

# The Advent HOLY BIBLE **REVIEW AND HERALD** Emma Craig 203 St. box 449 IS THE FIELD OF THE WORLD **And Sabbath**

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

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### JOY IN THE LORD.

"REJOICE in the Lord alway." Phil. 4: 4.

Joy is no less a gift of God  
 Than all our daily blessings are;  
 We were not meant just for the rod,  
 But rather in his joy to share.  
 Darkness may hide him from our sight,  
 But through it we may hear his voice,  
 So gentle, cheery, and so bright,  
 The heart is prompted to rejoice.

God knows our needs, he giveth joy,  
 Full, many-sided, rich, and deep;  
 Life is a song in his employ,  
 And other hearts a pleasure reap.  
 Who looks upon the sunny side  
 Takes from life's battle half its sting;  
 He scatters cheer and sunshine wide,  
 And makes some wounded heart to sing.

Give joy a home, then, in thy heart.  
 And let it brighten all around,  
 See that no shadow on your part  
 Shall make earth's darkness more profound.  
 The brook goes laughing on its way,  
 The flowers their sweets exhale, birds sing,  
 All nature smiles, and less than they  
 Shall we no joyful tribute bring?

Who better right hath to rejoice  
 Than those on whom the Lord doth smile,  
 Who make his pleasure their first choice,  
 And walk before him without guile?  
 Rejoice, then, in the Lord alway,  
 Serve him with gladness and with joy,  
 Make bright with loving joy each day  
 He calls thee to this blest employ.

— William G. Haeselbarth.

### THE CHRISTIAN'S DUTY.

MRS. E. G. WHITE.

PROBATIONARY time is our period of test and trial. It cost a price that can not be computed, — the life-blood of the Son of the infinite God. This time is an entrusted talent, a precious gift, to be improved in God's service. The Christian will not trifle one hour away. He will spend it in working the works of Christ. The Lord calls for the whole heart, the entire affections. He will not accept any divided service. When we give all we have and are to him, our love for those for whom he died is strengthened. Finding its source in Christ, this pure, holy affection flows forth in a rich current to those who come within the sphere of our influence.

In doing Christ's will, we stand on a high and holy field of action. He is the foundation, the source of all power. All his workers are to be tributary to him. They are to realize that they are under obligation to use his gifts with grateful liberality. They are to be cheerful almoners of his treasures. Thus, one with Christ, they walk and work in harmony with him.

The lack of practical obedience will constitute the ground of the condemnation of those that are lost. Those who refuse his counsel, who will not co-operate with him, in probationary time, would not co-operate with him in heaven. They reject his offer of help when it is essential for them to represent his character, and it would not be safe to take them to heaven.

The Lord is displeased with many who claim to believe the truth. They act like unreasonable, passionate children. Christ can not accept their work. He does not need the service of those who are inspired by the enemy of all good. Many connected with the work of God give way to their temper. They fret and grumble when things do not move in a way that pleases them. The Lord is dishonored by this discontent and faultfinding. Those who give way to these traits of character can not inspire confidence as Christians.

Christ is always calm and dignified, and those who labor with him will use, in their work, the oil of grace. Their words and actions will be soothing. They will realize that the wrath of man is altogether unnecessary for the advancement of God's work.

"All ye are brethren." When our ministers visit the churches, let them not think to help the people by finding fault with them. Let those who visit the churches cultivate a spirit of meekness and brotherly love. Let their words be Christlike. Let them show that they are hidden with Christ in God. Then their words will have a power that will impress the hearts of the people.

If those who fight for their own way would take time to think; if they would plead with God to give them self-control; if they would watch unto prayer, their words of complaint and faultfinding would be much fewer. They would not find pleasure in criticizing. Thankfulness would take possession of their poor, worrying, fretting hearts, and they would rest in God, trusting in him to steer the ship. God could manage if we had nothing to do or say, but he permits us, yes, he invites us, to co-operate with him.

What work are we doing for the Lord? Have we consecrated ourselves to him? When we join the church, we enter into solemn covenant to use our God-given powers in exerting a healthful influence. This God desires us to do at all times and in all places. In this age of the world, when iniquity abounds, discouragement will come to every soul. Let us take all our perplexities to God in prayer. He is our refuge in time of trouble. Do we desire to have our prayers answered? Then we must not be faint-hearted. We must not allow Satan to cast his hellish shadow between our souls

and God. This he will strive every day to do. And many of the professed children of God wrap themselves about with this dark shadow. But this need not be. When Satan tempts us to doubt, faith must rise in unfaltering strength, refusing to yield to the darkness, saying, Lord, I cast my helpless soul on thee. I must have light. I must feel the bright beams of the Sun of Righteousness shining into my soul. When we seek the Lord with full purpose of heart, our sincere prayers will cleave the darkness, and the light of Christ's glory will clothe the soul.

In the last great day every man will be rewarded according as his work has been. In unmistakable lines, Christ has laid down the terms of his settlement. So definite are they that no one can offer an excuse for not walking in the way of the Lord.

Diligence in worldly business is not enough. Busy activity in things that are as nothingness will not tell one jot or tittle in favor of any soul. The sum and substance of pure and undefiled religion is specified in God's word: "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is the outgrowth of inward piety, tenderness, and love. The church whose members live this scripture will be a living power. Its members will not banish the love of God from their hearts by gossiping and recounting their grievances. The voice will not be used to weaken and destroy souls. Subjects will be dwelt upon that will bring rest to souls; words will be spoken that will comfort the feeble-minded and support the weak.

God calls upon us to be his agencies in dispensing his gifts to others. When men appropriate everything for their own advantage, he withdraws his gifts from them, and places them in the hands of those who will be faithful stewards. Christ gave himself for our salvation, and in turn we must without reserve give ourselves to him. This is God's plan for the discipline of his people. Those who love God sincerely watch for opportunities to prove to the world that they are new men and women in Christ. They do not live to amuse and glorify self. The Lord is their strength, and he enables them to perform holy, beneficent actions. Our outflow of charity is to be proportionate to Christ's liberality to us. Thus we live true religion. Rich and poor need to study what God's word teaches on this subject. They may find culture and education in learning how to give. Christ declared, "The poor always ye have with you." He has plainly stated that the decisions of the last day will turn upon the question of practical benevolence. To have ministered to the hungry, the stranger, the naked, the sick, are the credentials which will testify that we are Christ's disciples. "Thou hast been faithful over a few things," he says, "I will make thee ruler over many things."

How closely Christ has linked himself with suffering humanity! In reckoning with his heritage he places himself on the poor man's side, and registers any neglect to the poor as done to the One to whom man belongs by creation and by redemption; and every act of self-denial, performed to help the suffering, he acknowledges as done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The hearts of those who reveal the attributes of Christ glow with divine love. They are imbued with a spirit of gratitude. But the heart that is destitute of love is unthankful. Christ calls upon his disciples to cut away from their lives every defilement of soul and body. Clear foresight and discernment are required, that we may help those who need help.

Christ is our example. He gave his life as a sacrifice for us, and he asks us to give our lives as a sacrifice for others. Thus we may cast out the selfishness which Satan is constantly striving to implant in our hearts. This selfishness is death to all piety, and can be overcome only by manifesting love to God and to our fellow men. Christ will not permit one selfish person to enter the courts of heaven. No covetous person can pass through the pearly gates; for all covetousness is idolatry.

Satan will continue to play the game of life for our souls as long as time shall last. And the end of all things is at hand. "Ye know neither the day nor the hour wherein the Son of man cometh." Watch therefore, that when he cometh, ye may be found ready. Prepare to meet thy God. There are sins to be confessed, and wrongs to be righted. Time should now be devoted to earnest preparation for the Master. In this solemn day of atonement we must humble our hearts before God, and confess our sins. We must have faith corresponding to the important, solemn truths which we profess. This is the only evidence we can give to the world to show that our religion is genuine.

Of the virgins who went forth to meet the bridegroom, five were wise, and five were foolish. In which of these classes shall we be found? This question we must answer for ourselves. If we are fully consecrated to God, seeking earnestly to do his will, we shall stand at our post of duty, doing what we can to advance his work.

The churches are to be looked after and cared for, but they are not to demand continuous labor. The members are to receive help and instruction from the Great Teacher, and then, girded with the heavenly armor, they are to stand in the army of God. Do not educate our churches to expect constant ministerial help. If they do the work God has given them to do, the truth will grow and flourish in their hearts. They will reveal the fact that they are determined to increase their abilities by exercise. In order to have God's approval, we must come up to the help of the Lord against the mighty powers of darkness. Armed with the sword of the Spirit, we are to go to the battle, holding forth the word of life, seeking to save souls. If the churches desire to guard against becoming narrow and selfish, let them work for the souls for whom Christ gave his life.

Our Redeemer made the greatest possible sacrifice for the human race. Thus he has shown the estimate he places on us: Do you desire to work so as best to please him? Gird on the armor, and fight manfully the battles of the Lord. Christ will give grace to those who are hunters and fishers of men.

Lift up Jesus. Lift him up, the man of Calvary, with the voice of song and prayer. Seek earnestly to spread the gospel. Tell the precious story of God's love for man. In this work you will find a satisfaction that will last through the eternal ages. Christ has given

us this work as our special charge, and he is the source of our wisdom and efficiency.

Talk the truth, pray it, sing it. Point sinners to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world." Co-operate with Christ and the heavenly intelligences in the work of reinstating the economy which Christ instituted. Declare with power and assurance that Christ came to live the law of Jehovah. God desires his people to be ready, with souls aglow with his love, to impart as fast as they receive. They are to show what the truth has done for them, that God may be glorified.

#### WHAT WILT THOU DO FOR THE MASTER?

WHAT wilt thou do for the Master,  
Ere daylight has faded away?  
Delay not; for darkness is coming;  
Oh, hasten to work while you may.  
What wilt thou do for the Master,  
Who loves thee as no other could?  
Who blesses thee daily and hourly,  
Withholding no thing that is good.

What wilt thou do for the Master?  
Go comfort some sorrowing heart,  
Some weary one's burden make lighter,  
Do something wherever thou art.  
What wilt thou do for the Master?  
Go sing for the lonely and sad,  
Go lift up some down-trodden brother,  
Be helpful and hopeful and glad.

So many are walking in darkness,  
So many are going astray,  
And many are starving for friendship,  
And many are dying to-day.  
In blessed and holy endeavor,  
Go, serving thy Master divine;  
And yonder, forever and ever,  
Abundant reward shall be thine.  
—Mrs. Frank A. Breck, in *Christian Herald*.

#### THE SABBATH IS GOD'S REST.

FRANK S. BUNCH.  
(Riverton, Ore.)

"FOR he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from ALL his works. And in this place again, If they shall enter into my rest." Heb. 4:4, 5. Now these "works were finished from the foundation of the world." Heb. 4:3. We read that Christ is the Lamb slain from the foundation of the world. Rev. 13:8; 1 Peter 1:19, 20. The offering for sin was made, and the plan of redemption was complete, from the foundation of the world. This, then, is one of those finished works from which God rested on the seventh day. The seventh day is therefore the Sabbath of redemption as well as the Sabbath of creation.

"If any man be in Christ, he is a new creature." 2 Cor. 5:17. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them." Eph. 2:10, margin. God has created, or prepared, from the foundation of the world, good works for us to walk in; and we are created in Christ Jesus for the very purpose that we should walk in them. "He performeth the thing that is appointed for me." Job 23:14. Thus we see that the Creator himself walked in the same good works that he prepared from the foundation of the world for us to walk in. These are the works of God. "This is the work of God, that ye believe on him whom he hath sent." John 6:29. The works that God has thus prepared are simply that we believe God. And "God did rest the seventh day from all his works," and "we which have believed do enter into rest." Heb. 4:3. Then we who have believed, having first entered into the works of God, must certainly enter into his rest. "And

God did rest the seventh day from all his works." Therefore it follows that every one who believes God will keep the Sabbath.

