makes of life a living art, and lifts the passions, the thoughts, the affections, and the will with greatness, pureness, and joy. This is the highest culture, without which no woman can have the greatest power and joy.—*Congregationalist*.

NEVER paper a wall that is inclined to be damp, without first making it impervious to moisture. This may be done by applying a varnish of one part shellac to two of naphtha. The disagreeable odor will soon disappear, and after papering there will be no more trouble from moisture stain.

# The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 13, 1898.

ALONZO T. JONES,  
URIAH SMITH.

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WHEN Paul and his company had sailed away from Miletus, by Coos, and Rhodes, and Patara, and had come to Tyre, there they found disciples, and remained with them a week. And these disciples "said to Paul through the Spirit, that he should not go up to Jerusalem."

When they had gone from Tyre, and had met the brethren at Ptolemais and stayed with them one day, they came to Cæsarea, where they tarried many days. While they were at Cæsarea, there came from Judea a prophet, who took Paul's girdle, and, binding his own hands and feet, said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

After all this had come to pass, with many other vicissitudes, Paul was finally brought to Rome. At Rome he called the chief of the Jews together, and told them how it was that he had been brought thither. Then they appointed him a day; and "there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." "Some believed, . . . and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet," etc.

Thus the book of Acts begins and ends with the mention of the Holy Ghost; and all the way between the beginning and the end, the Holy Ghost is recognized and received. He is constantly deferred to; he is ever and everywhere recognized as being present as witness, counselor, and guide.

That was the time of the early rain. The book of Acts is the inspired record of that time. It is the record of the working of the Holy Spirit in the time when he was recognized and allowed to reign. It was written for our instruction. And now, in "the time of the latter rain," when again the Holy Spirit is to be recognized and allowed to reign, the book of Acts is especially present truth.

The message of God to-day is, "Receive ye the Holy Ghost." But the Holy Spirit is to be received only for service; only for guidance into a deeper, more thorough, and more stable experience; only unto sanctification: never for self-gratulation. And in this time the book of Acts should be carefully, diligently, and reverently studied, that we may know the way of the Spirit in his wonderful working.

Have you received the Holy Ghost since you believed? If not, why? He is freely given; you are urged by the Lord to receive him; why do you not receive the Holy Ghost, and be filled with the Spirit?

Do you say that you do not know how? Do you know how to receive the forgiveness of sins? If you do, you know how to receive the Holy Ghost. The Lord tells you to confess

your sins, and that he is faithful and just to forgive you. You confess your sins, accept his forgiveness, and then thank him for it. You know you are forgiven, for he says so.

Do you know how to receive the righteousness of God? If so, you know how to receive the Holy Ghost. Righteousness is the free gift of God, and is received by believing God. It is received by faith. So, also, is the promise of the Spirit received by faith. The Holy Spirit is received precisely as any other gift is received from God.

He tells you, Ask for the Holy Spirit, and he shall be given you. "If we ask *anything* according to his will, he heareth us: and if we know that he hear us, . . . we know that *we* have the petitions that we desired of him."

Ask for the Spirit: by so doing, you ask according to his will. Then, having asked, you know you have received, because he says so. Then thank him, and continue to thank him, that you have received the Holy Spirit. How you may *feel* has nothing to do with it. It is not how you feel; it is what *he* says.

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

## THE KINGS OF THE EAST.

THE water of "the great river Euphrates" is to be dried up, "that the way of the kings of the East might be prepared."

This way of the kings of the East is to be prepared, that they may come up to "the battle of that great day of God Almighty."

To that battle all nations, "the kings of the earth and the whole world," are gathered and come up, when the time comes that the way of the kings of the East is "prepared."

That time is to be the culmination of the plagues of the wrath of God poured out upon all nations, upon "all the kingdoms of the world, upon the face of the earth;" for when these are all gathered unto Armageddon, "the seventh angel" pours out his vial "into the air," and then comes "a great voice out of the temple of heaven, from the throne, saying, It is done."

Until this present season of 1898, however, all the "kings of the East" could have been mustered, and could have come up,—could have fought, and have been blotted out,—and still have left a mighty nation on the earth untouched, and, materially, unconcerned.

Until this present season, the United States stood here, away in the extreme West, in a "splendid isolation" from all the nations and kings of the East; unconnected with their national interests, unconcerned with their national affairs.

Now, however, this is no longer so. This present season of 1898, the "splendid isolation" of this great nation has been swept away, and this nation has become one of the world-powers. This extreme Western nation has become one of the powers of the extreme East. Now, this nation of the farthest West has itself become one of "the kings of the East."

Now when the way of the kings of the East shall be prepared, it will be prepared for this nation with all the others; for this nation is now one of the kings of the East.

Now when the way of the kings of the East shall have been prepared, and when the kings of the East come up in the way prepared, this

nation will come among them; for this nation is now one of the kings of the East.

Now when the kings of the East shall be gathered to "the battle of that great day of God Almighty," this great nation must be gathered among them; for this nation is now one of the kings of the East with the others.

Now the interests, the controversies, and the entanglements of the Eastern question include all the kingdoms of the world that are upon the face of the earth; and when the crisis comes, and the wrath of God is poured out, all nations drink it, all nations come up to Armageddon, all nations join in the battle of the great day.

And now all things are ready for the drying up of the "great river Euphrates;" all things are ready for the way of the kings of the East to be prepared.

On the other hand, "the marriage of the Lamb is come, and his wife hath made herself ready." And now the proclamation goes forth, "All things are ready: come unto the marriage." "Come; for all things are now ready."

The Lord cometh. Are you ready? "Get ready, get ready, get ready."

## ANGLO-SAXON STRENGTH.

In these days of monopolies, syndicates, and trusts, why should not the principle be extended to political and national matters, and a great national trust be formed to control the world? Looking somewhat in this direction, we find the mooted Anglo-Saxon, or more strictly speaking, Anglo-American, alliance, calling out a vast array of opinion and a great amount of conjecture from many sources. The leading thought now is not so much concerning the desirability of such a union, and the great benefit it would be to the world, and how it should command the assent of all the people, as the fact that such an alliance is a part of the inevitable order of events, and is therefore certain to come. With this granted, it is easy to figure out the combined strength of the two peoples, English and American, or the two branches of the same people. Then the writers fall to felicitating themselves on what can be done, if this union is brought about, to preserve the peace of the world; and the figures they produce are certainly of a nature to create a profound impression, and are of interest to consider.

Captain Charles G. Clark, of the United States Army, writes in the *United Service Magazine* for August, 1898, on the prospects of such an alliance, the resources that would be under its control, and the imposing array of power it would be able to present before the world. He draws his conclusions from the great wars of modern history, and the changes and revolutions that have followed those events. The Napoleonic wars, he says, drove much of the world's trade under the neutral American flag. Our own Civil War drove it under the neutral British flag. So now, if Britain alone should come into armed collision with France and Russia, as is not only possible, but even probable, the world's trade would again take refuge under the American flag, and England's commercial supremacy would be lost,—a result that she would fain prevent by some kind of agreement, or union, with the American people. In five years, Mr. Clark claims, the navy of the United States will consist of 275 ships of war; and the army, in the form of a



volunteer national guard, will have a resource of 1,000,000 men: and behind this million of American soldiers, and the 600,000 which could be furnished by England, there would be a white population of 123,000,000 people, capable of contributing 17,000,000 arms-bearing men. "Is it likely," he then asks, "that any nation, or combination of nations, composed of other races, could prevail against us?"

In other respects besides ships and soldiers, these two powers would make a marvelous showing. Thus the territory of the proposed alliance would include 15,099,892 square miles, over a quarter of the entire land-surface of the globe; and fifteen twenty-eighths, or over half, of the fertile, or cultivable, portions of the world. The population governed by these combined powers would be 486,000,000. The wheat crop produced in this territory in 1895 was 729,751,000 bushels, more than one third of all the wheat produced that year on the earth. The United States and India produced, in 1896, 9,683,000 bales of cotton. All other countries together produced of this staple only 1,043,000 bales. Of the coal-fields discovered and developed, we are told that 238,000 square miles are in British and American territory. Nearly two thirds of the whole steel product of the world comes from the same territory. The capital of the business banks of the British Isles, the national banks of the United States, and the banks of Canada and Australia, is over \$2,275,000,000; and the common people of the United States and Great Britain have deposited in savings-banks \$2,440,000,000.

In stating his conclusions drawn from these data, Mr. Clark says: "With such elements of strength in the possession of the Anglo-Saxon race, its ability to defend itself against the world in arms is unquestionable; and the great day which Gladstone foresaw, when the Anglo-Teutonic races should possess and govern the earth, bringing light and civilization, good government and liberty, to all races of men, will come in God's good time."

To this it may be added that the Japanese Empire, that new-born national marvel of the far East, is all alive to join an alliance with the United States and Great Britain; and certainly, it is said, these three powers in alliance could easily control the world.

All this forms a pleasing basis, and from a merely human point of view, a very solid basis, for a "peace-and-safety" cry so loud that its echo could be heard around the world. But the student of the Bible—that book which so many consider antiquated and obsolete—knows that in the age of the world that we have reached, there can be no permanent cohesion between peoples and nations. The iron will not mix with the clay; but the world must remain in disintegration and confusion, in antagonism and conflict, till He comes to whom the power and dominion belong,—he whose right it is to reign, and who will establish a kingdom that can not be destroyed. The apostle's admonition should now be the Christian's watchword: "Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

U. S.

#### "GIVE YE THEM TO EAT."

THE question is asked, in one of our exchanges, "Are we drifting away from the word of God, its truths and its requirements?" This is just what the nineteenth-century church has done and is doing. Wealth and show are thought too much of at a time when men and women are perishing all around. Do the finest churches contain the largest congregations of those who need and wish to hear the gospel? Does that mode of worship which embodies the most ritualistic forms evince the most spiritual power? Do the ministers who receive the largest salaries, and live in the highest style, accomplish most for Christ, and move on the highest plane of godly living?

Churches are becoming too much like what the Jewish church was when Christ came to this world. They are burdened with priests, laws, rites, and ceremonies. They are weighed down under ponderous systems of orders, officialism, aristocracies, taxations, and such like things. Everywhere there are hungry souls, who want something to satisfy the desire of their hearts; but those who ought to be where they could tell of God's wonderful power to save, depend upon forms, which only lull to sleep.

Of the possibilities of the church, a writer in the *Baptist Standard* says:—

Never have ministers had such possibilities as at the present time. Sinners everywhere are hungry for the bread of life. I do not say they always know just what their hunger craves. It may be they think it is pleasure, a church entertainment, some worldly device, wealth of earthly goods, the friendship of the world, or worldly fame. But when all these have been tried, and have failed to satisfy the soul's longing, they are still left hungry, dark, and blinded by sin. They know not the way of life, and know not where to find it. They look on formal professors, and see little evidence that their souls are feasting on heavenly manna, and hear little testimony to indicate that Christ is enthroned in their hearts.

How many there are in every vicinity who are longing for the gospel as they heard it in their childhood days, or as they read of it in the New Testament! God would have it so. He is doing all he can to preserve a people who will accept the responsibility of being light-bearers to the world. When a church so far departs from his truth that he can not show the power of the gospel through it, he raises up others, who will go out with his message. Churches that, less than a century ago, had a ministry blessed with a simplicity, a purity, a power, and a poverty, which would compare with the ministry of apostolic days, have so far departed from their simplicity as to feel the ease, the quiet, and the comfort, which wealth and popularity produce. More pay and less work; and the less work, the more pay. The result is the loss of the church's apostolic simplicity, zeal, and influence.

That God has raised up a people who are expected to do the work that the writer in the *Standard* inquires for, can not be denied; but it is also true that this people are as much in danger of pandering to the world as others have been. With the light that the Lord has revealed for the world in this time, and his willingness to pour out his Holy Spirit upon us, we may go forth in the power that crowned the preaching of the apostles. If we step in at this time, and give the gospel to hungry

souls as God would have it given, we shall have all that we can do; and it will not be long before the people who are now wondering if the gospel has lost its power will "take knowledge" of us, that we have "been with Jesus." Souls will be converted, because they hear the testimony of sins forgiven.

It is not enough to be able to tell the people the theory of salvation. We must know salvation for ourselves, before others can receive it by our ministry. Conversion follows heartfelt repentance. If we do not know this ourselves, we shall not be able to help others to that point. What is needed in order to see pentecostal revivals is a pentecostal baptism of the Holy Spirit. "Receive ye the Holy Ghost." "Be filled with the Spirit."

#### NOTES FROM GREAT BRITAIN.

DURING the present season two general meetings have been held in this field, and both have been occasions of blessing and encouragement. The first was held in Belfast, Ireland, June 24 to July 3, and was attended by fully three fourths of the seventy-five Sabbath-keepers in that island. Elder E. J. Waggoner accompanied me to this meeting, and we divided between us the work of giving instruction. All seemed to be anxious to make the most of the opportunity afforded at this gathering to gain a new experience in the message, and the Lord blessed us with much light from his word. Some who heard the truth from Elder R. F. Andrews many years ago, rejoiced in the advancing light as much as those who had just received the message. The last Sabbath of the meeting brought great joy to those in attendance, as, in addition to the Bible instruction, the Lord's Supper was partaken of, and twelve were baptized by Brother Hutchinson.

Three meetings were held with the canvassers and other workers, and much help was received in relating their varied experiences in the field. Suggestions were also made with reference to the future of the work. Elder W. Hutchinson and Brethren Isaac Bell and J. McAvoy were appointed a local committee for Ireland. On the last day of the meeting, the Belfast church was organized, and Brother J. McAvoy was set apart as elder. All the friends returned to their homes with fresh courage, and with renewed confidence that the Lord would make them a greater blessing than ever to their circle of acquaintances.

After returning from Belfast, we had only two days in London before leaving for the European Union Conference, which was held at Hamburg, July 8-14. The whole European field was represented at this meeting, and Elders G. A. Irwin and Allen Moon were in attendance from America. The most of the time was given to the study of the Word, and the light never shone more clearly. Whenever there was opportunity for testimonies, many were ready to respond in heartfelt thanksgiving to the Lord for what he was revealing to them of his truth.

Almost immediately after our return from Hamburg, the general meeting for England was held at Bath, July 29 to August 7. This was of the nature of a tent-meeting, one large tent being pitched in which to hold the services, and smaller ones for a reception-tent, a book-tent, a food-tent, etc. We were greatly rejoiced to see three hundred Sabbath-keepers at

"It is better to be in a fiery furnace with the angel of God, than in the parlor of sin with the devil."

the first meeting; this number was afterward increased to three hundred and twenty-five. Inasmuch as this was the first attempt to hold a really *general* gathering in this country, and some doubt had been expressed as to the success of the effort, all felt to praise the Lord, who had so wrought for us.

The general program included a service for prayer and praise at 10 A. M.; a meeting at eleven o'clock for Bible study, or sometimes to hear reports concerning the progress of the work, and to take such action as was thought to be necessary for the extension of the message in this field; meetings for Bible study at 3 and 8 P. M.; and a children's meeting at 5 P. M. In addition to these meetings, open-air services were held at suitable places in the town for an hour previous to the evening Bible study.

The key-note of the meeting was, "Behold your God," as the necessary preparation for ourselves, and the message to give to others, in view of the near coming of the Lord. From this point of view were presented the signs of the times, the true principles of healthful living, the Sabbath, and other phases of Christian experience. It was a time of constant blessing. The tone of the praise services was strong and hopeful, many bearing witness to a depth of experience before unknown. All appeared to appreciate the fact that the Lord was blessing them for service; and for this they willingly yielded themselves as he might open the way. Appreciating the fact now, as never in the past, that the Lord *has* poured out his Spirit upon all flesh, and that the message now is, "Receive ye the Holy Ghost;" and accepting the life of the Lord in all the ways by which he so freely gives it, there was a much clearer understanding of what it means to live by faith, in the constant recognition of the Lord in all his gifts. The reality of the gospel became very evident; and the gospel power could be seen, and the Lord's voice could be heard, on every side.

On the closing Sabbath the Lord's presence was revealed and recognized in a marked manner; and after a day of sitting together in heavenly places in Christ, eleven were baptized by Brother Waggoner in a Baptist chapel granted for that purpose. The Lord graciously witnessed to his acceptance of this service, and all recognized the Spirit's presence.

The meetings aroused much interest in Bath, and a good number were in attendance each evening from the town; on Sunday evenings the tent was altogether too small to accommodate those who came. Many stood during these services.

It was decided at this meeting to carry forward the work in this field under the name of the British Seventh-day Adventist Conference. The choice of the following officers for the Conference was approved by those assembled: President, W. W. Prescott; other members of the Conference Committee, Elder E. J. Waggoner, Brethren A. Bacon, A. R. Leask, W. T. Bartlett; Secretary and Treasurer, Sister Edith E. Adams. The Conference comprises fifteen organized churches, six unorganized companies, and a large number of scattered Sabbath-keepers. The whole membership is about seven hundred and fifty.

The treasurer's report showed a total income during the year, from tithes, offerings, special

donations, and collections, of \$10,259.50. There was an increase of \$883.14 in the tithe, over that of the previous year.

In view of the benefit derived from this meeting, it was unanimously decided to hold a similar one each year. It is confidently expected that this will be one of the most efficient ways of bringing the message to the favorable attention of many who have not yet heard it.

Although the number of laborers is small, there being only five ordained ministers and six licentiates, while the population is about two thirds that of the United States, there is a feeling of courage among the believers, and a confidence that the Lord will work with power to gather out a people here for himself. Personally, I have enjoyed my work here, and am grateful for the privilege of being used in any way in the Lord's work.

W. W. P.

#### PROSPERITY.

NOW THAT the war with Spain is over, the press is devoting much space to a discussion of the prospects of a time of great prosperity. We are told that the farmers will have good prices for their produce, and a market that will take all they can raise. The manufacturers are encouraged to believe that the prosperous period on which we are entering will cause millions of spindles to fly, and the blast of the forge to be heard from every part of the land. Great stress is laid upon the new relations between the United States and the new territory with which it has become so closely allied by the recent war with Spain. We are to have new markets for our produce, and, in return, be able to get tropical products at greatly reduced prices.

There is danger that a short period of prosperity, such as is portrayed in many of the papers of the day, will be the precursor of a time of adversity that will be more fatal in its results than that through which this country has just passed. When the prospects are flattering, and prices are good for labor and produce, men become careless in regard to investments and expenses. Money earned easily is spent lavishly. High salaries usually encourage extravagant expenditures and many holidays. All these things prepare the way for a crisis, when many, who have spent all their income as fast as they earned it, must come to want.

If prosperity does come, and it may, those who fear God should improve the time by studying how to make the "years of plenty" provide for the years of distress that will surely follow. If everybody in Egypt had done as Joseph did, none would have needed to part with their stock, and even their families, to provide food to sustain life when the famine came. Seven years of abundant increase in everything the land could produce was ample to supply present wants and provide a surplus for the years of famine.

The Lord has told us that we are living in perilous times, when one prominent characteristic of human nature is selfishness. It is not God's plan that his people should be either selfish or extravagant; but he urges his people to be industrious, economical, and liberal. It is not a sin for a man to make money. It is not wrong for a farmer so to till his land that it will bring forth a hundredfold, nor for the mechanic so to manage his business that he

shall receive the highest possible wages for his services. Professional men and women have a right to a good salary if they are industrious in their profession. Even the minister and Bible worker should be liberally paid for faithful work. The sin does not consist in receiving a large income, but *in the way in which it is used*.

A time of prosperity is the best time to study economy, and learn how to lay by something for future use. If we acknowledge that all we have and all that we receive belongs to the Lord, and we stand ready, as his stewards, to distribute where he directs, we may be Christians, even if we are millionaires. On the other hand, the smallest pittance, kept only to gratify self, is the riches that will keep a man out of the kingdom.

#### THE GLORY OF A NAVAL OFFICER.

WHEN some great victory, like that gained by Admiral Dewey or by the fleet at Santiago, is gained, men are apt to look upon the commander as one who was born "lucky." The cheers that go up from every public assembly where his name is mentioned create a spirit of envy in the hearts of those who aspire to great honors.

The people hunt up everything in such a man's past life that in any way shows superior intellect and tact. All his defects are buried by his great achievements. Even things that might have been considered against him when they occurred, such as "boy-fights," are looked upon with favor, and published as showing the original make-up that finally resulted in such wonderful achievements. Every little incident is called up, and commented on in a way that would impress a stranger with the idea that the man who led a fleet to victory had lived a life of victories from his boyhood up.

But the naval officer knows that things are far different than reports would make them. No doubt he is amused at the reports that he reads of himself in the journals and magazines. He knows what it has cost to gain the victory that puts his name on the list of heroes, to be preserved in history as long as time shall last.

The following from the August number of the *Review of Reviews* gives some idea of the assiduous study and practise required to fit men for the position of naval officers:—

The naval profession, if properly followed,—and our naval men have so followed it,—may well be said to be the most exacting and inclusive of any. A naval officer must be an expert in half a dozen branches of science, any one of which, in civil life, is deemed sufficient for one man. His work is never done. In order to pass his examinations at every grade, he must keep up with the advance in steam-engineering, gunnery, electricity, and modern ship-building, and in much else. He must have international law at his fingers' ends, and he must be able to think and decide quickly in the most trying situations. If he makes a false step, he is court-martialed. It is not all dancing o' nights. There is the ceaseless round of target-practise, which has done more than anything else to win this war,—for the United States has believed in target-practise above any other nation,—and of drills afloat and ashore besides, only meaningless rumors of which reach the ear of the citizen.

In every station in life, energy and push, combined with good common sense, are required to give success. The better a man understands the work in which he is engaged, the more success he will have. It is not a fine uniform that brings a man to the front, but a



thorough acquaintance with the work he has to do, and an energy that enables him to meet every obstacle in a way to make things move.