"There remaineth therefore a rest to the people of God. For he that is entered into his [God's] rest, he also hath ceased from his own works, as God did from his." Heb. 4:9, 10. Our own works will shut us out of the kingdom. Gal. 5:19-21. If we enter into God's rest, we must cease from our own works. We must work the works of righteousness. "Abraham believed God, and it was accounted to him for righteousness." Believing God is doing the works of God. John 6:29. Now "we which have believed do enter into rest;" and we who have believed have entered into the works of God. "And God did rest the seventh day from all his works." Therefore as certainly as a man believes God, he will just so certainly keep the Sabbath of the Lord — the seventh day.

"Let us labor ["be diligent," literally] therefore to enter into that rest, lest any man fall after the same example of unbelief." In another place it is written, "Strive to enter in at the strait gate." Luke 13:24. Christ is the way (John 14:6) and the door (John 10:9). We are to *strive* to enter in. But the only lawful striving is "striving according to *his working*, which *worketh* in me mightily." Col. 1:29. He says, "Come unto me. . . . Take my yoke upon you: . . . and ye shall find rest unto your souls." Matt. 11:28, 29. Christ is set forth in the Word as the Creator of all things. John 1:1-3; Eph. 3:9; Heb. 1:1-10. Then it was Christ who rested the seventh day from all his works. He who enters into Christ, enters into rest. Since Christ rested the seventh day from all his works, the person who enters into Christ will keep the seventh day.

"Ye shall find rest unto your souls." Sabbath-keeping, then, is not merely a rest from physical labor; it is soul rest. Only he who has "ceased from his own works," and entered into Christ; who has yielded his members as servants of righteousness unto holiness,—only he truly keeps the Sabbath. "Let us be diligent therefore to enter into that rest."

#### THE TIME OF DELIVERANCE.

J. N. LOUGHBOROUGH.

In the prophecy of Ezekiel we have a comparison of the final deliverance of God's people with the deliverance of Israel from Egypt. He says: "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Eze. 20:34-37.

Instead of this people being in a literal wilderness, as were the Israelites, they come into the "wilderness of the people." In the twelfth chapter of Revelation, is a view of the Lord's church going into the wilderness for twelve hundred and sixty years. Rev. 12:6, 14. In the Song of Solomon the church is represented as coming out of the wilderness, and here the inquiry is raised, "Who is this that cometh up from the wilderness, leaning [not on civil law, nor earthly supports. No, but] upon her Beloved. Cant. 8:5. Again: the church is spoken of as "she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Cant. 6:10.

With the church brought out of the wilderness of the people, the Lord says he will plead as he pleaded with Israel in the literal wilderness. By looking at the testimony in Ex. 16:28, 29, we see how he began to plead with them there. He said: "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath; therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

By this comparison we see that as the Lord carries on this work of leading his people from "the wilderness of the people," he will plead with them to keep his holy Sabbath. He also said that he would bring them into the "bond of the covenant." God's "covenant commanded" is the ten commandments. See Deut. 4:13. The bond-seal, or sign of authority, of that covenant, is the Sabbath of the fourth commandment. See Ex. 31:13, 17; Eze. 20:12, 20. This bringing of the people into the "bond of the covenant" shows a Sabbath reform as a part of the pleading with those brought forth from the wilderness of the people.

As the deliverance of this people is to be after the manner of the deliverance of the Israelites, it is well to consider another point connected with their deliverance, which is mentioned by the prophet Hosea. He says, "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. If there is to be a similarity to this in the final deliverance, it must be that the gift of prophecy, as has been shown in the Scripture citations, is to act its part in preparing a people for that event. As we are nearing the time of that final deliverance, and are in the very period when a people should be heralding the glorious advent of Christ, the inquiry naturally arises, Where is to be found the gift of prophecy?

#### THE ORDINANCE OF WASHING.

WM. A. WESTWORTH,  
(Newburg, W. Va.)

THE rejected ordinance of John 13:1-15 has long been looked upon as simply teaching a lesson of humility. We believe, however, that there is a deeper meaning, and one that will impress our minds with the importance and beauty of the institution. To say that the Lord gave us this ordinance that we might give expression to our humility, is to say that he gives to us the means of showing our own righteousness. If this is all there is to the matter, I would virtually say to my brother, "Brother, may I wash your feet, that I may show to you that I am humble?" Far was it from our Saviour to teach any such self-righteousness.

A close examination of the text will reveal just the opposite. We read: "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean,

but not all. For he knew who should betray him; therefore said he, Ye are not all clean."

The experience and conversation of Peter gives us the true import of the lesson. The question, "Lord, dost thou wash my feet?" reveals the fact that Peter understood that there was a deeper meaning than the simple washing. Could he not see that which was being done? Could he not perceive that his Lord was down in the posture of a servant? Then why such an apparently simple question? The answer proves that it was at least the key to a divine truth as yet not grasped by the disciples: "What I do thou knowest not now; but thou shalt know hereafter."

Peter's next expression shows that he saw the humility to which the Lord was subjecting himself: his whole being rebelled at the thought of the Master's becoming the servant. He who had declared, "Thou art the Christ, the Son of the living God," would not in silence see his Saviour on his knees washing his feet; so he said, "Thou shalt never wash my feet."

Now notice how quickly the Lord dispelled the cloud of doubt: "If I wash thee not, thou hast no part with me." In this saying lies the key to the whole problem. He who is washed has a part with his Lord. This could not have meant merely the physical washing; for Judas was there, and the Lord served him with the rest. *The ordinance must refer to a spiritual washing.* Peter grasped the thought; for he cried, "Lord, not my feet only, but also my hands and my head." He desired that complete cleansing, so forcibly impressed upon ancient Israel. See Lev. 8:23. Jesus answered, "He that is washed needeth not save to wash his feet, but is clean every whit." Thus does the Lord clearly tell us of the cleansing from sin: all will acknowledge that the literal washing alone does not make clean; for did not Judas immediately betray him?

What, then, is the intent of the ordinance? To show our humility?—No; but rather to show the infinite love which prompted him to make "himself of no reputation," and take "on him the form of a servant;" to show the infinite condescension, the matchless humility, which caused HIM to leave his glory that we might be "clean every whit."

He came to wash us. Here was his own token of the fact. Yet says one, Is not baptism for the remission of sins?—Truly so; but what sins: those of omission and commission since the time of baptism? or those before and up to the time of baptism?—Verily, those that were "past." Rom. 3:25. Then each time we are shown that there is still in us some traces remaining of the "old man," shall we be rebaptized?—No; because even as he has promised to forgive each time we confess, so he has also given us this ordinance to testify continually of *his washing*, that we may be clean every whit.

Thus considered, this ordinance becomes as a rebaptism at each administration. It is ever before us as a token that he came from God (John 13:3) that we might not only be saved from the penalty of the transgression of Adam, but that *he will keep us clean*, so that we shall have no part in the second death.

Thus considering the washing, much of the formality so often seen would be avoided. Candidly, how much real humility is required to wash a brother's feet? But when, beyond this, we see in the ordinance the presence of the Saviour cleansing us from all our sins, how much better prepared shall we be to receive him in the second part of the sacrament; and then, by a continual mindfulness of it, having *received* him, to *live* in him.

LEARNING is wealth to the poor, an honor to the rich, an aid to the young, and a support and comfort to the aged.—*Selected.*

#### A CHILD'S FAITH.

J. S. COMINS,  
(Superintendent Haskell Home.)

THE Saviour asks the question, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. We answer, "Yes; it will be found among the children." It is not strange that men and women who have had experience with the world, and have become accustomed to its ways, should be distrustful of the things of the world; for at almost every turn they meet with unfaithfulness, trickery, and deception. Even among those professing to be Christians we find the habits of exaggeration so common that we have learned, as the saying is, to take everything with a grain of salt; and having formed the habit of distrusting everything and everybody, we find it hard to believe implicitly even the word of God. But children who have not themselves been schooled in deception, nor learned by contact with the world the sad lesson of distrust, do sometimes exercise a faith that surprises those who are older, and proves that God does as truly hear and answer prayer as he did in the days of Daniel and Elijah.

A few days ago one of the little girls at the Haskell Home, who very much desired a bird, found one in the ventilating-flue of her room; and having secured it, was about to put in a cage, when her caretaker explained to her that liberty was as sweet to the bird as to herself. She therefore resolved to let it go, and going out on the veranda, held it out on her finger; but the bird refused to go. So, desiring to keep it, but still having a little doubt as to whether or not it would remain, she put it in a cage.

The next day, when the cage was opened, the bird promptly flew away. This almost broke the poor child's heart, and with sighs and tears she mourned the loss of her pet. At last the thought came to her that God could bring her bird back, and she resolved to pray about it. She told her companions of her intention. Some of them resolved to pray with her; but others were incredulous, and ridiculed the idea that God would bring the bird back to her again. However, she insisted that if she asked in faith, he would bring it back. So she and her companions prayed, asking the Lord not only to send her bird back, but to send it in such a way that they might know that it was in answer to their prayers. She told the Lord that if the bird flew into her hands, she would understand by that that he had answered her prayer.

The next day while she and her caretaker and some of her companions were hanging out clothes in the yard, the chirp of a bird was heard, and the little girl, throwing up her arms, exclaimed, "Oh, there is my bird! The Lord has sent him back to me. Come, birdie! come, birdie!" To her inexpressible delight, and to the surprise of every one else, the bird flew directly into her hands. Running to her caretaker, she exclaimed, "Oh, the Lord has given me back my bird! I knew he would; for I prayed three times that he would." With the bird in her hands, she then ran to the others who had prayed with her, and they all exclaimed, "The Lord has sent —'s bird back in answer to her prayers."

And so he had. The bird, a wild sparrow, is still with them, although it has its full liberty; and whenever it hears the voice of the little girl saying to it, "Come, birdie!" it responds by lighting on the finger held out for it.

The girls of No. 5 have now not only a family pet; but they have learned a lesson in faith such as could not have been so learned by many a senior. God cares for the sparrows and for the children. And "whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."





## CHRIST AND THE DOCTRINE.\*

A. T. JONES.

(Concluded.)

WE are to preach life only in Christ in such a way that those who preach what *they* see to be life in Christ will see that they come so far short of it that they will wonder that they ever thought they saw life in Christ; and we must do this by preaching a fuller and deeper life in Christ than they ever conceived of.

We are to preach the coming of the Lord in such a way, and in such power and such earnestness, that they who believe it will see it more than they ever did before.

We are to preach the Sabbath in such spirituality, in such power, with such fulness of Christ in it,—the very presence of Christ itself,—as no Seventh-day Baptist has ever thought of. You have seen some glimpses of this, and it will go on and on until the end of the world.

Instead of throwing aside the doctrines, and coming upon "the grand basis of fundamental truth and federal union," and thus representing Christ, which is simply Satan's representation of Christ,—instead of that, we are to have, and to preach, *Christ* with every one of these things *in him*. That makes true unity in Christ, and the unity of all truth in Christ. And that makes the Seventh-day Adventist denomination. Every man who gets Christ that way, and the truth in Christ that way, will become a Seventh-day Adventist; and he will be glad of it, and he will not tell people that he is not. True, he will not go around advertising to everybody that he is a Seventh-day Adventist; yet he will never dodge the fact that he is.

Sister Henry suggests he will not need to advertise it. That is true: the Christ-life that is in him will show to the world that he is a Seventh-day Adventist.

So then we must preach Christ with all the doctrine in him, and that doctrine must be in the preaching, or else we can not preach Christ in his fulness. We are so to preach Christ that we shall preach nothing but doctrine; and so to preach doctrine that it is nothing but Christ. That is the point that I am particularly setting before you just now.

Let me call your attention to an illustration of this: The other morning I talked for an hour about Rome, quoting nothing but Roman history; I used nothing but expressions that are used in the Roman history: and yet you saw the United States in it all the time. I did not mention the United States nor hint at it at all.

Now why did you see the United States in that?—If I myself had not so fully seen the United States in what I was preaching that it fairly oozed from every part of my being, would you have seen it? You perhaps would not have seen anything in it at all, more than a dry, old—two-thousand-year-old—story. If I had seen in it nothing but the old Roman history, that is all that you would have seen. And if I had suggested at the close that perhaps there was something in this pertaining to the United States, you might have said, "Well, I

do wonder whether that means the United States;" but you would not have seen it clearly.

So when you and I preach doctrine, if we are thoroughly saturated with the doctrine, and have that in mind, and yet preach Christ all the time, can the people help seeing the doctrine?—No. We shall preach Christ, and Christ only, and yet be so overflowing with the doctrine that, without saying anything about it, the people will see in Christ the sanctuary, the coming of the Lord, the Holy Spirit, holiness, predestination, the sovereignty of God, the Sabbath, life only in Christ, Christian perfection, yea, every doctrine of the Word, because it is in *us*.

We have instances among us of those who have come among us, and accepted the whole truth, in just this way.

[E. E. Andross: You do not mean to say by that that we are not to preach the Sabbath right straight out and out, or the United States in prophecy in the same way, do you?]

Oh, no! I mean to say that we should preach Christ, and Christ only; and then when the people see these things in Christ, we can instruct them in all these things plainly, and yet be preaching Christ to them continually; for Christ is in these things.

[E. E. Franke: I have been preaching Christ in a large hall in New York City for some weeks, and the people see these doctrinal points in this preaching of Christ. They have asked me, "Are you not a Seventh-day Adventist?" and "Will you not preach on the United States in prophecy?" and, "Will you not preach on the Sabbath question?" I preach Christ. When a man asks me if I am a Seventh-day Adventist, I tell him that I am. Thank the Lord.]

There is where lies our power,—to preach Christ, and Christ alone, so that the people will see more than simply our wording of it, and will ask. And when they do ask, we should be ready to give an answer to every man that asks us a reason of the hope that is in us. We can do this with a vim, because it *is* in us.

You see the subject is worthy our careful and constant study, because when we preach Christ that way in the mission, on the street, in a tent, or wherever it may be, and have no other opportunity to meet the people who hear us, the man who receives what we preach will be ready to receive all that the next brother preaches; because it was all in what we preached. But if we separate from that, we may be able to preach a good sermon, as a Methodist, or a Baptist, or a Presbyterian, or a Congregationalist preaches a sermon; but the next man who comes is new and strange, just as another one of those would be. We are to be so entirely one in Christ—all of us are to be so entirely one in Christ—that our preaching will be the one Christ; and whether Brother B. or Brother J. follows, the people will know that we are one, and that we preach the same thing. Then the message will simply go on and on; and no matter which of our brethren preaches after us, those who hear will get something more of the truth; and thus God will lead the people away from that false unity unto the genuine, true unity of the Spirit in the bond of peace in Jesus Christ. That is how we are to

preach Christ without mentioning doctrine, and above all, without slighting or despising doctrine.

Do you not remember that it is said, in the eighteenth of Revelation, "I heard another voice from heaven, saying, Come out of her, my people"? Brethren, we must not forget that it is a voice *from heaven* that calls the people out of Babylon. We must not set ourselves up so that the people will hear only our voice. We must preach this so that they will see, without our saying a word about it, that they must come out of her. The voice from heaven is always the "still small voice;" and though I may be speaking in the tone I am using this morning, and preaching on the fall of Babylon, and preaching of old Babylon in the days of Daniel, those who hear will all be thinking of what is right here around them, and will see that they must "come out of her," that they may "be not partakers of her sins," and "receive not of her plagues." As the brother says, we must *feel* a great deal more than we *tell*; and when the truth is in us,—well, the Scripture tells it: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

God causes us to triumph in Christ, and he makes the truth manifest by us in every place. It goes forth from us like the odor of the rose or the geranium. Wherever the rose goes, the odor goes, because it is *in the rose*. Where did it get its fragrance?—It is God manifest in the rose. By its fragrance it tells its character to the man who knows God. Now that is a fact. It is not imagery, it is something real. These things do speak to *him* who is in harmony with the voice of God that is *in them*. And when we are thus so filled with Christ, and so in harmony with the voice of God, that we are his voice indeed, he makes us triumph, and he makes the people know the fragrance of his knowledge by us; so that, literally, they will hear the voice from heaven saying, "Come out," even when we are not speaking it in so many words.

Only the other day a brother came in here when we were having a rather hard time; and if we had spoken to him about it, we would perhaps have apologized for not having a Bible study or something of that kind. But what did he find?—He found the voice of God. He saw that the Lord was leading us, and that we were actuated by the Spirit. And it was so when Sister Henry came in. Once we were ready to apologize that we were not having a Bible meeting, but what did she hear but the voice of God? It was better for her to get it that way than for us to tell it to her; for through the fragrance, the odor, the sweet influence, that goes forth from the Christian, God can speak better and louder than the Christian can with his own lips.

There is where our power lies. It is not in our words themselves: there should be power there, that is true; but the power must be in us as the fragrance is in the rose, so it will issue forth as fragrance, or else it can not be in our words.

Then prejudice will be allayed, rather than created; because wherever we go, and whatever we preach, whoever hears will know that there is something there that he has not, and he will want it. He may be a worldlyling altogether, and never have known Christ at all; but he will see that there is something about all this that he does not have,—something better than he has,—and he will want it. Brethren, that will make us such a denomination that all the world, all the nations in the world, will be glad that there is such a denomination in the world. Every honest man in the world will want to come to this body, like "doves to their windows." You know that that is the promise. Thank the Lord.

\* Bible lesson given at General Conference, Friday, 8 P. M., March 3.



“CAST THY BURDEN UPON THE LORD, AND HE SHALL SUSTAIN THEE.”

PS. 55:22.

“CHILD of My love, lean hard,  
And let me feel the pressure of thy care.  
I know thy burden, child; I shaped it;  
Poised it in mine own hand; made no proportion  
In its weight to thine unaided strength:  
For even as I laid it on, I said:  
‘I shall be near; and while she leans on me,  
This burden shall be mine, not hers:  
So shall I keep my child within the circling arms  
Of my own love.’ Here lay it down, nor fear  
To impose it on a shoulder which upholds  
The government of worlds. Yet closer come;  
Thou art not near enough: I would embrace thy  
care  
So I might feel my child reposing on my breast.  
Thou lovest me? I knew it. Doubt not then:  
But, loving me, lean hard.”

#### STUDIES IN PRINCIPLES.

##### STABILITY.

STABILITY is that principle by which things are kept immovable, or to an unchanging order of procedure.

It, with the righteousness for which it always stands, is a prize, for the possession of which every battle that was ever fought in heaven or earth has been waged; for every intelligence intuitively recognizes that anything to be established must have some show of righteousness, either real or assumed. Isa. 54:14; Rom. 10:3.

“To get things fixed so that they will stay,” is the eager desire of every human being; and the mutability of all things is man’s chief cause of grievance. Isa. 24:4-6; Prov. 24:21, 22.

Of all the principles which have to do with human affairs, stability has less than any other been given into the hand of man, because of his inherent tendency to tinker anything which comes into his hands, one example of which is found in Dan. 7:25. It belongs so absolutely and eternally that only as a finite being or condition is lifted by some correlated principle up to the level of eternal fixedness can it be considered stable.

To be really permanently established in anything would be the highest honor and blessing that could possibly come to any being; for it would be a demonstration that he was right, whatever he should be made to appear by the application of any other isolated principles; for nothing can become permanent that is not absolutely right; if it can not be *changed, it must be destroyed*. Ps. 54:19; Nahum 1:3-10. Anything that is absolutely right, and therefore in harmony with the word of God, can never be changed nor destroyed. John 15:11; 1 Cor. 3:10-15; 1 Peter 1:23-25; 1 John 2:17; 3:9.

A thing may seem to be immovable, but if it can, by any means be taken out of its place, it is not established.

The principle of stability is at the foundation of all rest and comfort, all real quietness and strength. There can be none outside of it; hence the first step toward any real delight in life must be in this direction. The people

of God are even exhorted to give the Lord no rest until he establish Jerusalem. Isa. 62:6, 7.

The world recognizes this fact, and since experience has taught it that change is the established order for all earthly things, it makes a point of educating itself to that sort of hope known as stoicism, which, against all hope, still hopes that the next effort to become settled will succeed to some degree at least, or that the next necessary change will not come “quite so terribly sudden” as others have.

“Meet out to us our changes in mercy,” has become the prayer of the heart weary of constant shifting, that has not yet discovered nor accepted the one stable foundation, which is Christ, the Truth (1 Cor. 3:11), in whom it is possible to be established forever, although everything which goes to make up the life must constantly change. 1 Thess. 3:12, 13.

Many timid believers are continually crying out, as did the psalmist. Ps. 11:3.

But Paul learned, and by his testimony encourages us to study, to know what the grace of Christ is for us even here. Rom. 16:24-27.

A bitter denunciation is pronounced upon those who for any purpose seek to make evil prominent and permanent. Hab. 2:12; Isaiah 5; Ps. 140:11. (I ask that especial attention be given to this last reference.)

Destruction and death are the portion of all such as would seek to establish law in unrighteousness. Daniel 6. S. M. I. H.

(To be continued.)

TO MEET A NEED which appears in some localities, I submit to our women the following suggestive outline of an organization. It is no more than a suggestion in any particular.

S. M. I. H.

##### I.

Our work shall be called “Woman’s Gospel Work.”

##### II.

Its object shall be to help one another better to understand the gospel; what it means to believe; how to apply the principles of faith to the common duties of life; how to minister to the needy; and how to win souls to the faith of Jesus.

##### III.

Any woman may become a member of this company who is willing to learn these things.

##### IV.

This company, like every other of the same order, shall be both independent of, and dependent upon, all others, related as are the several leaves on the same tree. As each leaf is dependent on the tree, so is each company necessarily dependent on the church; and as each leaf is independent, so is each company independent of every other in plans and methods of work.

##### V.

The officers of this company shall be a secretary and treasurer, who shall be elected at a meeting called for that purpose; and a chairman, who shall be appointed at each meeting to arrange for and preside over the next one. The secretary shall have general supervision of the work, keep the records, make reports to headquarters, and see that each member of the company is notified of all meetings, as well as of any item of interest concerning the work, and that suitable public announcements and reports are made. The treasurer shall take charge of all contributions, and expend the same upon orders given by vote of the company.

##### VI.

All meetings shall begin with prayer, followed by any necessary business, after which shall always be a study from the word of God of such principles and methods of Christian faith and practise as shall best aid in the work at hand.

##### VII.

All meetings shall be open to all men and women who choose to attend.

##### VIII.

The expenses of the work shall be met by voluntary contributions.

#### QUESTIONS AND ANSWERS.

How can we most successfully study the principles of the character of Christ with those who know very little of the Bible?

Take the history of Christ’s life as given in the Gospels as the foundation of the study, and fill your own mind with the truth from all the helps to which you have access. “The Desire of Ages” will be the most practical aid to this Bible study. Every company of our women should own a copy for the use of those who can not buy for themselves. With this book, the Bible, and the Studies in Principles, published on this page, you should be able to interest any company or individual for an hour.

Many feel that their faith is already in Christ, and that they are all right. They do not see the destruction coming, nor feel the special message for this time important. How can more of His fulness be brought to these satisfied ones?