This principle is just as true in religious work as in any other. God wants men and women who are not afraid to study. He wants those who will not dare to go forth in his work until they understand what they are called to do, and are thoroughly fitted for their work. He wants leaders who have good judgment, and are not afraid of obstacles. These he will trust, because they trust him. With these he will go forth to gain great victories for his truth. And these shall have their names entered on the roll of honor,—not for all *time*, but for all *eternity*.

#### THE ILLINOIS CAMP-MEETING.

FORREST is a small place, but it has excellent railroad facilities. The meeting was about one third larger than that held last year, and there was a moderate outside attendance. The people were hungry for the message the Lord sent them, and all received it gladly, and went home rejoicing in the light.

Brother Ballenger and Sister Henry took the burden of the labor for souls, and each bore pointed testimony as to what God requires of his people,—purity of heart, and victory over every besetting sin.

Every department of the work received consideration. Representatives were present from Battle Creek College, the Sanitarium, and the Review and Herald Pub. Co.; and as the possibilities and opportunities afforded by these institutions were laid before the brethren, the keenest interest was manifested in them. Especially was this true in regard to the canvassing work, which has been allowed to drop behind. It was greatly revived; and when a call was made for those who desired to enter this work, nearly fifty responded.

Elder S. H. Lane was unanimously elected President of the Conference for the ensuing year. The State tract society was merged into the Conference. Steps were taken to establish two city missions, one at Peoria and the other at Decatur; also, as soon as expedient, a Conference school. Three new churches were added to the Conference. The tithe for this year was, in round numbers, \$12,000, fully \$1,500 larger than that for the previous year. Forty-five candidates were baptized. One church school is now being conducted in Chicago, also a mission school for the Chinese. The latter has an average attendance of about thirty-five. A number of Chinese have been led to accept Christianity through the instrumentality of this school.

The meeting following the last public service on Sunday night was of peculiar interest. Elder Lane preached to a large congregation; and after the strangers were dismissed, the brethren and sisters remained, and all knelt and besought the Lord for the baptism of his Spirit, that they might become witnesses for him in power. The victories gained and blessings received made the occasion one long to be remembered. There were several remarkable cases of healing. A Methodist lady went to her home a commandment-keeper, healed soul and body.

W. E. C.

"THE tendency to make our own tastes the standards, and our characters the normal types

of soundness and strength, is both general and deep. Most of us are probably unaware of the extent to which we unconsciously flatter ourselves by giving prominence to our particular way of meeting events and dealing with them. Absolute honesty with ourselves is a very rare virtue; most of us shield ourselves from clear, uncompromising, relentless truth."

#### EMPTY SEATS.

FREQUENT complaints are made by ministers that they are obliged to preach to "empty seats." Pastors do not like to take a charge when they learn that both congregation and contributions are small. Having but little confidence in their ability to fill the pews, they prefer to go where there are larger congregations.

It is said of Archibald G. Brown, of London, that he once went to a new church, where the deacons met him with the words, "We have a chapel and hundreds of empty seats." His reply was, "That's a great attraction, and that has brought me." Such men are sure to win, because they trust not in special attractions to build up a congregation, but upon hard work and much prayer.

In every city, town, and village, as well as in the country, there are hundreds of people who are anxious to hear the gospel. Many have heard preaching, but they have not been fed. They have heard sensational sermons until they are sick and tired. They look upon theological lectures as a mockery, and wonder if there is any such power in religion to-day as they read about in the New Testament. The following words from a churchgoer to his pastor express the feelings of many who attend the services in the large churches:—

I can hardly express the pain I have felt lately in observing, even in so-called evangelical sermons of really true men of God, the absence of the gospel,—the omission of the atonement, and of the substitutional work of the Lord Jesus.

Your sermon to-night, though perfectly true so far as it went, failed in this particular also. The mercy of God, in the gift of the Lord Jesus, was not mentioned. Though you urged the need of salvation, the unconverted man left the church as ignorant of the way of salvation as when he entered it. O, do forgive me for writing with so little reserve! but seeing, as I do every day, how much the Lord owns the simple proclamation of the full gospel, I feel constrained to press upon you the importance of preaching in every sermon that which, by the grace of God and the teaching of the Holy Spirit, can and will make your hearers wise unto salvation. In every sermon tell of sin and its consequences; tell of what Christ has done for the sinner; of the punishment laid on him, of the atonement made—the righteousness imputed, and the peace and good works that follow the simple acceptance of the salvation thus provided.

Your subject this evening was "Mercy." For years I longed for mercy, not knowing that God had already shown mercy, and that I had only to accept it. It may be your rule to tell how, in Jesus, "mercy and truth are met together;" but if there were any in the church this evening, who were in my former state, did you not lose an opportunity, which you may never have again, of telling them how Christ has made peace for them by the sacrifice of himself?

This shows how the people feel about the popular preaching, and the causes that lead them to vacate their pews, and spend the time at home or at some place of amusement. They want to hear the gospel with power in it. They do not want long, doctrinal dissertations; but they want to know of the power of God to

save men from their sins, and keep them from sinning. There are hundreds who have ceased to attend church on account of disappointment over this very thing. The pews they formerly occupied are now empty, and are echoing the voice of some giant mind, who wonders why his intellectual powers do not draw the people. The people will be drawn to pews where Christ is lifted up; for the Bible says so. When formalism is dropped, and Christ is lifted up as a sure remedy for sin, the pews will be filled. When the preacher is willing to go out on the street corner, or in the dark shops, and tell of the power of Jesus Christ, men will follow him into the church, because they will see Jesus lifted up, and in him they find all their need.

"And I, if I be lifted up, . . . will draw all men unto me." Lift him up.

THE people of Ann Arbor, Mich., are discussing the question of opening the university library, museum, and art gallery on Sundays. Somebody wrote a communication favoring the proposition, and signed himself "A Workingman." This communication was printed in the *Evening Times* of Ann Arbor. Promptly there appeared, in the same paper, another communication on the subject, of which the following is a material part:—

I read that vulgar workingman's plea with amazement, sadness, and a very proper sense of alarm, such as I think any American citizen would experience in the face of the hidden dangers that threaten our noble republic, and are but thinly veiled in his anarchistic communication. . . . To say nothing of the downright sinfulness of opening the university library, art gallery, and museums on Sunday, just think for a moment of the persons who would avail themselves of this sacrilegious opportunity! And think, too, of the audacity that could suggest such a ridiculous proposition as that of throwing open an art gallery—to whom?—Why, to workingmen and their families! What on earth, pray, would a workingman do in an art gallery? Have workingmen the proper culture for the esthetic enjoyment of art? And what, indeed, is art, if it does not speak in language that workingmen can never understand? I do wish the workingmen would learn their proper place and keep in it. If they do not, I am afraid it will create trouble between the upper and the lower classes of society. I do not imagine the regents will give the least attention to this vulgar, impudent, and irreligious "plea."

(Signed)

MRS. PROFESSOR —

There are some people in the world who will fully expose themselves, as certainly as they get a chance. If ever there should be trouble between "the upper and the lower classes of society," it will be caused by just such people as this; because, except for such people as this, there never would be any upper classes of society.

EDWARD WHITE, of England, well known as a forcible writer on the subject of conditional immortality, died at his home in England, August 8. His last ministerial charge was Hawley Road Chapel, Camden Town, England, where he had labored for thirty-six years. He was the author of the following interesting works: "Life in Christ," "Conditional Immortality," "Mystery of Growth," "Certainty in Religion," and "Genesis 3: History, not Fable." Mr. White had not been an active laborer in the ministry for some years before his death. While he was ready, with his pen, to present his views on the question of immortality, he would not allow himself to be drawn into public discussions over them.

## 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.

### PROVINCE OF QUEBEC.

MONTREAL.—Still the Macedonian calls are coming in. These calls do not always come in visions, as they frequently did in the days of the early church. They sometimes come in urgent letters asking for printed matter or written instructions.

For instance, before me is a postal card bearing the following (in French) from a writer of no mean mental caliber living one hundred miles from Montreal:—

DEAR SIR: Will you do me the favor to send me all your lectures and pamphlets relating to the doctrine you teach? I wish to study it thoroughly.

A French professor of theology writes thus from a more distant city:—

I have just learned that you are preaching in Montreal. Although I do not know you, I take the liberty of writing to ask you to give me some information concerning Adventism. I am thirty-six years old, and am a professor and theological student. I believe the advent doctrine is true, so far, at least, as I am able to judge from the texts. . . . I hope the instruction you will send me will convince me.

Truly God has gone before us, the loud cry of the third angel is a present reality, and we should not act as if we had a thousand years before us in which to do our work.

The interest in our meetings is good; and we trust the offer of a larger hall, made by the owner, will have to be accepted, when our printed, introductory sermon reaches us, and is handed out to thousands of French Catholic readers in this city.

We had not been here two weeks before two French mothers belonging to no church were convicted on the Sabbath question, and spoke of keeping God's holy day. Three interested French hearers have decided to go with us. Besides these, a man from the Isle of Jersey, who understands both French and English, is receiving present truth as fast as it is presented to him. Opposition is coming. Pray that these and others may be soundly converted, and be led in the way of all God's precepts and ordinances.

D. T. BOURDEAU.

September 3.

### THE WORK IN OTTAWA, ONTARIO.

OTTAWA is a city of fifty thousand people, and is the Washington of Canada. This means much in the way of a well-laid-out city, and a fine, intelligent community. It is situated upon the Ottawa River, in the northern center of the nine eastern counties of Ontario, which were for some time connected with the Quebec Conference. But at the last annual meeting of that Conference, it was voted, for certain specific reasons, to return these counties to the care of the General Conference.

The General Conference, accepting the charge, called one of its own laborers to begin tent-meetings in Ottawa, which was done July 17. Prof. A. J. Bristol, of Battle Creek, and a Sanitarium graduate nurse, were provided as helpers. The work was begun on a somewhat different basis from ordinary tent-meetings. In connection with the prophetic and second advent Bible studies, Christian Help work and health topics have been considered. In visiting from house to house, these things have been practically demonstrated by the numerous treatments freely given the sick. A cooking-class was early organized, and one lesson each week has since been given, with marked interest and success.

All this has been new and strange to the people, and has doubtless helped to keep up the nightly attendance at the tent-meetings.

Although the health talks have been decidedly crude, not being given by one versed in medical lore, there have been requests for their publication. It seems strange what a little earnest, prayerful work in this direction, even by a novice, may accomplish in helping the people to see a better way through this life to the life beyond.

Canada has been called a hard field in which to spread the third angel's message; but the workers here are constrained to believe that when proper work is entered upon, and sufficient help is at hand, no field will more fully respond to labor than this "land of the north." To justify this statement, it may be said that the tent-meetings have now been in session every night for seven weeks, and not a single meeting has been thinly attended, even when rain was pouring. Between twenty and thirty have begun the observance of the Sabbath, and double that number are halting on the verge of decision, for many of whom we have great hope. It means much to people everywhere to give up a lucrative business, on moral grounds; and so it will take some time for all the decisions to be made. The work here is, in fact, just beginning, and it must be persistently pushed if every advantage is reaped, even if it is carried on at considerable expense in a rented hall.

But the financial part of the work is in no way discouraging. The collections already reach nearly eighty dollars, and private gifts amount to nearly thirty dollars. When the tent is vacated, there is no doubt that every expense of new material for fitting it up, with the running expenses of the meetings, will be amply met. But on this point a later report may speak.

J. COEURDELIS.

### GENERAL CONFERENCE DISTRICT 6.

SINCE my last report, I have attended the camp-meetings at Alton and San Diego, Cal. Alton is in Humboldt County, so far distant from the center of the work that the believers seldom attend the annual camp-meeting. A camp-meeting is therefore held in that part of the State, that they may enjoy the privileges that are such a blessing to those who attend.

There were not so many in attendance at first as we expected. This was one sad feature of the meeting; for those coming late lose the instruction the Lord has for them. Before the meeting closed, however, nearly every Sabbath-keeper in the county was present. From the first there was a desire to "go forward;" and when opportunity was given, they readily responded. The Spirit of God was present to convict of sin; and when confession was made, the sweet peace of God came in.

The meeting at San Diego was for the southern part of the State. At first, things moved hard; but after a while the Spirit of God came into the meeting, and sins were confessed. When this was done, and wrongs of long standing were made right, a shout of victory was heard.

The preaching was of a nature to awaken an interest in the message for this time; and when it was presented, it resulted in earnest heart-searching and deep conviction. The history of the children of Israel was carefully studied, and comparison made with the work for this time. When it was seen that "Satan's snares are laid as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan," an earnest effort was made by all to seek the Lord with the whole heart. "We are repeating the history of that people,"—the people who stood upon the borders of the promised land, but turned back into the wilderness because of a failure to trust in God. When the brethren saw this, they realized, as never before, that the besetting sin of unbelief must be put away. Earnest cries

for help went up from burdened hearts and sick souls; and God gave them the desire of their hearts, because they believed his word. Many claimed healing by faith in answer to prayer.

Elders Knox, McClure, Healey, Owen, Snyder, Richards, and the writer were present. The large tent was well filled each evening, and from the attention given, it was evident that those present were interested.

This closed the camp-meeting work in California for this season, which has been a succession of victories. If the people go forward trusting in God, and put away murmurings and complainings, the work will soon close in triumph. May God help his people to "go forward."

A. J. BREED.

### THE ATLANTIC CAMP-MEETING.

THE Atlantic Conference held its annual camp-meeting at Wilmington, Del., August 25 to September 4. The annual meetings of the Sabbath-school association and the tract society were held at the same time. The laborers present outside the Conference were Elders Irwin, Underwood, Moon, Jayne, Hoopes, Merrell, Place, and Babcock; Dr. Nicola, of the Staten Island Sanitarium; and Misses Tait and Tabor, trained nurses, who gave valuable instruction during the sessions.

The arrangements for the camp were good. The location was in a beautiful chestnut grove at the terminus of one of the electric railways. Everything was done to make the occasion pleasant and profitable, and one long to be remembered. There were about one hundred and twenty family tents, all well filled, and two large tents for preaching services. Meetings for the children and youth were held each day. There were many signal victories in deliverance from the bondage of sin. The enemy of souls made a tremendous effort to neutralize every good influence in the camp. He would gladly have shorn the laborers of their strength by creating division and distraction in their ranks; but thanks be unto God, victory turned on the other side.

The Lord was present by his gentle and subduing Spirit. Quietness and earnest seeking of God pervaded the entire encampment. Instead of the boisterous laughter and uncurbed levity that sometimes come into our religious gatherings, there was a solemn sense of our situation before God. All fervently sought God for deliverance from all sin, and especially from the baleful sin of criticizing one another. The preaching of the word was very close, and was witnessed to by the Spirit's sending conviction to every heart. It was a pleasing sight to see the ministers and workers and their companions pressing together in Christian love. Many who were bound by Satan's chains were loosed in answer to prayer. Healing power came in for both body and soul. A most earnest inquiry after God was manifested on the part of both old and young. Mal. 4:5, 6, was certainly fulfilled to some extent. The hearts of parents were turned to their children, and the hearts of children to their parents. Differences between brethren, that had broken out like cancerous sores, were healed and put away; and in their stead came a longing desire always to be able to esteem others better than themselves.

In view of the pressing need of Scandinavians to labor in the Scandinavian languages, it was voted to release Elder S. F. Svensson from the presidency of the Conference, and invite Elder A. E. Place to stand first on the Conference Committee. This was done.

On the whole, it was a glorious camp-meeting. About thirty followed their Lord in baptism. The laborers return to their fields of labor, and the brethren to their homes, feeling that it was the best camp-meeting they

ever attended. This is especially true of those who remained until its close. The language of the first resolution expressed the sentiment of each heart: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. . . . He hath done whatsoever he hath pleased."

L. A. HOOPES.

#### THE OWOSSO CAMP-MEETING.

THE unanimous verdict rendered by those whose privilege it was to attend the Michigan general camp-meeting, is that it was the best meeting ever held in the State. There was a wonderful spirit of unity, and the natural consequence was that many felt the power of God. Often were we reminded of the day of Pentecost, and made to realize as never before the nearness of the Saviour's appearing.

For the young people, and all interested in the educational work, there were especial blessings. From the very first the prophecy of Joel seemed to meet with a marked fulfillment. The hearts of the fathers and mothers are turning to their children; and the great question in the minds of parents was, What shall we do for our children? The subject of home, church, and State schools needed but to be mentioned, when it was found that the Spirit of God had already been at work, and the question was, How shall we get the children from the public schools?

It was decided to ask the students of the summer school for teachers to spend a few days on the grounds, that the people might see how God is working to prepare teachers to go into homes and churches to lead the children into the light. Accordingly, about thirty of these young people came into the camp, Tuesday evening, and remained until the close of the meeting. The campers kindly shared their tents with the new arrivals; and so those with hearts aglow with the love of God were able to come into personal contact with many who had already felt the need of Christian training for their children.

Thursday evening the people listened attentively to the experiences of many of these young people, some of whom told of their experience in pioneer church school work, and others of the Lord's leading them into the truth and turning their hearts toward Christian education. When a call was made for money to start State and church schools, the people responded heartily. About \$600 was given, and 200 acres of land pledged.

Brother Simpson, who has been laboring among the Indians, brought to the camp several who had accepted the Sabbath. When these brethren stood before the people to plead for money to educate young people to carry the gospel to their race, the hearts of the people again melted, and \$268 was raised for the Indian fund. One of the Indian boys is already at work on the College farm, preparatory to entering school this fall. Chief Smith intends to enter in October; and Dr. Hill, the Indian physician, has planned to send his adopted son. Thus the way opens for the gospel to go to all kindreds, nations, and tongues.

Several enthusiastic meetings were held with the young people, and it was good to hear such testimonies as, "God has told me that I should be in school; and although the way is not yet clear, by faith I know I shall be there." Several have since begun to work in different departments.

The industrial work of the College attracted considerable attention. There was a display at the College tent of fruits raised on the farm that the brethren of Michigan purchased last year for the College, and of brooms and brushes made by students in the College broom-shop.

Nothing pleases the parents more than to know that their boys and girls are learning practical things, such as sewing, blacksmithing, tailoring, cooking, engineering, etc.

Are there not young people in your church who need encouragement or more substantial aid to bring them into the work? The Spirit of God is a spirit of work.

E. A. SUTHERLAND.

#### MISSOURI CAMP-MEETING.

THIS meeting was held at Clinton, on the grounds occupied last year. Above nine hundred of our people were present. The attendance from without was much larger than it was last year. The large pavilion was well filled every night with attentive hearers. The laborers present were Elders J. A. Brunson, H. Shultz, C. Santee, and the writer. Elder Santee had charge of the meetings for the young people, and a good work was wrought for many of them. The preparation for the indwelling of the Holy Spirit was dwelt upon by the servants of God, and the people responded by confession, repentance, and putting away their sins. Many laid hold of the promise by faith. The Lord drew near to his people. More than a hundred came forward for prayers. Forty-eight were baptized.

The efforts of Dr. A. A. John and Mrs. Pruitt in the interests of health reform were acceptable. The instruction was practical, and the illustrations of treatment of diseases aroused great interest, and left a deep impression on the minds of all present. Treatment was given to many of the campers.

Brother Osborne held one public meeting, and gave daily instruction, in the interests of the canvassing work. A large class of workers will enter the field. They are full of courage, and have a bright prospect for a successful campaign.

The work in the Conference is prospering. The finances are on a good basis, and the outlook is hopeful in all the departments. But few changes were made in the offices. Harmony prevailed in all the meetings. The addition to the church membership was much larger than that of any preceding year. The large amount of work done in the distribution of tracts and the circulation of the *Signs* contributed much to this encouraging increase.

At the close of the last evening meeting, two brethren were set apart to the work of the ministry. The brethren all returned home thanking God for his blessings.

R. M. KILGORE.

#### OHIO CAMP-MEETING.

OUR people looked forward to this meeting, expecting the best meeting ever held in the State; and we were led to believe, by the testimonies borne, and by the witness of the Spirit, that this expectation was realized. There were more of our people in attendance than ever before. Good feeling and harmony characterized the entire meeting. Elders Morrison and Ballenger, Drs. Kress and Brown, and Sister Henry, with the ministers of our own State, gave us much valuable instruction. The Lord came near in all the services, especially in the consecration service held at the close of the evening meeting on the last Sunday. The power of God rested upon the audience with a sweet, gentle peace that must be experienced to be realized. The Lord was pleased to remove the infirmities of some of his people in this meeting, that they might be better fitted for the work before them.

The Sabbath meetings were a great blessing. More than one hundred came forward for prayers. Forty-five were baptized. The blessing of the Lord was in all our business meetings. To his name be all the praise.

An effort was made to purchase a farm for our school at Mt. Vernon by purchasing one or more acres of land, and giving the free use of it to the academy. Thirteen acres were taken at once. This plan will not fail; for it commends itself to our people. It will make our school self-supporting, and help those who want to work their way. Those desiring to assist in this good work will do well to correspond with J. W. Loughhead, Mt. Vernon, Ohio.

Arrangements are being made to push the book work more vigorously. We know the Lord is opening the way for this, and that we are under renewed obligations to walk carefully before him.

R. R. KENNEDY.

#### MICHIGAN.

TWINING.—For nearly two months the tent has been in Twining. Services have been held every evening, and once in the daytime on Sabbaths and Sundays. Forty copies of the *Signs* have been sold each week, and much visiting has been done. There were four Sabbath-keepers here when we came, and now thirteen adults and as many children are keeping God's holy day. Our courage is good.