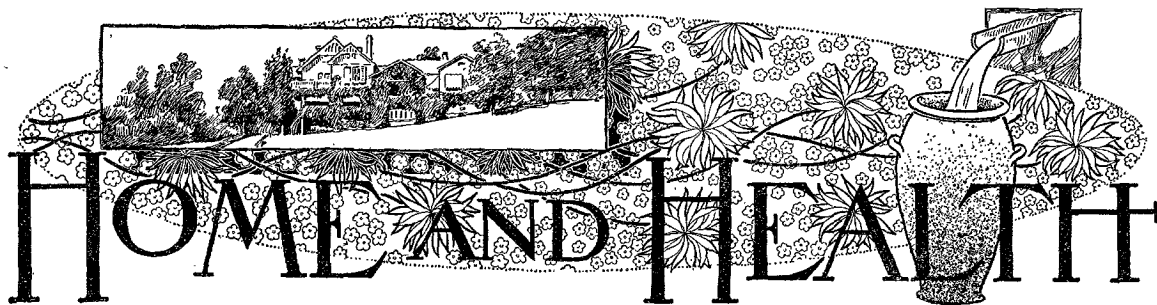
The best way to deal with such souls is to treat them as Christian brethren and sisters, as fellow laborers. Interest them in some practical work that will naturally draw out all of Christ that is in them, and put their knowledge of the Bible to the severest test. Lead their minds by such efforts out to the very limit of all the truth they know. Be yourself so filled with the “more grace,” with “all the fulness,” that they shall be led to recognize the richness of the source from which you draw, and begin to inquire into the secret of your knowledge of God and his truth. Then comes your opportunity.

#### NOTICES.

I WISH to request all our sisters who send in questions for consideration, to write only on one side of the paper. If all will remember this, time and unnecessary work will be saved.

In a few days a leaflet entitled “A Woman-Ministry” will be ready for circulation, and can be secured of the Review and Herald Publishing Company for five cents a copy. This leaflet pertains especially to our woman’s work, but will be of interest to all women, and I hope that every woman will have a copy, and read it carefully, and pass it on. I will be glad to send this leaflet to any who are not able to order through the Review and Herald, if such will notify me.

I have received a letter, which is very touching indeed, from a mother of seven children between the ages of one and fourteen years, who has been deserted by her husband. She wishes to get herself settled in some situation where she and her children can work together if possible; but for her oldest boy, twelve years of age, she would like a place on a farm among our own people, where he would be taught to work. He is interested in horses and cattle, and I am sure that the blessing of the Lord will be upon any who will take this child, who is worse than fatherless, and do by him as a Christian man and woman should by such a child. Correspondence can be conducted through this channel. S. M. I. H.



#### MY WINDOW IVY.

OVER my window the ivy climbs,  
Its roots are in homely jars,  
But all day long it looks at the sun,  
And at night looks out at the stars.

The dust of the room may dim its green,  
But I call to the breezy air:  
"Come in, come in, good friend of mine!  
And make my garden fair."

So the ivy thrives from morn to morn,  
Its leaves all turned to the light;  
And it gladdens my soul with its tender green,  
And teaches me day and night.

What though my lot is in lonely place,  
And my spirit behind the bars?  
All the long day I may look at the sun,  
And at night look out at the stars.

What though the dust of earth would dim?  
There's a glorious outer air  
That will sweep through my soul if I let it in,  
And make it fresh and fair.

Dear God! let me grow from day to day,  
Clinging and sunny and bright!  
Though planted in shade, thy window is near,  
And my leaves may turn to the light.

—*Mary Mapes Dodge.*

#### DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

CHILDREN in this age are suffering, with their parents, more or less, the penalty of the violation of the laws of health. The course generally pursued with them, from their infancy, is in continual opposition to the laws of their being. They were compelled to receive a miserable inheritance of disease and debility, before their birth, occasioned by the wrong habits of their parents, which will affect them in a greater or less degree through life. This bad state of things is made every way worse by parents' continuing to follow a wrong course in the physical training of their children during their childhood.

Parents manifest astonishing ignorance, indifference, and recklessness, in regard to the physical health of their children, which often results in destroying the little vitality left the abused infant, and consigns it to an early grave. You will frequently hear parents mourning over the providence of God, which has torn their children from their embrace. Our Heavenly Father is too wise to err, and too good to do us wrong. He has no delight in seeing his creatures suffer. Thousands have been ruined for life because parents have not acted in accordance with the laws of health. They have moved from impulse, instead of following the dictates of sound judgment, constantly having in view the future well-being of their children.

The first great object to be attained in the training of children is soundness of constitution, which will prepare the way in a great measure for mental and moral training. Physical and moral health are closely united. What an enormous weight of responsibility rests upon parents when we consider that the course pursued by them before the birth of their children has very much to do with the development of their character after their birth.

Many children are left to come up with less attention from their parents than a good farmer devotes to his dumb animals. Fathers, especially, are often guilty of manifesting less care for wife and children than that shown to their cattle. A merciful farmer will take time to devote especial thought as to the best manner of managing his stock, and will be particular that his valuable horses shall not be overworked, overfed, or fed when heated, lest they be ruined. He will take time to care for his stock, lest they be injured by neglect, exposure, or any improper treatment, and his increasing young stock depreciate in value. He will observe regular periods for their eating, and will know the amount of work they can perform without injuring them. In order to accomplish this, he will provide them only the most healthful food, in proper quantities, and at stated periods. By thus following the dictates of reason, farmers are successful in preserving the strength of their beasts. If the interest of every father, for his wife and children, corresponded to that care manifested for his cattle, in that degree that their lives are more valuable than the dumb animals, there would be an entire reformation in every family, and human misery be far less.

Great care should be manifested by parents in providing the most healthful articles of food for themselves and for their children. And in no case should they place before their children food which their reason teaches them is not conducive to health, but which would fever the system, and derange the digestive organs. Parents do not study from cause to effect in regard to their children, as in the case of their dumb animals, and do not reason that to overwork, to eat after violent exercise and when much exhausted and heated, will injure the health of human beings, as well as the health of dumb animals, and will lay the foundation for a broken constitution in man, as well as in the beasts.

If parents of children eat frequently, irregularly, and in too great quantities, even of the most healthful food, it will injure the constitution; but in addition to this, if the food is of an improper quality, and prepared with grease and indigestible spices, the result will be far more injurious. The digestive organs will be severely taxed, and exhausted nature will be left a poor chance to rest and recover strength, and the vital organs will soon become impaired, and break down. If care and regularity are considered needful for dumb animals, they are as much more essential for human beings, formed in the image of their Maker, as they are of more value than the dumb creation.

The father, in many cases, exercises less reason, and has less care, for his wife, and their offspring before its birth, than he manifests for his cattle with young. The mother, in many cases, previously to the birth of her children, is permitted to toil early and late; heating her blood, while preparing various unhealthful dishes of food to suit the perverted taste of the family and of visitors. Her strength should have been tenderly cherished. A preparation of healthful food would have required but about one half the expense and labor, and would have been far more nourishing.

The mother, before the birth of her children, is often permitted to labor beyond her strength.

Her burdens and cares are seldom lessened, and that period, which should be to her, of all others, a time of rest, is one of fatigue, sadness, and gloom. By too great exertion on her part, she deprives her offspring of that nutrition which nature has provided for it, and by heating her blood, she imparts to it a bad quality of blood. The offspring is robbed of its vitality, robbed of physical and mental strength. The father should study how to make the mother happy. He should not allow himself to come to his home with a clouded brow. If he is perplexed in business, he should not, unless it is actually necessary to counsel with his wife, trouble her with such matters. She has cares and trials of her own to bear, and she should be tenderly spared every needless burden.

#### THE PRACTICAL SIDE.

MRS. S. M. I. HENRY.

I HAVE received the following letter through the Review and Herald Office. It is so freighted with a live issue that I am constrained to break into the series of articles on the Intellectual Life, and instead say what I can by way of answer to this earnest woman, who writes:—

"Although much has been said about children in the REVIEW, still there seems to be a chance for more on the practical side of the question. There are so many of our people who can not send their children to our schools, and often there is only the mother to train them in the truth, against the odds of inherited bad dispositions, bad examples, public schools, bad neighborhoods, and poverty. Now what can be done with the youth who are not Christians, and still are not bad, but have a worldly tendency? The parents feel that they must let them go to work to help the family. There seems to be nothing they can do and keep the Sabbath. If they want to learn a trade, they have to work on the Sabbath. I know there are some who are so smart and faithful that they can get chances and keep the Sabbath, but they are exceptions. Many youth don't have any 'go ahead' to them, and are obliged to have some one go ahead for them. I know of some mothers who have sons fifteen or sixteen years of age, and do not know what to do with them. They seem to live an idle life, not desiring to work. If they could go to school, where they would be taught the work of the Lord, and also learn a trade—but there is not a dollar to send them with. Parents don't want their sons to go to work where they can not keep the Sabbath; and the boys don't know what to do, as they feel they must soon work to take care of themselves.

"For years I have been a reader of the REVIEW, and it does not seem as if I could get along without it. I have read everything in regard to the training of children, but still things seem to go on the same as usual. There does not seem to be any prospect of church schools this way very soon, and the children must attend the public schools, or go without an education. It seems better for them to go, as their surroundings are bad any way. The mothers have kept them under their influence until the oldest must do something; and the mothers feel sad to see their children leaning toward the pleasures and fashions of the world.

"It seems as if the commencement exercises and graduation just passed were for display: they do not tend to make the youth desire to serve the Lord, but rather lead them away from God. I read in the *General Conference Bulletin* where Sister Henry said that children should not have been taught that they must earn a living. I am not sure that I know



what she means; but I suppose she means they should have been taught to work for the Lord, and he would find work for them. But the parents have not so understood these things themselves, and have not taught them that way. I have often thought I would like to have Sister Henry know the lives of some people I know, and then have her write about them. I could write pages about some of the discouraged mothers and others, but that is not necessary. I often wonder why the way isn't opened for the children of poor Sabbath-keepers to have the training that orphan children of other people have in our schools and institutions; for it does not seem to me that any child can be trained properly when only one parent is a Christian."

First, I must say that I do not profess to be able to do more than the Lord himself has undertaken for a badly born generation. I am pleading with the young mothers so to arrange conditions, and so to train their children from the beginning that all such questions shall be settled beforehand.

The cure for the public-school evil is the home and church school; and I must believe that where there is a *will* there is a way, especially in matters that are so closely related to the salvation of souls, and in which faith, consecration, and the power of God must play so important a part.

Inherited dispositions, bad examples, bad neighborhoods, poverty, have all been considered in the inventory of God. It is a true, unceasing faith in the word of God that is needed first of all by parents,—a faith that will cause them to drop the word "poverty" out of their vocabulary, and make it impossible for them ever to think of transferring the care of their children to any other caretakers.

Talk about poverty if you are truly a child of the great King, and how quickly the children will see the incongruity! According to the ideas of the world, you may be poverty stricken, just as a multi-millionaire with plenty of bank-bills might be, in a country where only copper "cash" was received as current coin. He might even starve if he had allowed himself to be cut off from supplies and means of communication; but that would be on account of his own foolishness.

Just so it is with every parent who, professing to be a child of God, finds himself at his wit's end concerning what to do with a family of children.

How does it happen that the children are not Christians, and have such worldly tendencies? Did not God anticipate these conditions when he said, "The promise is unto you, and to your children"? Did he not anticipate the necessity of labor, learning a trade, Sabbath-keeping, and all these things, when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"?

It must, however, be understood that God will not come down to your level, and work for your children according to the lines which you or they have drawn. He has made no provision whatever for any child, man, or woman, outside of the plain, positive gospel rule; and before any parent can receive his blessing in home and children, the question of consecration must be unqualifiedly settled.

A true faith does not fret, even if the children do not follow in the very way that the father and mother would choose for them, but remembers that the Heavenly Father is a real father, and cares about them even more tenderly than the mother can do; and by methods which he understands will himself teach them those lessons which they must learn before they can be made willing to give up sin, and accept Christ.

More than in any other one thing parents fail of willingness to trust their children to the

teaching of God through the discipline of life. All the time they are trying to save them from the consequences of their disobedience to principle, putting off the hour of correction until the habit of worldly thought and life has become fixed, and repentance must be very bitter. Sometimes a prison has been the only place left in which God could get a chance to teach some child of many prayers but of more efforts to save him from *consequences* than from *sin*.

For the explanation of what I meant about earning a living, I will refer you to the leaflet "A Woman-Ministry," which is just out.

You have thought you would like to have Sister Henry know the lives of some people, etc. Dear heart, it is because she does know, because she has brought up children of her own, because she has seen so much during many years spent in practical work among the homes of the needy, that she writes as she does.

The discouraged mother is the product of *unbelief*; and there is no help for her in anything that can be written on child training, or on the life of faith. The only thing that will save her from despair is a true surrender to God of self, home, and children, as far as she can make such a surrender for any one but herself. She can consecrate herself to be made a living witness to the reality of salvation, and live, hour by hour, in her home, for the same purpose for which Christ died, and then abandon her children to the Spirit of God, trusting him to deal with them so faithfully and truly that the comfort of the Holy Ghost shall, through the process of conviction, repentance, and consecration, become a living experience.

As to work, learning a trade, and keeping the Sabbath, those are all folded in the one question of consecration, as the oak is folded in the acorn.

There is no value in a Sabbath-keeping that is not in true remembrance of our Lord as the Creator of the heavens and the earth, the One whom to know is to love with a love that never forgets. No child is ever left with only one parent; for God has attended to that. He is the father of the fatherless and the *forsaken*. He is the *other one* that is needed, whether it be father or mother, and will never fail to answer to the faith that calls for him.

#### "CHILD" VERSUS "KID."

LOU JENSEN.  
(Baker, Kan.)

Is "CHILD" a very hard word to speak? Jesus spoke it frequently, and it did not seem hard for him to say it.

Why is it, then, that we hear the word "kid" used so often in the place of "child," even by Christian parents? Are the children, nowadays, become so much like animals that they are not worthy of the name "children"? God forbid. "Well," you say, "Webster defines the word 'kid' as 'child.'" True; he also defines Sunday, as "the Lord's day." But, "What says the Bible?" should be the motto of every child of God.

The first question for parents who believe the truth, is, How shall I train my child so that he shall be saved in the kingdom of God? Do you call your child a "kid"? Jesus says, "He shall set the sheep on his right hand, but the goats on the left." Do you want your child with the goats then? Did you ever think of it in this light? Oh, how my heart aches when I hear Seventh-day Adventists call their dear little children "kids"!

Then, again, we hear the children called "urchins," "hedge-hogs," etc. Just think of it! God classes the hog with the "abominable things." Nothing abominable nor unclean will ever enter the pearly gates.

Then let us not call any child "kid," "urchin," or any such names as those any more, but by the name God has given, "child." "Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven:"

[NOTE.—And if the children are kids, then what are their parents?—Ed.]

#### THE KING'S DAUGHTER.

DOING the daily duties,  
Homely though they be;  
Patiently bearing the burdens;  
His eye alone can see;  
Meeting with cheerful brightness,  
Over and over again,  
Much that is weary labor,  
Of weakness or grief or pain;  
Striving each day to follow  
In the way that He has led,  
Giving the cup of water  
Or some wayfarer bread;  
Making our world the brighter  
By anything we can do,  
Whether to cheer the many  
Or lovingly help the few,  
Servants of Christ forever,  
Low at his cross we cling;  
This is for what we labor,  
True daughters of the King.

—C. M. Hancock.

#### WORK FOR ISOLATED GIRLS.

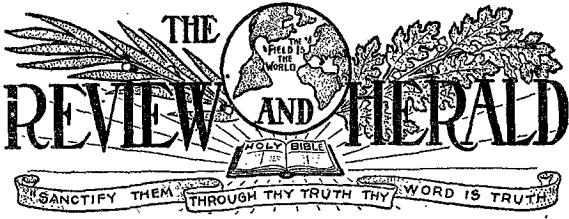
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THERE are two kinds of isolation, one of which might be designated as social, and the other as denominational, isolation. We will consider social isolation, which consists of living remote from all society outside our own immediate household. This isolation is found in the country among the farming communities, especially where farms are large, and neighbors from one half to three or more miles apart.

To a girl seeking for a "field of usefulness," or, as it is more often called in these days, "a mission," at first sight such a situation looks forlorn enough, and especially so to a Seventh-day Adventist girl, who reads and hears so much of "home missions," "foreign missions," "orphans' homes," "missionary farms," etc., and notes the calls for young women to study to be nurses, and to fill situations in, and take charge of, institutions like those already mentioned.

We will suppose that the girl looking for a "field of usefulness" is the oldest daughter of a large family socially isolated, and is financially unable to enter upon a course of study in any training-school. What is there she can do toward fitting herself to help in the missionary cause? We think there are many things which she can learn in her own home, with but little if any expense,—things which all must learn if they are to be workers in the cause, either in our own or in other lands. There is no better place to learn how to do many kinds of work than at home with mother.

In the first place, a knowledge of all the homely, every-day duties is needed. In the morning when you arise, begin to consider the first thing to be done. Bathing and dressing are the first things, and right there is a "field." What about your clothing? Is it arranged in a proper manner? Is the weight of the clothing supported by the shoulders? Do you wear that instrument of torture, a corset, which is an insult to God, who framed the human body? Are your limbs clothed in a manner to secure perfect circulation of the blood? Unless your own body is properly clothed, how do you expect to be successful in teaching "the truth" to others? "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"



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POWER is the one only thing that people need; nothing less than the power of God will supply the need; and this power is freely supplied without limit to every soul in the world.

This power is conveyed to men only by the Holy Spirit; for the prayer is that the Father of our Lord Jesus Christ "would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. 3:16.

And so it is written, "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. The coming of the Holy Spirit upon men is the only channel of true power to men; and only as the Holy Spirit comes, can they have even *this* power.

That is to say, when the Holy Spirit is received by the believer the *first* time, he is not received that once for *all* time.

Here is where thousands of people miss the mark: they long for the Holy Spirit; they seek for the Holy Spirit; and they receive the Holy Spirit. Then they think that the goal is reached, that now they are all right, and can rest easy, because they are supplied against all needs forever. But soon a severe test comes, and instead of receiving power for that present need by having the Holy Ghost come upon them just *then*, they depend altogether upon their past experience, and upon their having received the Holy Spirit at that past time, and so they inevitably fail. Then they are so disappointed and disconcerted that they begin to question whether they ever had the Holy Spirit.

But there is no need of such questioning at all; it is simply the consequence of the original mistake of thinking that the Holy Spirit was received at first for all time. You did receive the Holy Spirit at that past time. But the Holy Spirit can not be received to-day for next year, nor for next week, nor for next day. He must be received to-day for *to-day*, now for just *now*. He must be received for the need, just when the need is.

Whenever we find our need of power, we are to remember the promise, "Ye shall receive power, after that the Holy Ghost is come upon you." Then ask and receive; for, "Every one that asketh receiveth."

The reason of this is that the power is never of ourselves, but always of God. The power never is possessed by us to be used by us; but is always to possess *us* and to use *us*. Thus we are taught always to pray, "Thine is . . . the power." Matt. 6:13. And it is written: "God hath spoken once; twice have I heard this; that power belongeth unto God." Ps. 62:11. And again: "We have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us." 2 Cor. 4:7.

Look at a great street-car system, electric or cable, or a great factory. There are hundreds of cars or machines, each one running and doing its work separate from all the others: yet the power does not reside in any of these. The power resides only in the "power-house" or engine-room; and from there is supplied to each car or machine just as its needs require. And the need of power by each car or machine constantly varies, according to the work to be done at different times. Sometimes a car runs empty, again it is loaded full, again it is empty or only partly filled: a machine may be humming, ready for work, but not actually at work; then work is put on it, the work is done, and again it stands singing away, only ready for work.

Now it is perfectly plain that the empty car, or the machine that is not working, does not need anything like as much power as does the loaded car or the working machine; and that to give to the empty car, or the machine that is not working, as much power as must be given to the loaded car or the working machine, would be both a total waste of power and an injury to the car or the machine. All the power that any car or machine needs at any time is only enough to do the work at that particular time, and it needs only that the power shall be supplied at that particular time.

And so it is. At the source of power there is a little contrivance called a "governor," because it governs the supply of power, and it supplies the power instantly to each car or machine according as the need is. If there is work to do by the car or machine, instantly the impulse of the demand is felt at the source of power, the "governor" opens the valve sufficiently to supply the demand, and instantly power is received by the car or machine to do the work; if the work suddenly grows heavier, again the impulse of need of power is felt at the source of power, the "governor" instantly responds, instantly exactly the needed power is supplied, and the work is done; and *when the work is done*, and the special need is past, this also is detected at the source of power, the "governor" instantly checks the special flow of power, and supplies only what is needed just then.

Thus it is with Christians—the intelligent "machines" of God's work in the world. These intelligent "machines" all belong to God, each one set in the particular place where he is needed for the work of God. The work is all the work of God, and the power to do it is only the power of God. The source of all the power is God. The means of supply of the power is the Spirit of God; for, "Ye shall receive power, after that the Holy Ghost is come upon you." And *faith* conveys to the Source of power the impulse that expresses the need of power. Then instantly there is response, and the Holy Spirit comes upon the believer, bestowing exactly the power then needed to perform the work at that time. And even if there comes a little time when there is no work to do, having received the Holy Ghost, the believer, clothed with power, stands, singing away, *ready* for work.

"Ye shall receive power, after that the Holy Ghost is come upon you." Remember that the Holy Ghost's coming upon you is the only means of power to you. Remember that the power is supplied instantly only according to your instant need; always only by the Holy Ghost's coming upon you; and always only as *faith* conveys the impulse of your need; for you "receive the promise of the Spirit" only "through *faith*." Gal. 3:14.

And this is why and how it is that in the book of Acts, which is the history of workers filled with the Holy Ghost, there is found so often, even *after* the day of Pentecost, the expressions, "Then Peter, filled with the Holy Ghost" (Acts 4:8); "they were all filled with the Holy Ghost" (verse 31); Stephen, "being full of the Holy Ghost" (Acts 5:77); "then Saul (who also is called Paul), filled with the Holy Ghost," etc. Acts 13:9. Read the connection of each one of these references, and see how the need of power just at that time was supplied by the worker's being filled with the Holy Ghost just at that time: and always in fulfilment of the promise, "Ye shall receive power, after that the Holy Ghost is come upon you." All this is written for our learning.

Thus the just live by faith, and the Holy Spirit abides with them forever. "Ask, and ye shall receive." "Every one that asketh receiveth." "Receive ye the Holy Ghost."

IS IT dark with thee, my friend? it has been quite as dark with myself, and yet I have seen light descending on the rugged hills as steps up to heaven. Art thou afraid of the coming days, lest they bring with them edged weapons, pain, grief, loss, friendlessness, and desolation?—Put thy hand into the palm wounded for thee, the palm of the one infinite Saviour. He knows all. He is the treasurer of the future. The great dragon is tamed by the anger of his eye; and they who trust him with all their love, shall be set amid the safety, the peace, and the glory of his eternal Zion.—*Parker*.

#### OPPOSITIONS OF SCIENCE FALSELY SO-CALLED.

THE papers all over the country are making much ado over Professor Hyslop's espousal of Spiritualism. Whole columns—two, three, or four—of the papers, daily or weekly, religious and secular alike, are devoted to this subject. This Professor Hyslop is professor of ethics and mental science in Columbia University, New York City, and he declares that "he has positively demonstrated the life after death of men and women, and this in the most rigorously scientific manner, using all the methods of the laboratory, and exercising that extreme caution and repetition of experiment so severely demanded by the inductive method."

And in what way, suppose ye, did he conduct this "most rigorously scientific" investigation?—Precisely as all such investigators have from the beginning of the world—simply through a Spiritualist medium. To what, suppose ye, did he apply "all the methods of the laboratory"?—Only to a Spiritualist medium. And all that was accomplished by these "most rigorously scientific . . . methods of the laboratory" was simply and only to discover that the medium herself was not a fraud; that she was honestly the channel of the communication of intelligences. That is all. And by this he satisfied himself that there are intelligences outside of humanity. The way it is stated in the report of the result of these "rigorously scientific" methods, is that the investigators "have been convinced that through the mechanism of Mrs. Piper's body it has been proved that there is in man a subtle something which survives after death, preserving the intellectual faculties that manifest themselves through the organs of the body."