O. SOULE,  
A. WEEKS,  
E. A. BRISTOL.

#### APPLETON, WIS., CAMP-MEETING.

THIS meeting was held in a thoroughly turfed and nicely shaded park, just in the edge of the city, and near Lake Winnebago. There were seventy tents upon the grounds, and over five hundred persons were encamped during a part of the meeting. In addition to the Conference officers and ministers from that part of the State, there were present Professor Magan for the whole meeting, and Professor Cady for the last three days of it. Dr. Holden, of Chicago, was with us three days in the interests of the health work. His labors were seconded by a Sanitarium nurse. The writer attended the meeting from the first.

The meeting was an excellent one. The public services, especially at night and on Sunday, were well attended. Some of the citizens accepted the truth, and opened their doors to the two Bible workers, who will remain to organize at once a Sabbath-school, and hold cottage meetings. Twenty-seven persons were baptized on Sunday morning, most of them having made their surrender to the call of the Lord during the camp-meeting.

There were services in German and Danish, as well as in English, as all these nationalities were represented among the campers, as well as in the large attendance from the city. The meetings were a source of strength to the believers in that part of Wisconsin. A strong desire was expressed by the brethren from many places to follow the light of the Testimonies in starting church schools. Brother Magan will visit seven or eight places, to counsel with those desirous of opening such schools.

I shall now spend a few days before the New Richmond camp-meeting in holding meetings at Stevens Point and at Moon.

August 25.

J. N. LOUGHBOROUGH.

#### INDIANA.

LOGANSPOUT.—We have been working here for some time, and have been blessed by the Lord in many ways. While the enemy of all righteousness has been active, the work has been onward. As a result, we have a good company of earnest, united members of the "divine human family," whom we expect to meet in the kingdom of our Lord and Saviour.

August 8 one more was baptized, and on the 13th this company celebrated the ordinances



for the second time. This occasion was a season of refreshing. We pray that we may be kept in the Lord's work till he comes.

August 24.

O. S. HADLEY,  
IDA V. HADLEY.

#### NEBRASKA.

I CAME to Kearney in May, and for nearly two months could not secure the attention of the people. The audience ranged from two to fifteen. But through faith and prayer I went forward, doing house-to-house work. Twenty-two have now decided to obey God. Last Sabbath our Sabbath-school numbered forty. Others are deeply interested. I am now distributing the leaflets, and as a result, some are already subscribing for the REVIEW. I shall surely present, as thoroughly as I know how, every line of the message. It is a delight to do this work.

E. L. STEWART.

August 21.

#### OUR SABBATH-SCHOOL CONVENTION.

AS THOUGHTS crystallize into words, so the discussion of right principles crystallizes into their realization. It was no doubt looking toward this end that conventions for the discussion of various enterprises have come to be recognized in all communities. We have heard of neighborhood, political, Christian Endeavor, Sunday-school, and various other conventions; but a Seventh-day Adventist Sabbath-school convention was, to the New Bedford church at least, a new departure. But as we considered the various topics proposed for discussion at the convention held at Bedford, Mass., Sabbath and Sunday, August 20, 21, we were more and more convinced that it was highly proper and profitable, both for ourselves and all others interested, to join in discussing the principles of Sabbath-school work, which have come to us by the special light and providence of God.

The program included nearly all the leading phases of Sabbath-school work.

The general discussion following the reading of each paper brought out many suggestive thoughts and facts concerning the successful use of the means which the Lord has placed at our disposal, that we might be thoroughly furnished unto all good works.

The necessity of a thorough consecration as a qualification of the teacher, and of fortifying the child with the principles of truth in distinction from the principles of error, as one of the most successful means of shaping and guiding the pupil in the development of a Christian experience, was earnestly discussed.

Attention to the portion of Scripture in which the lesson occurs, also the time and place of the events, and using the Bible as the first of all helps, with earnest prayer, were considered the leading points in the preparation of the lesson.

The question, "What shall the Sabbath-school do for the children?" suggested the idea of leading them to the same close connection with Christ that the branch bears to the vine. The motive of action being Christian love, the entertainment of the children during the lesson hour must be only the instrument used by love to lead the young hearts to Christ. Since the Lord has reached down his hand to save, the purpose of the Sabbath-school is first to look diligently, lest any fail of the grace of God; secondly, to give every one a deep and growing appreciation of the Book of books; and thirdly, to make the all-pervading presence of God a living reality.

Our missionary enterprises were reviewed from the days of Elder J. N. Andrews, our first missionary to die in foreign fields, down to the present time, when it seems almost impossible for our people at large, as well as the

Sabbath-schools, to keep before their minds who our missionaries are, where they are, what they are doing, and the needs of their fields.

It was found that even the children have done, and can do, much for the advancement of missionary work.

The consideration of the lives of some of the leading missionaries served to encourage the missionary interest.

The convention was attended by representatives from the Dartmouth, Vineyard Haven, and South Lancaster churches. All seemed to be deeply interested from the beginning; and the last session, which took up the relation of the Sabbath-school to the missionary work, was of unusual interest. The papers read, even by some of the younger members of the school, were inspiring.

All felt that the season was one fraught with blessings for the schools represented; and it is our prayer that other schools may receive as rich blessings in considering topics as timely and interesting, and that thus the advancing cause of present truth may be strengthened.

A. J. READ.

#### THE SUMMER SCHOOL FOR TEACHERS.

I HAVE had the privilege this summer of being connected with the school for teachers at Battle Creek College; and I am glad to tell something of my experience, for the benefit of others.

When I first saw the announcement of this short course for teachers, I felt that it was something I wanted, yet I had no idea then how much the Lord had in it for me. At first I did not see how I could come; but as I thought and prayed over the matter, and read in "Christian Education" of the necessity of special preparation for the important work of teaching, I was impressed to come, and the way was providentially opened so that I could. I came expecting to learn a great many facts that I could apply in my teaching, but the Lord had something better for me. I am sure that I have had Christ for my teacher this summer; and that he has unfolded to me great principles, which lie at the very foundation of true education, and which, by the aid of God's Spirit in carrying them out, will enable us, as teachers, to realize the true aim in education, which is the knowledge of God. As, from day to day, we have sought God for wisdom, that we might know how he would have us teach, light has flashed into our minds, and we have realized the fulfilment of the promise of the Spirit that is to guide us into all truth.

My only regret is that more have not enjoyed these precious experiences with us. As we listen to the calls for missionary teachers, and realize that there are more than three openings for every one who is prepared to do this work, it seems to me that there must be many young people, and older ones too, whom God is calling to this important work. If any such person reads these lines, let me say to him, Do not hesitate. God is calling you to a noble work,—a work in which you can be instrumental in saving many souls, and "raising up a whole army of missionaries to work for God." "We may bring hundreds and thousands of children to God if we will work for them." Is not this something worthy of our best efforts?

Are you teaching in the public schools? "In the system of education used in the common schools, the most essential part of the education is neglected,—the religion of the Bible." "O for a clear perception of what we might accomplish if we would learn of Jesus!" I want to learn of him, that I may teach as he taught. If we as teachers can not teach a lesson in geography or reading as Jesus would teach it, we had better not undertake to teach it at all, until we can teach it in his way.

I would advise all who expect to become missionary teachers to take a short course at Battle Creek College. Although you may have been successful in worldly education, a three-months' course here would open your eyes to many things you never thought of, and you would see that "God's holy, educating Spirit is in his word."

NELLIE A. PATCHEN.

#### MICHIGAN SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE meetings of the twenty-first annual session of the Michigan Sabbath-school Association were held during the Owosso camp-meeting, Aug. 18-28, 1898.

The secretary's report was read, showing the number of schools reporting during the year to be 231; present number of schools, 218; present membership, 6,613; increase in donations received over last year, \$312.81; increase in tithes to State association, \$18.44.

The treasurer's report showed the total receipts during the year to be \$3,769.16, and the total expenditures to be \$3,367.12, leaving a balance of \$402.04 in the treasury.

The following officers were elected for the ensuing year: President, C. N. Sanders; Vice-President, A. R. Sandborn; Secretary and Treasurer, Mary Evans Clarke. Executive Committee: C. N. Sanders, A. R. Sandborn, J. D. Gowell, E. H. Root, Mary Evans Clarke.

Twenty-six conventions have been held during the past year. More than fifty-two schools were represented in these conventions, and a good interest was taken in the work.

Much interest was manifested in discussing the proper use of the special contributions to the Haskell Home. The president announced that the September *Worker* would contain special instruction on this point, and that the officers of the association would see that each superintendent was provided with a copy of this journal, so that all could study the matter, and act in harmony with the plans of the International Association.

C. N. SANDERS, Pres.,

MARY EVANS CLARKE, Sec. and Treas.

#### TEXAS CONFERENCE PROCEEDINGS.

THE twenty-first annual session of the Texas Conference was held in connection with the camp-meeting at Fort Worth. The first meeting was held July 22. The opening prayer was offered by Elder J. W. Westphal, of the Kansas Conference.

Ninety-two delegates were present. Four new churches were received into the Conference. The total addition for the past year was three hundred and sixty-one members, raising the number belonging to the Conference to more than a thousand.

After the appointing of the regular committees, the president said that the auditing committee had nearly completed their work before coming to the camp, thus relieving the meeting of much of the usual business on hand on such occasions. He also referred to the responsibility resting upon each Conference delegate to see that a lack of consecration on his part did not mar the harmony of the work.

The report of the nominating committee was as follows: President, C. Mc Reynolds; Secretary, Wm. Mc Reynolds; Treasurer, C. N. Woodward. Executive Committee: C. Mc Reynolds, W. S. Greer, J. B. Beckner, H. B. French, B. F. Woods.

W. L. Mc Neely, H. B. French, J. N. Sommerville, and T. W. Field were recommended for ordination and credentials. Six names were recommended for credentials, eleven for ministerial license, and thirteen for missionary license.

Resolutions were passed to the effect that more strict discipline be observed in regard to the matter of receiving members into the church, and also of retaining those who persist in manifesting pride, worldliness, and other sins. It was also resolved that the Conference adopt the system of First-day offerings devised by the Foreign Mission Board.

The treasurer's report indicated an increase of more than seventeen hundred dollars in the tithe during the past year over that of the previous year.

C. McREYNOLDS, *Pres.*  
FELIX CONWAY, *Sec.*

## News of the Week.

FOR WEEK ENDING SEPTEMBER 10, 1898.

—The Bermudas export over 17,000,000 pounds of onions every year.

—The Chicago public schools opened on September 6, with 225,000 pupils in attendance.

—The Catholic church at Santiago, Chile, owns \$100,000,000 worth of property in business blocks, etc.

—The will of the late William E. Gladstone has been probated. It shows that his personal estate is valued at \$297,530.

—President McKinley has accepted an invitation to visit the Omaha trans-Mississippi Exposition, October 12.

—There were 65 deaths, and 113 prostrations, from heat in New York and its suburbs on Saturday, September 3.

—In France it is said that close upon 2,000,000 married couples have no children, and as many more have only one child.

—Miss Daisy Leiter, of Chicago, daughter of Levi Z. Leiter, has been selected to christen the battleship "Illinois," October 4.

—At Stinesville, Ind., on the afternoon of September 2, four men were instantly blown to pieces while blasting a rock. All left families.

—There was in the United States Treasury, on September 3, \$220,916,282 in gold,—the largest reserve in the history of the department.

—September 2 four people were killed by a steamboat explosion while removing torpedoes placed in the Mississippi near New Orleans, La.

—Two boys who took refuge under a tree during a storm near Lawrence, Kan., September 5, were struck by lightning and instantly killed.

—The Grand Army of the Republic met last week in Cincinnati. Not far from 100,000 men were present from different parts of the country.

—At Duluth, Minn., a trust deed was filed one day last week by the St. Paul and Duluth Railroad, on which the revenue stamps amounted to \$2,500.

—September 2 a great storm swept across the Baltic Sea. A German torpedo-boat was sunk, and the whole German flotilla was seriously damaged.

—At Muncie, Ind., two brothers quarreled because one would not join the church. One of them then shot the other through the body, killing him.

—Admiral Cervera sailed for Madrid on the "City of Rome" last Thursday. This trans-Atlantic steamer has been secured as a transport for the Spanish forces.

—Alarm is felt in Washington at the latest despatches from Manila, indicating that there is great danger of an open revolt against the American authorities on the part of the insurgents. The President and his advisers have decided to send more troops to aid General Otis.

—There is serious difficulty in the Island of Crete, owing to the action of the British, who are in control, in installing "Christians" as revenue collectors. September 6 there was a bloody fight between the British troops and the Mussulmans, in which many lost their lives. Four war-ships have been sent to the scene of trouble.

—Edward C. Lamport, of Momence, Ill., narrowly escaped death by being buried alive, September 7. He had had a run of typhoid fever; and on Tuesday night was pronounced dead by the physician and nurses, and his body was given over to an undertaker. Several hours later, the undertaker thought he saw signs of life, and hastily summoned a doctor. After they had worked all night over the supposed dead man, he recovered consciousness, and is now on the road to recovery.

—The general report is that the recent low temperature has not materially damaged the corn crop.

—Near Toyah, Tex., on the line of the Texas Pacific Railroad, three sulphur-mines have been developed, which, it is believed, will enable their owners soon to compete with the Sicilian product.

—The Canadian Pacific Railroad has yielded to the interstate commerce ruling between it and the American lines; and on September 25 there will be an advance of over sixty per cent. in passenger rates.

—Ex-Mayor Fritz H. Twitchell, of Bath, Me., member of Governor Powers's staff, and a prominent business man, has confessed to stealing \$60,000 from the woolen mills at Bath, with which he was connected.

—What threatened to be a prolonged and disastrous strike in the Elgin (Ill.) Watch Company's works has terminated happily, the two hundred strikers returning to their work perfectly satisfied with the adjustment.

—September 1 General Reese, of Illinois, called out the Galesburg militia, the only company of its kind in the State, to await the governor's orders to go to Panama, to quell the strike there, which is assuming alarming proportions.

—The Chicago Tribune of September 3 printed the names of 1,284 American soldiers who have died as a result of the late Cuban war, without receiving a wound. Typhoid fever is responsible for seventy-five per cent. of the loss of life.

—Tramps threw open a switch in the railroad near Fulton, N. Y., September 1, causing the derailment of a passenger-train, killing four people outright, and injuring a large number. The engine was thrown twenty feet, and blown to pieces.

—Word is received that three vessels, carrying about 900 Spaniards, including 16 priests, who were fleeing from one of the Philippine Islands to Manila for fear of falling into the hands of the insurgents, were destroyed by a storm, and all on board perished.

—September 2 a terrible battle was fought between the English forces and the dervishes at Omdurman, Egypt, in which the natives were completely subdued, and not fewer than 8,000 of them killed. The English regard this defeat as avenging the death of Charles Gordon, who was killed in 1885 at Khartum. The English loss was small.

—September 7 was the date of the convention of the Silver Republicans of Colorado. At four o'clock in the morning, there was a clash between two factions that sought to gain control of the opera-house in which the convention was to be held. One hundred and fifty shots were fired, one man was killed outright, and several were severely wounded.

—Just after the naval battle at Santiago, Chaplain McIntyre, of the "Oregon," received a leave of absence, and visited Denver, Colo., where he gave a public address, in which he severely criticized his superiors, especially Captain Evans, of the "Iowa." For his unwise utterances, he has been ordered court-martialed. He claims that he was misquoted by the newspapers.

—September 5 a hail-storm swept over portions of northwestern Missouri, doing great damage. The storm swept a strip of country about three miles wide, and not a farmer in its path escaped a loss. The losses ranged from \$100 to \$5,000 each. In Nodaway County alone, the loss is estimated at over half a million dollars. The hail-stones varied in size from a plum to a baseball.

—A distressing accident occurred near Cohoes, N. Y., just after dark on September 4. A trolley-car of the Troy City Railroad Company, loaded with passengers returning from a picnic, was struck squarely in the center by an express-train at a crossing. Eighteen of the thirty-five passengers were killed outright, and at least ten of the others will die. The scenes that followed were heartrending in the extreme. The blame was wholly on the motor-man, whose orders were to stop before crossings, but who disregarded the order. He was among the killed.

—Four miles from Hogsburg, N. Y., the New York and Ottawa Railway Company is building a bridge across the St. Lawrence River. Eighty-two men were at work on it, September 5, when, without a moment's warning, the two finished spans collapsed, precipitating the workmen into the rushing stream sixty feet below. About three-fourths of the workmen lost their lives. Piteous faces sank beneath the waters before the eyes of helpless onlookers. Mangled bodies came to the surface a moment, and then passed out of sight. Many who might have been saved were lost before help could reach them. Eighteen of the rescued died on the way to the hospitals. The cause of the disaster was due to the washing away of one of the large piers. Fifty of the men were Americans; the remainder were Indians, who acted as assistants.

—At Little Rock, Ark., Mrs. Mary Masque, a negro, died September 7. She was the largest negro woman in the world, weighing over 700 pounds.

—Owosso, Mich., where the Michigan camp-meeting was held, suffered a \$200,000 loss by fire, September 4, the fire beginning in the Woodard furniture factory, which was totally destroyed. Then the flames leaped across the street to the large brewery, and were soon beyond control. From there they spread to a number of business blocks, which were burned. The furniture factory's loss was fully \$150,000, with \$60,000 insurance. It will not be rebuilt.

## Special Notices.

THE Oklahoma Conference and Tract Society will hold their first annual meeting, Sunday morning, October 9, in connection with the Territorial camp-meeting. All delegates should plan to be in attendance at the first meeting of these associations.

E. T. RUSSELL, *Pres.*

THE next annual session of the Nebraska Conference Association of Seventh-day Adventists will be held in connection with the Nebraska Conference and camp-meeting, at York, Neb., September 27 to October 3, to elect officers for the ensuing year, and to transact other necessary business.

H. E. ROBINSON, *Pres.*

### NOTICE!

WILL all our brethren please note that the postage on letters to Trinidad, and all other foreign countries, is 5 cents for each half-ounce? When the postage is insufficient, we have to double the amount lacking before we can take letters from the office. If a letter is posted with only a 2-cent stamp on it, we have to pay 6 cents to get it, making 11 cents' postage on each letter so received.

J. O. JOHNSTON.

### FLORIDA STATE MEETING.

THIS meeting will be held at Terra Ceia, September 27 to October 2. As this is the occasion of our annual Conference, we hope that the delegates elected by the churches will be in early attendance. Elder Allee, superintendent of this district, will be with us. The Florida Tract Society and Sabbath-school Association will hold their annual sessions in connection with the State meeting. We trust that there may be a good attendance, and that the special blessing of God may be upon all.

L. H. CRISLER, *Pres.*

### CLUB RATES ON "GOSPEL OF HEALTH."

TO FACILITATE the work of organizing *Gospel of Health* reading-circles in the churches, the publishers have decided to offer the journal in clubs of ten or more, sent to one address, at 30 cents a year.

Beginning with the October number, a special course of instruction will be conducted in the journal, showing how to adopt the health principles, and put them in actual practise. Elders and librarians should see that every member of the church is supplied with the paper. It occupies a field all its own, and has a work to do in preparing God's people for the trying scenes so soon to occur. Address all orders to the *Gospel of Health*, Battle Creek, Mich.

### EXPENSES FOR A YEAR'S SCHOOLING AT BATTLE CREEK COLLEGE.

FOR fear that some do not fully understand what the expenses will be for one year's schooling at Battle Creek College, it is thought wise to make a brief statement for the benefit of those who may not have had the privilege of seeing a Calendar.

The board, room, tuition, and general expenses are all kept separate, and the students pay for just what they get. The European plan is followed, which allows the student to pay for just what he eats; expenses for board may be anywhere from \$1 upward a week.

A student who is doing full work in school would pay \$4 a month for four studies; \$5.50 a month for his room, heat, light, washing, and other expenses; and probably \$5 a month for his board, making a total of \$14.50. We guarantee to each student who works satisfactorily and cheerfully, and who complies with the principles of the institution, sufficient work to reduce his expenses about \$3 a month; and those who pay their entire school expenses in advance receive a discount of \$1 a month.

E. A. SUTHERLAND.

WISCONSIN, ATTENTION!

THE office of the Wisconsin Tract Society has been moved from Milton Junction to Fond du Lac. Our present address is 14 E. Johnson St., Fond du Lac, Wis. All persons having business with the office are requested to note this change of address, and send all letters to, and make all money-orders payable at, Fond du Lac. This place is also the headquarters for District 4 of the Wisconsin Conference; and all requests for meetings and funerals should be sent to 14 E. Johnson St., which will be Elder Brown's home address hereafter.

WISCONSIN TRACT SOCIETY.

REMAINING CAMP-MEETINGS FOR 1898.

DISTRICT ONE.			
New York, Rochester,	Sept.	8-18	
West Virginia, Grafton,	"	8-18	
DISTRICT TWO.			
Florida, Terra Ceia,	Sept. 27 to Oct. 2		
DISTRICT THREE.			
Michigan, Mesick,	Sept.	19-25	
Southern Illinois and Indiana (union), Willow Hill, Ill.,	"	22 to Oct. 2.	
DISTRICT FOUR.			
Nebraska, Arcadia,	Oct.	6-11	
(State), York,	Sept. 27 to Oct. 3		
DISTRICT FIVE.			
Kansas (general), Ottawa,	Sept.	8-18	
Oklahoma, Edmond,	Oct.	7-17	
DISTRICT SIX.			
Montana, Helena,	Sept. 29 to Oct. 9		

MONTANA, ATTENTION!

THE camp-meeting for Montana will be held at Helena, September 29 to October 9. We have secured a good location, right in the center of the city, and expect to have everything in readiness before the meeting begins. At this time the Montana Mission Field will be organized into a Conference, and the officers for the new Conference will be elected, also those for the Sabbath-school association and the tract society. Thus you can readily see that this will be the most important meeting ever held in Montana.