That is to say that, from all he was able to discover, he *concludes* that the manifestations of intelligences through this medium were by the spirits of *men* who had lived on the earth and died. But this is simply logic by a leap. It is the result merely of his own reasoning. It is a total forsaking of the inductive method; for it is sheer deduction; because when he finds indisputable evidence of intelligences beyond mankind, it does not necessarily follow that these are the spirits of men who have died; and this for the simple reason that there are multitudes of spirits who never were men. There are angels of God, and there are "angels that sinned," and they are all spirits. So it is altogether a gratuitous conclusion that these scientific men express,—that the intelligences of which they have found evidence, and with whom they have communicated, are the spirits of dead men. And this simply illustrates the fact that the science that is applied and extolled as science in connection with Spiritualism and its manifestations is not science at all; that when it comes to the crucial point, the grounds of science are abandoned, and only the natural reasoning and credulity of the investigator are employed.

And what did the professor find in his investigations? One thing particularly that he found is that one of the principal spirits who communicated "was frequently caught telling lies; and when confronted with proofs of his mendacity, would laugh, and say: 'One must have one's joke.'" And this was so common in the case of that particular influence that one professor investigator declared: "Whatever the medium is, I am convinced that this influence is a preposterous scoundrel." And another professor said that "it by no means follows that the trance personality is as honest as the waking one. Indeed, all analogy would be against the assumption." And the general statement of the whole subject is that "there are foolish as well as wise spirits, vain as well as humble ones; in a word, the spirits of men are no different from men themselves. Naturally, when such an excellent medium as Mrs. Piper is found, all spirits wish to communicate through her. Such direct communicators as Pellew and Phinuit were often overpowered by numerous other spirits, who interjected their own influences, thus producing an unintelligible jumble in the communications. Until the arrival of 'Imperator,' whose earthly name is known only to Mr. Myers, of London, the medium was the sport of every vagrant ghost flying hither and thither on the winds of the spirit world."



The case, therefore, stands thus: Professor Hyslop and his fellow investigators, by their "rigidly scientific" methods, got into a nest of lying spirits; and these spirits told the investigators that those spirits were the spirits of certain men who had lived in the world; and these "rigidly scientific" investigators believe what the lying spirits say, and publish it to the world as a "great discovery," "positive demonstration," etc., etc.

Now, how do these investigators know that those spirits are the spirits of men, when they do know that the spirits are "preposterous scoundrels," and inveterate liars?

This again shows that the conclusions which these investigators have drawn "in the most rigorously scientific manner," have no science about them. Scientific grounds are utterly abandoned, and their conclusions are drawn altogether from the statements of spirits of whom all that the investigators know is by what the spirits themselves say, except that the spirits lie. So that the sum of it all is that the two single results obtained from all their "rigorously scientific" investigation are, (1) that there are intelligences beyond mankind, and (2) that these intelligences do lie.

The investigators, indeed, can know that, in certain instances, these intelligences tell the truth; for the investigators can test the statements, and discover whether they be statements of fact; but in all such instances the evidence that what the spirits said is true, rests not upon what the spirits said, but solely upon the existence of the facts themselves. But the crucial question, namely, *Who* are the intelligences that communicate?—this the investigators never can know, because the persons whom these spirits profess to personate as having lived in the world are dead, and the investigators can not learn from these whether the spirits are telling the truth. Consequently, the only thing that the investigators can certainly know, upon the word of the spirits themselves, is that the spirits do lie. It is therefore literally true that when the investigators reach the crisis of the investigation, all scientific ground is abandoned, and only credulity and natural reasoning are followed—and this in the face of their own knowledge that the spirits are tricksters, liars, and "preposterous scoundrels."

And these deductions drawn by natural reasoning through credulity from such sources, are set forth as thoroughly competent scientific evidence and authority "so severely demanded by the inductive method."

So much is made known so far. Yet the world is promised more, and is asked "to wait for the startling report promised for a year hence by Professor Hyslop."

However, he is willing, while the world is waiting a year, to give "a few hints of what they have learned concerning the one subject that interests every one; that is, the nature of the spirit world." And the first of these "hints" is that "the disclosures made by the spirits themselves of the sphere inhabited by them will shock all good Christians." And what are these "disclosures," for which all good Christians as well as all other persons are asked to wait a year for the full statement of, and to be shocked with? Here they are:—

1. "The first revelation that comes to the spirit [after entering the other world] is that there is no hell, no heaven, no purgatory."

2. "Spirits do not know more of God than men on this earth know; but they seem to be conscious directly, in a general way, of the continual, imminent presence of a supreme, beneficent power, felt rather as light and warmth than as personality."

3. "The unjust are not punished for their sins committed on the earth. 'There is no division there into goats and sheep,' says the professor."

4. "What we call wickedness is usually mere ignorance of those higher laws which insure individual happiness even on earth."

5. "Men can not be held responsible for their ignorance."

6. "A knave simply has some defect of vision which makes him see awry, so that he can not recognize what is best for his own selfish interests."

7. "The law of the next life is progress."

8. "In the spirit world . . . they know that Christ was not God, but a great and a good man."

From all this it is perfectly plain that, although modern Spiritualism has made many changes in the phases of its manifestations, it has not changed a hair's breadth in character. It is the same essentially immoral and atheistic thing that it was in its first manifestations more than fifty years ago. It denies the revelation of God, who is essentially good, and puts forth revelations of its own, which are essentially evil. It sets aside human responsibility and moral accountability, thus opening the way for all manner of evil to go unchecked. And all this is commended to the world as "the law of progress."

Now, by simply believing the Bible, all that has been discovered by this so-called "rigorously scientific" investigation of these high-standing university professors could have been learned by them without one hundredth part of all this trouble; without being obliged to trust to their own credulity, and to the deductions of their own natural reasoning through their credulity; and without being landed by it into a vortex of universal and essential deviltry. The Bible tells all people that there are intelligences beyond mankind; that there are "angels of God" and "angels that sinned;" that there are "God and his angels" and "Satan and his angels;" and that these lying, scoundrelly, atheistic, and essentially immoral spirits are the "spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world." Rev. 16:14.

But, lo, with all these "rigorously scientific" professors, the believing of the word of God, the Bible, and resting on what it says, is credulity, when, as a matter of fact, that word being the very ultimate truth itself, it is the highest possible science; and this because the evidence of its truth rests not upon something else, but is inherent in itself. Then, in the place of this ultimate truth, the highest possible science, which they count credulity, they put what they call science, even the most rigorously applied science, which, at the ultimate, is plainly only sheer credulity, the utter abandonment of science, and the certain launching out into a deep totally unknown except as to the questionable, and even degraded character of the spirits that inhabit it. It is not at all necessary for the world to wait a year for "disclosures" in this connection, "that will shock all good Christians." What is already made known by Professor Hyslop and his fellow investigators is sufficient to shock not only all good Christians, but also all other people, good or bad.

"And when they say to you: Consult the ghosts and the familiar spirits that cheep and that moan, give this answer, Should not a people rather consult its God? on behalf of the living should men consult the dead? [Polychrome translation.] To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

"Keep that which is committed to thy trust, avoiding profane and vain babblings ["unintelligible jumbles"] and oppositions of science falsely so-called, which some professing have erred concerning the faith." 1 Tim. 6:20, 21.

#### WHAT TOBACCO-USERS REALLY USE.

It has been discovered that the peculiar "virtue," "charm," and "richness" of tobacco are all due solely to microbes. In an article in the *Contemporary Review*, Mr. G. C. Nuttall, says:—

The bacteriologist boldly asserts that the delicate aroma, the subtle shades of flavor which variously please the palate of the smoker, are one and all attributable to the agency of microbes alone; that the characteristic taste of tobacco, with its peculiar fascination, is solely the work of these infinitesimal germs; and that it is to bacteria, not to any particular plant growth, that smokers must henceforth tender their gratitude for their enjoyment.

These microbes are cultivated in the tobacco by putting it through a process of fermentation. "With fermentation begins the production of aroma and flavor," because "fermentation is the outward and visible sign" of the growth of "myriads of bacteria." A German bacteriologist "explored for, and examined, the germs which he found in the fermenting heaps of the finest West Indian tobacco,—tobacco famed throughout the world for its delicate

aroma. He isolated and cultivated them, and then he introduced these same bacteria into heaps of inferior German tobacco, which was in course of treatment; and the result he obtained was both striking and extraordinary. The poor German tobacco, so remote from the flavor of the best West Indian, became transformed, as if by magic, into tobacco of a very different quality. Practically a miracle had been performed; for so great was the improvement wrought that the poor tobacco could scarcely be distinguished from the very best, and even connoisseurs and experienced smokers of the finest native tobaccos failed to distinguish it as the original inferior German." The reason that Mr. Nuttall speaks only of smokers, is that the chewing of tobacco is almost unknown in England.

Of course as the peculiar value (?) of the tobacco is due solely to the microbes that are in it, it is plain enough that the microbes being the same would make the different kinds of tobacco alike. And this discovery has led the bacteriologists to make experiments to discover whether these microbes will live and flourish on the leaves of cabbages and similar plants, as well as on tobacco leaves: if so, of course, as they argue, the best tobacco can be readily made out of any kind of leaves, or any old stuff that the microbes can be induced to inhabit. And plainly enough, when the microbes are all the real substance of the thing anyhow, what particular material they live on surely can not make any material difference to the tobacco-user when he chews them, or when he burns them, and "enjoys" the fumes of them in the smoke.

And what a harvest this will bring to the manufacturers of "the best tobacco"! In the year 1897 Florida alone produced one hundred and sixty million "Havana" cigars; and cigars made in Havana are counted "the best in the world." And men, women, and children will persist in using constantly these poisonous and disease-breeding microbes!

What will men in this world not do to destroy every vestige of the image and superscription of God that there ever was about them?

#### A WORD MORE.

LAST week a short article appeared in the *Review*, in reference to some questions that naturally arise concerning the work of Christ in the sanctuary, especially as it pertains to that part which is performed in the most holy place, and the ministration which is there going forward in the present stage of the work, as the subject is laid before us in prophecy. A few additional words on the same subject may still be in place.

A feeling of doubt, uncertainty, or indefiniteness seems to exist in some minds, in regard to the service performed in the most holy place, and the conditions that exist in other departments of the work, when that particular division, called the atonement, is going forward. The questions which arise first and foremost are, What definite portion of time is included in the work of atonement? Can the forgiveness of sin be secured by the people at large while that work of atonement is in progress? What are the lessons of the type on these points?

There is one great fact which, if kept in mind will greatly simplify the situation from this point of view; and that is, the special offering which was provided for all the people on the day of atonement, of the benefit of which all were directed to avail themselves. It was shown last week why a new sacrifice was required on that day in the type, which is not required in the antitype, because the blood of Christ avails for the whole period of his ministry, in the most holy place as well as in the holy place.

But if there is no ministry in the holy place while the atonement is taking place in the most holy (as there is not. Lev. 16:17), and we have come, in the antitype, to the work of the most holy place, how are those to receive the benefit of that work in the most holy, who know not that Christ has changed his ministry to that apartment, and have no real conception of the sanctuary work at all.

While, as shown last week, it is a blessed thing and a great advantage, to know all the particulars of Christ's ministry, because it adds great beauty

and definiteness to his work; yet herein is seen one of the provisions of the grace of the gospel, in that one is not cut off from hope, though he may not at once and always be fully acquainted with all the instruction that the word of God has given us in reference to the philosophy of the plan of salvation. Heb. 5:2; 4:15.