Reports from the camp-meetings held this year show that God is drawing near his people. Brethren, may not we enjoy this refreshing? But remember, it will cost an effort on our part. The blessing of God will not come unless it is sought for. Let us begin now to plan for this meeting. Let us begin by confessing our sins, putting them away, and then grasp the promise by faith. Let no business cares keep any away from the meeting. O, how much we need the Holy Spirit! Now is the time when God would have us prepare for that mighty outpouring that will fix his seal in the foreheads of his people.

Elders Breed and Irwin, and possibly some other ministers, will be present. Brethren, let us come to this meeting, and enjoy the blessings of God together.

C. N. MARTIN.

FARMERS FOR INDUSTRIAL SCHOOLS.

THE Lord has said that there should be land connected with all our schools; this will make them industrial schools. In order to have these farms conducted in a profitable and instructive manner, it is necessary that men who have had a practical experience in cultivating the soil be connected with these schools. This year we are to start a Conference school in Michigan; and it will require a good man, who understands farming, to look after the cultivation of the land, and to take charge of the industrial labor. We should like to have in such a school a competent man, who has a wife who could take charge of the home and act as matron.

At Erie, Pa., one brother gave one hundred and fifty acres of excellent land toward a church school. There are over twenty-five acres of fine, hard maple on this land, two houses, a barn, four head of horses, eighteen cows, all the farm machinery, crops standing in good shape,—all is included in this gift. You remember that the Lord told the children of Israel that if they were faithful, he would give them houses that they built not, vineyards that they planted not, and wells that they digged not; surely the Lord is doing as much for us.

Near Philadelphia a brother has given us a tract of land that will require some one to look after it.

In Nova Scotia we have been given two hundred acres of fine land for an industrial school. A brother near Grand Rapids will pay for a tract of land this fall, to be used for this purpose; he has the money in his pocket, and will pay for the farm just as soon as the land can be selected. Another brother about a hundred miles north of Grand Rapids has given a piece of land, with a fine house and other buildings, for the same purpose. A brother who has had long experience in farming one of the Sanitarium farms has volunteered to take charge of the farm for this school.

It must be evident to all that here is a grand opportunity for farmers and their wives to connect with the educational work, and to train young people to be all-round, self-supporting missionaries.

In order for these brethren to do the best service for the Lord in these schools, it is necessary for them to have some experience in our school work and understand our plan of education, and be in perfect sympathy with it. The instruction must be given to the boys in such a manner that they will see new beauties in farming. The wives of these brethren should be well trained in hygienic cookery and the best methods of managing a home.

Are there not a number of young married men, who are practical farmers, who would like to enter Battle Creek College with their wives, to receive a brief training to prepare them to take up this work?

It will be useless for any to apply who are not able to conduct a farm so as to make a living. We want men and women who are successful,—not those who have made a failure of everything they have undertaken. We should be glad to correspond, at once, with those who are interested.

E. A. SUTHERLAND.

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.—A man to work by the month or year at general farm work. Will have to do milking. Address D. Malin, Vassar, Mich.

ADDRESS WANTED.—Any one knowing the address of Miss Sigrid Löfdahl will confer a favor by sending it to Betty Löfdahl, Spokane, Wash.

ADDRESS WANTED.—Any person knowing the whereabouts of Philander Thorp will confer a great favor by informing Thomas E. Thorp, Stevens Point, Wis.

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.

EMPLOYMENT WANTED.—A widow with two boys, aged 12 and 8 years respectively, wishes to find a place to work where she can keep her boys with her. Prefers a place on a farm. Address Mrs. S. Campbell, Germania, Mich.

FOR SALE IN BATTLE CREEK.—One 35-acre farm, especially adapted for gardening and fruit-raising; also one house and lot. These properties are near the Sanitarium and College, and will be sold at a great sacrifice, on easy terms, to responsible parties. Address W. E. S., this Office.

BOY WANTED.—A blind brother, who has had some experience in canvassing and selling our publications, wants to adopt a boy from twelve to fourteen years of age to lead him and assist in the work. A boy of studious habits would have much time for self-improvement. Address J. A. Bartow, 2818 Third Ave., Seattle, Wash.

ADDRESS.

THE address of R. D. Hottel is Box 65, Greensboro, N. C.

Obituaries.

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

NAFTALL.—Died at St. John's, Newfoundland, July 27, 1898, of consumption, Mary Elizabeth, wife of William Joseph Naftall, aged 27 years. She leaves a husband and four children to mourn.

R. S. WEBBER.

MEEK.—Died at Aurora, Ind., Aug. 19, 1898, Victorine Meek, daughter of John and Susannah Wilson, aged 29 years, 6 months, 2 days. She became a member of the Seventh-day Adventist church four

years ago, at Battle Creek, Mich. She fell asleep peacefully. A husband and four children are left to mourn. Funeral services were conducted by the writer. Text, John 16:20, 33.

S. G. HUNTINGTON.

ABELL.—Died Aug. 11, 1898, of typhoid pneumonia, in Oakland, Cal., Sister Jennie M. Abell, aged 54 years. From a child she knew the Lord. She accepted the truth, and her influence won her children, and others also, among whom was the first one to carry the truth to the Bay Islands. She rests in the Lord.

M. C. WILCOX.

WINSLOW.—Died at Daisy, Wash., July 6, 1898, Sister Lucy H. Winslow, in the eighty-second year of her age. She was a pioneer in the message, accepting it forty years ago. With the Bible and the REVIEW for her companions, she faithfully lived the truth for years, seldom seeing a minister. As the result of her godly life and earnest prayers, her neighbors and friends, including the writer and his wife, accepted the truth she loved, until twenty-six were walking with Christ. Her husband and four children remain to mourn her death. The work done by this mother in Israel shows what may be accomplished by the most humble of God's children who live for him.

J. B. SCOTT.

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 vestibuled sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-car to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

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

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

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.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

EAST.	8	12	6	10	14	20	36
	*Night Express	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*All'th' Express.
Chicago.....	pm 9.35		am 6.50 am 10.35	pm 3.00			pm 11.30
Kalamazoo.....	1.25		8.48 pm 12.08	4.40			am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		am 2.30
Battle Creek.....	2.10 am 7.15	11.55	2.08	6.52		pm 6.00	4.15
Marshall.....	3.00	7.55	pm 12.50	2.42	7.28	pm 6.43	5.00
Albion.....		8.25	1.20	3.09	7.51	7.10	5.27
Albion.....	3.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	7.30	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43	7.45	7.45
Detroit.....	7.15 pm 12.25	5.30	6.00	10.45			9.15
Falls View.....				am 5.23			pm 4.13
Susp. Bridge.....				5.38			4.33
Niagara Falls.....				5.53			4.43
Buffalo.....			am 12.20	6.45			5.30
Rochester.....			8.13	9.55			8.40
Syracuse.....			5.15 pm 12.15				10.45
Albany.....			9.05	4.20			am 2.50
New York.....			pm 3.25	8.15			7.00
Springfield.....			12.16	8.34			7.40
Boston.....			3.00	11.35			10.34
WEST	7	15	3	5	23	13	37
	*Night Express	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 7.15
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.35			am 2.40		pm 12.25
Rochester.....		10.37			4.15		pm 2.25
Buffalo.....		11.50			5.35		pm 3.50
Niagara Falls.....					6.23		4.42
Falls View.....					6.54		5.2
Detroit.....	pm 8.20 am 7.15	am 7.50		pm 12.40 am 4.35			12.25
Ann Arbor.....	10.00	8.13	9.18	1.38	5.45		am 12.31
Jackson.....	11.15	9.15	11.10	am 3.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30 pm 12.55	5.00	3.50	9.08		3.40
Kalamazoo.....	1.35	11.05	2.13	5.40	4.28	10.00	3.46
Niles.....	3.15	12.31	4.00		6.05		5.08
Michigan City.....	4.26	pm 1.25	5.20		7.05		6.06
Chicago.....	6.30	3.00	7.15		8.50		7.50

\*Daily. †Daily except Sunday.

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

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



## Publishers' Department.

### NO. 55

Of the *Apples of Gold Library* is now ready for delivery. Its title is "Twelve Principles of Holy Living." Enlarged from a little leaflet by Arthur T. Pierson, editor of the *Missionary Review of the World*. Contains 8 pages. Price,  $\frac{1}{2}$  cent a copy, or 50 cents a hundred. Address all orders to your State tract society, or to the Review and Herald Pub. Co.

### "LOOKING UNTO JESUS."

We clip the following words from a letter just received from Brother Morris Lukens, general agent for Pennsylvania:—

"I believe that 'Looking unto Jesus' will occupy a place that none of our other books can fill to-day. It can not but interest all who read it. This book will not only make a good subscription book, but it will also be excellent to lend to those who are becoming interested in the truth."

Those desiring an agency for "Looking unto Jesus" should address their State tract society.

### "MAKING HOME HAPPY,"

Now Ready for Delivery!

This is a charming volume indeed. With its dainty binding, clear type, short chapters, and beautiful illustrations, it can not fail to attract both old and young. Parents and children will derive much benefit from a careful perusal of this interesting and instructive book. "Making Home Happy" contains 17 chapters, 206 pages, with 4 full-page illustrations, besides smaller ones.

Price, cloth, with cover design in three colors, 50 cents; paper covers, 25 cents.

Address all orders to your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

### "The Great Empires of Prophecy,

From Babylon . . . .

to the Fall of Rome."

By ALONZO T. JONES.

This is the title of the next history text-book to be issued by the Review and Herald Pub. Co. Every person who has read "Empires of the Bible, from the Confusion of Tongues to the Babylonian Captivity" will hail with delight this new work. "The Great Empires of Prophecy" throws much light upon many puzzling questions in regard to the ten kingdoms and other interesting subjects connected with the book of Daniel.

Every minister, every Bible worker, every student of the book of Daniel, and every student of history, needs this book. It contains 712 large pages, besides 22 full-page maps, printed in from three to thirteen colors.

The book is issued in one style of binding, and the price is only \$2.

Address all orders to your State tract society, or to the publishers.

### THE PROSPECTUS FOR "THE DESIRE OF AGES" IS NOW READY!

"THE DESIRE OF AGES" is the title of a forthcoming volume by Mrs. E. G. White. It is intensely interesting and beautifully illustrated, and is devoted to the consideration of the great truth that in Christ the love of the Father is revealed,—that "God was in Christ reconciling the world unto himself."

Although the complete book will not be ready until about October 15, the Prospectus has been issued thus early to enable our agents to make a fall delivery.

Our tract societies will handle this book in their respective States; therefore all orders for Prospectuses, the price of which is \$1.25, post-paid, and correspondence concerning terms and territory, should be addressed to them.

Pacific Press Pub. Co., Review & Herald Pub. Co.,  
Oakland, Cal. Battle Creek, Mich.