Let us again look at the type. Israel were summoned to the tabernacle, on the day of atonement, not to present their individual offerings, but to join in the great *general* offering which the priest presented for the people on that day, and to afflict their souls, thus showing that they had a personal participation in the service then going forward for them, and thus securing the benefit of the atonement.

But suppose one of the people, not familiar with their liturgy, and not knowing that the atonement was in progress, had then come with his offering to the door of the tabernacle, in the usual form, what would have been done with his offering? It could not have been received then, and a ministry performed with it for him; for there was to be no man, no priest, in the first apartment while the atonement was going forward in the second. Lev. 16:17. Would he then have been rejected?—No. He would have been told that the great offering for the atonement was just then being presented, and *he could have a part in that*, the same as the others, by joining with them, in complying with the conditions of that day. Thus he would have found a better, a larger, sacrifice than he had provided for himself; he would have found a more ample provision for the pardon of his sin than he had anticipated, waiting for his reception on that day.

The specific work of the atonement occupied only a portion of the day, so far as we have any record. What proportion of the day it was, we do not know. And when that specific service was ended, even if the day was not more than half gone, the usual service in the holy place would naturally be at once resumed, and the ministration of another year be entered upon.

Thus, for Israel, there was no break in the service of the sanctuary, and there was not a moment when the way was not open for any one to seek and find the forgiveness of sin. There is nothing therefore in the type to indicate that there is any limitation in the antitype, or any time before the actual close of the work of mediation for the world, when the sinner may not seek and find by faith our great high priest in heaven. Inasmuch as his one sacrifice covers his whole ministration, and is the offering used both in the holy and the most holy place, the close of his work in the holy, and the beginning of it in the most holy, does not diminish the flow of the fountain of life, nor cut any one off from the Saviour.

We enter, Paul says, into the holy places, plural, by his blood. Heb. 10:19, 20. There any one can still present the sacrifice of praise to God, through him, giving thanks to his name. Heb. 13:15. The way which he has opened for us, the new and living way, which is his flesh, his offering for sin, is the way in which the sinner still must and may come to him; and this way will never be closed till the last soul who will yield to his love has yielded, and the last one who can be reached by his mercy, has been rescued.

And just now to all who are seeking, or depending upon, Christ's intercession in the holy place, there should be borne the glad tidings that there is even now being carried on a broader ministration, a fuller intercession, of which they may be partakers, — even the blotting out and sending away of all sin forever, and the sealing of themselves, in righteousness forevermore. And this is simply the blessed tidings of the third angel's message. Sound its glad notes abroad to all people to the ends of the earth.

U. S.

EVIL thoughts are the marrow of sin; the malt that sin is brewed from; the tinder which catches the sparks of the devil's temptations; the churn in which the milk of imagination is churned into purpose and plan; the nest in which all evil birds lay their eggs. Be certain, then, that, as sure as fire burns brushwood as well as logs, God will punish thoughts of sin as well as the deeds of sin.—*Selected.*

#### HYPNOTISM—WHAT IS IT?

SO-CALLED "personal magnetism," "animal magnetism," or "hypnotism," is fast becoming an important and dangerous factor in the affairs of men. That it is no longer a thing to be ignored, or lightly passed by, is easily proved by the boldness, and great financial success, of its many advocates. One does not have to look very far nowadays to find, in the popular magazines and other "first-class" periodicals, large, striking, bewitching advertisements of this so-called "science." That these advertisements are accomplishing that for which they are intended, we may easily assume, since they continue to appear regularly. Therefore, in view of the apparent widespread agitation over this question, it behooves us carefully to look into this matter, and to determine whether it be good or bad—from God or from the great deceiver of mankind.

One thing is certain: hypnotism has found ready entrance into tens of thousands of professedly Christian homes the world over. And at the very outset, let it be distinctly understood that, for the writer's arguments to hold good, it is not at all necessary for him to have been either a hypnotist, a hypnotist's intimate friend, or to have been hypnotized. Such a requirement as that would be as absurd as it would be to ask a man to take a large dose of strychnin to prove that a like act on the part of his neighbor would prove fatal. "By their fruits ye shall know them" is the only maxim we are to follow in judging the qualities of any person or any thing. Accordingly, it will be well to notice a few of the "fruits," or results, if you please, of hypnotism.

The full definition of "hypnotism," as given in the Standard Dictionary, is as follows:—

An artificially induced somnambulistic state in which the mind becomes passive, acting readily upon suggestion or direction, and upon regaining normal consciousness retaining little or no recollection of the actions or ideas dominant during the condition. The method, discovered by Mr. Braid, of producing this state of artificial somnambulism, which was appropriately designated by him as "hypnotism," consists in the maintenance of a fixed gaze, for several minutes consecutively, on a bright object placed somewhat above and in front of the eyes, at so short a distance that the convergence of their axes upon it is accompanied with a sense of effort, even amounting to pain. In therapeutics, a method of treatment that acts through and directly on the mind and nervous system, resulting in a condition defined above: now much used by some physicians.

From this it will be seen (1) that hypnotism requires an *artificial*, not natural, state of the mind; (2) that the mind must become passive, submitting fully to the will of the hypnotist; (3) that hypnotism is much used by physicians, both in ordinary treatment and to replace anesthetics during surgical operations.

Something additional in the way of information regarding hypnotism may be gleaned from the following statements of two of the most prominent hypnotists in this country. These gentlemen give to it such names as "scientific evolution," "a new revelation in practical self-culture," "the triumph of modern thought," "the philosophy of success," "mental culture," "will-power," "personal magnetism," "the most wonderful thing on earth," "the key to power," "the great healer of the future," "that silent, mysterious force," "the science of the century," etc., etc.

One of them, in his advertisement, says:—

The latent force of this wonderful power positively exists in every human being; few understand how to direct it. The way revealed. Send thirty cents for our "Key to Power," or twelve cents and addresses of three ministers, physicians, or lawyers. . . . Imagination can not picture the glorious realities within your easy reach. We aid all nations and religions to see the true light. Satisfaction guaranteed, or no remuneration will be accepted.

The other gentleman places before his readers the following information:—

What is hypnotism? What happens when a person is hypnotized? What force is exerted, that, after making a man sleep, rouses him to a false wakefulness in which he obeys any suggestion, loses his identity, speaks a language foreign to him, feels contradictory sensations, and takes part in strange scenes, and then is suddenly aroused (by the hypnotist), to have no memory of what has happened? . . . I will show you that it is the

most wonderful thing on earth. . . . Hypnotism is a spell, or trance-like sleep, that one person, by certain simple methods, casts over another. While in this state, the subject, or hypnotized person, can be made to perform the most surprising and amazing feats, bodily and mental, of which he is totally incapable while in his waking hours. *The mind of the subject is entirely under the control of the operator.* He may be made to see and hear, to think and feel, exactly as the hypnotist wishes. . . . No pen could adequately describe the marvels that may be brought about through hypnotism. You must see it and learn to use it before you can fully realize how wonderful is that silent and mysterious force which enables one man to seize on its very throne the will of another, and make him conform to his slightest wish in every act and feeling.

Mark you, all of these statements are made by the hypnotists themselves. And that they are true, no one can deny.

Other hypnotic claims and inducements are set forth in the following assertions:—

The possession of hypnotic power will open up to you whole regions of good to your fellow mortals, and a sure way for yourself to honors and wealth. . . . Do you value control over others? Do you value the means of securing friendship, love, and personal influence? Do you value the power to conquer pain and banish sickness, to reform a misguided friend, to gain business success, to win wealth, position, and happiness? If you do, you must learn to hypnotize.

Speaking of its use in disease, he continues:—

Hypnotism has, indeed, grand and glorious utilities; it has gains as well as enjoyments for all who master it. Among these the place of honor may well be given to its wonderful efficiency in alleviating human suffering and curing disease. *Without doubt it is the great healer of the future.* No anodyne ever known is equal to it in the relief and alleviation of pain. No medicine ever prepared can wrestle so effectively with the ravages of disease. The delicate and nervous woman, the overworked man, the sickly and fretful child, may all alike be benefited by its application. *It is a boon and blessing to the entire race.*

Again, as to its effect on the subject, he says:—

The absurd and ridiculous things a hypnotized person will do are almost beyond belief. *He will do anything you command or suggest to him.*

So much for the claims made in behalf of this "wonderful power," a few of which are valid, since hypnotism does place power, wealth, and influence within the grasp of selfish men, and does perform supernatural things. More will be said next week.

A. J. B.

#### THE THIRTEENTH ANNUAL MEETING OF THE NORWEGIAN CONFERENCE.

THE Conference convened under favorable auspices, in Christiania, June 1, 1899. From the president's address could be gleaned many interesting items. Throughout the year the Lord has especially blessed the work, and encouraging results have been obtained. Twenty workers have been engaged during the year, but only half of these have been doing service all the time. Three new churches, with a membership of thirty-one, have been organized. At the present time the Conference consists of twenty churches, with six hundred and twenty-eight members,—a gain of fifty-three over last year's report.

The tithes and contributions during the year amounted to 15,532.70 kroner\*, which shows an increase of a little more than 1,000 kroner over last report.

The canvassing work has met with success. According to reports for the year ending Dec. 31, 1898, there were sold, in Norway, books amounting in value to 26,235 kroner. In all the Scandinavian countries together the sale amounted to 130,000 kroner.

The tract and missionary society has, besides distributing our papers and tracts, used 668.67 kroner in supplying the poor with food, clothing, and fuel.

In listening to the reports of the delegates, one could not but notice the great need for laborers in this country. As it is, the calls for help can not be supplied; there are openings everywhere, but the few workers here can not supply the demand. May the Lord, in his mercy, speedily raise up laborers for this needy field.

\* One krone is about twenty-seven cents.

It is encouraging to see how the brethren here are waking up to the necessity of having schools of their own, where the children may obtain such an education as will fit them for a useful life in the Lord's work here, and prepare them for life everlasting. This matter came up during the Conference as one of the most important, and it was universally agreed that there must be church schools started at once. To this end, every one promised to stand shoulder to shoulder, so that the efforts put forth may be crowned with success.

The medical missionary work is comparatively new in Norway, but nevertheless there are already two missions of this kind established in Christiania, both having done excellent work and gained a good reputation. The one first started is situated in one of the best quarters of the city, and is thus on a paying basis. The other one has mostly to do with poor people, the sick, and maimed, who must be helped without remuneration. The sisters having these institutions in charge are nurses graduated from the Sanitarium in Battle Creek. Their reports were encouraging, both financially and otherwise. There is demand for more room and more help. Something must be done in the near future to supply both. Our own people here seem to be greatly interested in this branch of the work, and show a willingness to support it as far as they can.

The committee on credentials and licenses presented the names of the following persons for credentials: H. M. Hansen, O. J. Olsen, O. P. Norderhus, and J. P. Larsen; to be ordained and receive credentials: N. P. Nelson and A. Levaldsen; for Bible workers: Lina Lind and Ida Hansen. All were unanimously accepted by the Conference.

The Conference Committee for the next year stands as follows: President, O. A. Olsen; Vice-President, O. P. Norderhus; Treasurer, A. C. Christensen; Secretary, H. M. Hansen; O. J. Olsen, H. J. Hansen, R. Petersen.

Brother L. Johnson, who came here ten years ago, and who has done much to further the cause in the Scandinavian countries, was called by the General Conference to labor among the Scandinavians in America. He leaves here in August.

The Conference has been a beneficial one in every respect. Besides the special Conference meetings, the time has been fully occupied with Bible studies and devotional services. An instructive Bible study was conducted daily by Brother Z. Sherrig; preaching every evening by the ministers of the Conference and others. Dr. J. C. Ottosen gave some valuable talks on health principles. All in all, the Conference has been a successful one, the Lord was near, a spirit of unity was manifest, and all agreed that it was good to be there.