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

### NO. 14, EXTRA,

Of the *Words of Truth Series* is now ready for delivery. It is written by Uriah Smith, and bears the title, "Come, Lord Jesus."

This little 4-page leaflet, by vividly portraying scenes of the new earth, creates in the mind of the reader a strong desire to be there, and to enjoy, in the words of the writer, "the tree of life, with its healing leaves and life-giving fruit," "fields of living green," and "flowers that never fade."

Just the tract to hand to your discouraged friend. Price,  $\frac{1}{2}$  cent a copy, or 25 cents a hundred. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.

### THE "SUPPLEMENT" APPRECIATED.

We are glad to report that the monthly SUPPLEMENT to the REVIEW is the means of encouraging many to take up active work in the field. The following from a letter just received from C. S. Osborne, general canvassing agent for District 5, substantiates this statement:—

"I have taken pains not only to call the attention of the people to the REVIEW, but also to the SUPPLEMENT. The SUPPLEMENT is doing a good work, and I am anxious that more should read it."

### DO YOU REALIZE

The fact that, each week, there appears in the *Youth's Instructor* an article from the pen of Mrs. E. G. White? Those who are not taking this magazine do not know how much they are missing each week in this line alone. Remember, also, that these articles vitally concern the middle-aged and the older ones as well as the youth who read the *Instructor*. Send for a free sample copy and see for yourself. The subscription price of the *Youth's Instructor* is only \$1 per annum. Address the publishers, Review and Herald Pub. Co., Battle Creek, Mich.

### A FREE SCHOLARSHIP

To Battle Creek College will be given to every REVIEW reader who is willing to do a reasonable amount of work. Do you want to go to college? Do you want us to pay for your board, room, heating, light, tuition,—for everything but 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 Sept. 8, 1898. This number of the *Instructor* will be issued one week in advance, or on September 1. Send for a sample copy.

Address the *Youth's Instructor*, Battle Creek, Mich., sending two-cent stamp.

Department "B,"

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

# After a year's

# trial,

this is what the

## Superintendent

of the State Industrial Home for

Girls (Adrian Mich.) says in regard to

# Bell's

# Language

# Series

**IN A LETTER TO THE PUBLISHERS DATED SEPT. 2d, 1898:**

"I wish to thank you for 'Studies in English and American Literature.' It is very concise and will meet the wants of children in the seventh and eighth grades. I hope to be able to furnish them for one class as soon as we have finished with 'Bell's Language Series.' We are delighted with these, and would not have another grammar in the school-room. They meet a long-felt want in our school. Our teachers are perfectly satisfied with the results obtained from 'Bell's Language Series.'"

(Signed) LUCY M. SICKELS.

**The 225** copies of "BELL'S LANGUAGE SERIES" now in use at the above-named institution were ordered Dec. 1st, 1897.

**ANOTHER TESTIMONIAL.**

"I have examined with interest 'Bell's Language Series.' Objectionable features, diagrams and kindred plans are eliminated, and the subject, language is made the basis of the series. The selection of sentences is admirable,—teaching both language and literature.

"I am glad that technical grammar is not the author's hobby. Very truly yours,

"E. E. LOCKERBY,  
Supt. of Public Schools, Preston, Minn."

**A SPECIAL DISCOUNT TO TEACHERS AND OTHER SCHOOL OFFICERS**

For further particulars, or our complete catalogue of English and foreign publications, address

## "Bell's Language Series" consists of

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

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

BOOK THREE. "Complete Grammar." 234 pages; cloth, 80 cents.

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

BOOK FIVE. "Studies in English and American Literature." 300 pages; cloth, \$1.75.

## The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 13, 1898.

FROM September 12-15 between thirty and forty teachers go out from the College summer school for teachers, to engage in church-school work.

ABOUT twenty of the students of the College summer school have gone out to put into practice in actual missionary work the principles that they have studied in the school; and both from themselves and from the people whom they have visited, we have received most excellent reports.

AN alliance has been formed between Britain and Germany. With the understanding between Britain and the United States, this alliance with Germany comes very near to a combination of the Teutonic races of the world. And as certainly as these hold together, they can rule the world.

THE Civic-Philanthropic Conference will hold its second annual session in Battle Creek, Mich., Oct. 18-23, 1898. The Conference met in this city last year, and had a most successful meeting; and from the published announcement, we think the coming meeting should be as much, if not more, of a success.

HAVE you read that little tract, "Come, Lord Jesus"? It has only four pages, but they are all like gold and jewels mixed. It is one of the very finest things to slip in with a letter as you send it, or to give to people in a crowd at a meeting or other places. It costs only twenty-five cents a hundred. Millions of copies of this tract ought to be distributed.

THE New York *World* says that the real secret of the czar's desire for a convention to arrange a universal peace, lies in the fact that only a few days before, Britain had sent to Russia a note that meant only war unless Russia receded; and as war between Britain and Russia meant only a general European war, it was imperative that such a war be averted, and the czar adopted this scheme as the best way out. These are thrilling times. Watch, and be ready.

A SISTER writing to one of our secretaries says:—

I came into the parlor to look over those tracts you sent me, to find one to hand to a Salvation Army brother who called yesterday. While I was reading them over, I found such comfort in two of them, "Living by Faith" and "The Way to Christ," that I put them into my pocket, and thought I must read them until I knew them by heart.

How many are missing the comfort there is for their own hearts in the tracts and papers with which they expect to do missionary work for others!

RIGHT HONORABLE JOSEPH CHAMBERLAIN, Secretary for the Colonies of the British Empire, landed at New York, September 7, and is to make a journey through the country as far as to San Francisco. In an interview on his arrival, he said: "England is ready to meet the United States more than half-way. It is

for you to determine how close the relation between the countries shall become. When your Senate decides that it is for your interests to join with us in securing certain benefits to both nations, the alliance will quickly be an accomplished fact." Mr. Chamberlain knows something from experience of an alliance between the British and Americans; for his wife is an American woman, a Boston lady.

By a great victory over the Mahdists last week near Omdurman and Khartum, Britain has gained control of the whole of Egypt, and what was anciently Ethiopia, except only Abyssinia. Khartum is nearly two hundred miles south of the ancient Meroe, which was the limit of the marches of the ancient powers into Ethiopia. It is now a question of only a short time before railroad and telegraph lines will be connected between North and South Africa; and Britain will control the lion's share of the whole continent of Africa.

THE following from the Business Men's Association of Owosso, where the Michigan camp-meeting has been held for the last three years, tells its own story, which, indeed, is not by any means insignificant:—

Owosso, MICH., Aug. 29, 1898.

Elder J. D. Gowell, President Michigan Conference of Seventh-day Adventists:

DEAR SIR: The Business Men's Association of Owosso wish to express to you their appreciation of your camp-meeting just closed in this city.

We are pleased to learn that the meeting has been satisfactory to your association, and we sincerely hope you may find it convenient and to your advantage to meet in Owosso again next year. Should you do so, any courtesy that can be extended to you by this association will be cheerfully done.

We are informed that the association contemplates changing the location of its tract depository. We should be glad if you would entertain the idea of removing it to Owosso. The central location of this city, and its railway and mail and express facilities, must impress you with the fact that it would be a convenient place to reach, and of easy access, from all directions in the State.

We should be glad if you could see your way clear to establish that branch of your work in this city.

Respectfully yours,

A. D. WHIPPLE, Pres.,

O. L. SPRAGUE, Vice-Pres.,

G. T. CAMPBELL, Sec.,

WILL E. COLLINS, Treas.

THE present message, "Receive ye the Holy Ghost," has been beautifully expressed in poetry and song by Elder A. F. Ballenger. The spirit of the song and the spirit of the message are one, as has been witnessed in the camp-meetings where the song has been sung in connection with the message. The song is entitled "The Pillar of Cloud Is Rising." One of the stanzas is as follows:—

"T is a glorious time for the church to-day;

For the trump again has blown,

And the hosts of God, by the Pillar led,

Move on to their promised home;

And the Holy Ghost in the 'latter rain,'

With his peace and joy and power,

O'er the church now falls with refreshing floods,

Like a glorious summer shower."

The chorus is this:—

"The Pillar of Cloud is rising!

Behold! what a glorious sight!

It moves toward the land of promise;

Awake, O ye children of light!

The trump of God is calling

The wilderness-wandering host

Away from the desert sinful:

'Receive ye the Holy Ghost!'"

The words and music are printed on a beautifully illustrated sheet, and will be sent, post-paid, for thirty cents. All the proceeds from the sale of this and the other songs by Brother Ballenger are faithfully devoted to the help of the sinful and the suffering, especially through the city mission work. Address all orders to A. F. Ballenger, 60 Manchester St., Battle Creek, Mich.

Not enough has been said of the new book, "Looking unto Jesus," that has just lately been issued by the Review and Herald Pub. Co. It is on the same subject as the book, "The Sanctuary and Twenty-three Hundred Days," which has long been out of print; yet it is so renewed and enlarged that it would not be recognized as the same book. Ten chapters of it are new matter altogether; and it is beautifully and most appropriately illustrated. This is one of the key-subjects of the third angel's message: therefore this book ought to be in every family where the third angel's message is believed. It is but the simple truth to say that there are thousands of Seventh-day Adventists, many of them of years' standing, who have no clear idea of the sanctuary, its services, and the two thousand three hundred days, unto the cleansing of the sanctuary. Until now there might have been some reason for this, because the first book on the subject has been out of print. Now, however, all may be fully informed upon this most important and truly heavenly subject. As Jesus is the center and circumference, the sum and substance, of this great subject, the book is most fittingly entitled "Looking unto Jesus." We sincerely hope that no one will go any longer without a copy of this book. It has 288 large pages, with wide margins, is beautifully illustrated, and handsomely bound. The price is only \$1; gilt edges, \$1.50.

THE other day we received a letter from a brother renewing his subscription to the *Review*, in which he says he is in his seventieth year, and is poor, having nothing but his hands and the Lord's blessing to support himself; yet he takes the "*Review*, five copies of the *Signs*, two copies of the *American Sentinel*, the *Good Health*, *Gospel of Health*, *Youth's Instructor*, *Medical Missionary*, *Missionary Magazine*, *Christian Educator*, *Gospel Herald*, *Workers' Bulletin*, *Sabbath-School Worker*, and *Life Boat*." In addition to this, he sent with his own renewal a full-paid subscription to the *Review* for one year, to be sent to a brother in the church, who is "seventy-two years old, and poor like myself." We hope this incident may fall under the notice of all those able-bodied, and no more than middle-aged, Seventh-day Adventists, and those who perhaps own a farm or two, who are yet "not able to take the *Review*."

PENSION-VOUCHERS must be made out not earlier than the 4th day of March, June, September, and December. This year September 4 fell on Sunday. Consequently, there was printed on the face of the voucher, with an index-finger pointing thereto, the warning that the voucher would not be accepted if executed earlier than the 5th,—evidently an attempt on the part of some one to save Sunday from desecration, and to keep the notaries from engaging in such servile work as making out pension-papers on that day.