O. A. O.

nearly all took part. It was a real thanksgiving meeting, ten for the first time taking their stand on the truth. Three of them closed their shops. The membership is now forty-four, and about a dozen more are awaiting baptism. One of the leading timber merchants gave us, in timber, in labor on fencing, and in cash, over fifty pounds. The largest sums came from outside people. Truly it was of the Lord.

The following is from Elder A. G. Daniells, who is working at Sydney, New South Wales:—

Our school enterprise and our medical work are both moving along encouragingly. I believe the Lord is leading out in these lines, to exercise a great influence not only in Australasia, but in other parts of the British Empire. When the school first opened this year, I received a letter from the minister of the Wesleyan church, saying that our third annual school calendar had fallen into his hands, and that he was very much pleased to learn that a school of that character had been established in the colonies. He asked if he might be permitted to pay us a visit. After receiving an invitation to visit us, he came. The result was that instead of sending his son to his own denominational school in Sydney, he has sent him to our school at Avondale. He writes me that he is distributing our calendars, and advising the people in his circuit to send their children to a school operated on the broadest lines of any in Australasia.

You would be very much surprised, and I think pleased, if you could visit the Avondale estate now. We have four buildings, which are a credit to us. They are plain and inexpensive, but neat. Our orchard is in a good condition. The orange-trees are loaded with as fine fruit as one could wish for. The sugar-cane, oats, turnips, cabbages, sweet potatoes, and other garden products are in excellent condition at present. During the last year our bees have increased from twenty-three to forty-one hives, and have produced six thousand pounds of honey. I believe that the time will come when the Avondale estate will be one of the finest sites, from an agricultural standpoint, that can be found in Australasia. Already the place is receiving the attention of the government officials. The principal of the New South Wales Agricultural College, the secretary for agriculture, the government fruit expert, and two or three members of parliament have visited us within the last six months, and express themselves as greatly pleased with the work we are doing. A few weeks ago a party of politicians, some from Melbourne and some from Sydney, visited our place. One of them is a brother to the premier of New South Wales, and holds a prominent place in commercial lines in Australia. We have not made any special effort to get these men up to the school; for we have not felt that we are ready for them, but they are coming along of their own accord.

We have all been greatly encouraged by the liberal attitude taken by our brethren in America. At first we could not realize that all we heard was true. I must join Brethren Starr and Haskell in thanking you most heartily for the help you have sent to assist in the erection of the churches these brethren have been building. You do not know what a lift this has been to them.

#### TURKEY.

WHILE I was in prison, I had written the following answer to the minister of the interior, an answer to his second commandment issued against me:—

*"To the high presence of the glorious ministry of the interior."*

"MOST NOBLE SIR: Your decision of Sept. 27, 1814 [1898], was given us through the high ministry of the police. We are very sorry that you have issued such a commandment against us without investigating our religion's purpose. This decision has brought us into a strait condition,—at one side our God's command to preach and teach the glorious gospel, and at the other side the commandment of the state not to preach and teach the glorious gospel. We can not oppose our God's command, and we would obey the state; but these two commandments are contrary to each other. Now, after much thought, trusting God we have dared to tell you (by conscience and by the fear of God) that it will be impossible for us to refrain from the preaching and teaching of the gospel, because we fear God. And we earnestly beseech you not to prevent us from preaching. But if your decision can not be changed, it is better for us to be punished by man than to be judged by God. And in all persecutions that we shall meet from you, we will pray God, that he may put grace and mercy into your hearts, because the hearts of the judges are in his hands, as are the divisions of water. Glory and honor are his from everlasting to everlasting.

*"Feb. 28, 1899."*



#### GOOD WORDS FROM AUSTRALIA.

FROM private letters to Brother Sisley we are permitted to make the following extracts concerning our work in the antipodes. They will be of interest to all who love the work, and rejoice to see it triumph over difficulties; and will be especially appreciated by those who are personally acquainted with the writers, of whom there are many among the readers of the REVIEW. The first is from Elder S. N. Haskell, whose name appears on the editorial page of this paper as one of its contributors. The money he speaks of receiving was raised here in Battle Creek, many of the employees of this Office giving half a week's wages for the purpose.

It has been on my mind to write you some particulars about our work in Queensland ever since we received the money you sent us. To say we appreciated your and Dr. Kellogg's efforts would not half tell it. First, as to our interest there: We had a wonderful camp-meeting, and a good impression was made on the people at large. We were left, with a strong corps of workers, to follow up the interest.

From the first, we saw that we must have a meeting-house. But we had no funds, and knew of no way to obtain any. At this time I wrote you as I did. . . . I do not know of any enterprise in which I ever was interested where there was more praying, and a greater interest manifested on the part of all, both the workers and the converts, for the Lord to open the way before us, so the house could be dedicated free from debt. We made every effort to lease some land on which to erect a cheap building, so as not to be to the expense of purchasing. By both friends and foes we were advised not to put up such a building, and many advised us not to lease the land, for it would be a source of perplexity and trouble, but to purchase. Finally every arrangement to lease failed, and we were obliged to purchase. Afterward we learned there would have been trouble if we had leased, and we would have lost eight or ten pounds (forty or fifty dollars).

The day we decided we must purchase, and called a few of the friends together to see what we could do, a woman whom I had never seen, but who had accepted the Sabbath, sent word to us that if we needed ready money to begin the work, she would loan us fifty pounds. She added ten to this, and with the sixty pounds we purchased a lot for our church, on the pleasantest site in the suburb where

we were, and this was as providential as the money to pay for it.

A brother was working with the children and youth, and holding meetings with them once a week. Every one of them prayed for the house, and it would require more than one or two sheets of paper to tell how the children planned as well as prayed to raise money. One little boy and his sister went out to collect of their neighbors. A woman refused when he asked for a threepence, saying she was not in favor of what was preached. Then he said, "If you will not give us a threepence, will you not give us a penny?" "No," said the woman, "I will not give you anything." The little boy straightened up, and said, "If you will not give a threepence nor a penny, won't you give us a shilling?" The woman was so pleased that she gave him and his sister each a threepence.

Another little boy went home to his mother, and said, "Elder Haskell's hands must hang down," dropping his hands by his sides, and asked her what he could do to lift them up. She told him she did not know, unless when his hen laid eggs, he would sell them, and put the money away for the church. So as soon as an egg was laid, he would take it to the shop, and get a penny for it, which he put in his money-box. He asked his mother for books, which he took to the shop and sold. In these ways he raised several shillings. The children altogether raised about eight or ten pounds in various ways. This will give you some idea of the interest there was to have the house paid for.

The house and land cost over three hundred and thirty pounds, or sixteen hundred and fifty dollars. The church is a neat little building. The auditorium is twenty-six by forty-two feet inside, with a lean-to on the end, twelve by thirty feet, for Sabbath-school. By bringing in extra seats it will accommodate about two hundred people. The walls are unfinished inside, but overhead it is ceiled with boards. It contains a baptistery, tables, chairs, carpeted rostrum, large lamps, etc. It is not necessary for it to be finished as it would be in America. I do not think they ever have frost in Brisbane. In summer the heat is intense, from 100° to 112° F., and sometimes hotter, in the shade. It came near killing me. Three times while there, I was compelled to go to a cooler place for a time. Since leaving there, I have had the worst time I have experienced for over twenty years, but am some better now.

One other item is more interesting than any I have mentioned. The meeting-house was opened on the Sabbath, and dedicated on Sunday. In the afternoon we had a thanksgiving meeting, in which



My wife took it, and tried to enter into the minister's presence to give it directly to him. But his seal-bearer took the petition, and after reading, refused to present it to the minister, saying: "Whoever has written it is an insane man, and the minister will surely banish him." Then she gave the petition to the general paper-room of the minister, and that day it was presented to him.

When I was out of prison, I called to see the consequence. I found that the petition had called his attention. He had committed it to "commission" — a special assembly under his presidency — to look after the case. The commission asked the minister of the police the reason of my imprisonment. He also gave the reason that wherever I go, the people complain against me. Then the commission referred the case to the ministry of the religions. I called on the director of the religions, who had promised us (when Brother Holser and I had called on him last year) to write a favorable answer, should the case be referred to him. He kindly received me, and fulfilled his promise. He wrote the following answer to the minister of the interior:—

"I have talked with Zadour Baharian, the preacher of Sabbath-keepers, who says that there are many denominations in Protestantism; that theirs also is Protestantism; and that he preaches nothing but the Bible. Then you may let him free to preach the gospel as long as he shall not act contrary to the Bible."

As this answer was sent, the minister of the interior commanded the clerk of commission to write a commandment to the minister of the police to let me free to preach the gospel. The following is the summary of the commandment:—

"Seeing that Zadour Baharian, the preacher of Sabbatarian churches, has positively decided to preach his religion; that according to his confession their religion also is Protestantism, and he preaches nothing but the gospel; then we command you to let him free to preach his religion, with the condition that he shall not act contrary to the laws of the gospel."

In a few days the minister of the police communicated this to all police centers in Constantinople. As soon as we learned about it, we opened again our meeting-hall, and announced it in the papers. We thanked God that he gave us opportunity to hold meetings. The first Sabbath, May 6, two persons began to obey.

When we put all into the hands of the Lord, and gave our cutting testimonies to the authorities, the Lord worked for us. What would the end be if we had taken the other step,—had accepted for a time the proposition of the minister of the police, and that of the Protestant representative, to promise not to hold meetings in a certain place at a certain time? We would have bound ourselves with iron chains.

The minister of the police is not in favor of this commandment, and would prevent me from traveling. Let us see how the Lord will work again.

Z. G. BAHARIAN.

#### OPENING OF THE SUMMER SCHOOL.

For weeks the opening of the summer school had been looked forward to with much prayer and anxiety. There were many reasons for believing it to be the most important gathering of young people ever held in the denomination; and so marked has been the presence of the Lord in the development of the plans that it was with the greatest confidence that we listened for the words, "My presence shall go with thee."

There are reasons for looking forward to striking experiences and telling results as the outcome of this gathering. The Spirit of the Lord tells us that we have reached a crisis more important than any since the days of Christ on earth. In every direction we find the life of God confronted and stared upon by grim death. The two forces are in mortal conflict, and the end is near at hand. The eddy, which for a time was narrow in its influence, is widened until the world is engulfed in its whirlpool.

From the mass of corruption, God is calling a people, and this calling and the necessary preparation is Christian education. What does it mean?—One thing, and only one,—so to relate ourselves to the life of God that a constant stream may flow from the Life-giver to the sin-sick. To the teacher, it means life for the little one, and through him to the parents.

It is because this depth of meaning is in a measure sensed by those now in the summer school for teachers, that we feel that we are at this stage able to repeat the statement that never have young people congregated when over them hung such weighty responsibilities; when to them were offered greater possibilities.

The school opened, according to announcement, June 28. The chapel was well filled with students,—many of them in the room for the first time,—and friends who came for the opening exercises. The lesson was on faith, and after several of the brethren,—Elders Nicola and Hoopes; Professor Irwin, of Graysville, Tenn.; Prof. B. E. Nicola; Professor Rhine, and others,—had spoken, an opportunity was given for students to tell why they came, and what it took to come. Many told of mountains of difficulties, but a spirit of faith and strength pervaded the room.

The subjects of Christian education and the education of the world were laid before the students the second morning, and many for the first time saw clearly the relation of the popular system to Greek and Egyptian history, and seeing, made the surrender of cherished plans and idols. It was another day of victory.

The third morning the relation of Christian education to the latter rain was discussed. Teaching without power is useless, and our work must be attended by the power of the Spirit. This calls for purity of life, the putting aside of every besetment. We should now pray, "Father, . . . glorify thy son, that thy son also may glorify thee." But the outpouring can not be received until we are able to stand, as did Christ, on the mount of transfiguration, and standing there, have none of self to cast a shadow on the glory. The expressed wish of the assembly was to prepare for the latter rain, for the baptism of power.

Sunday afternoon eighty gathered on the lawn for an informal reception. As one after another was called upon to speak, it was remarkable to hear the frequency with which the one wish for power was expressed. It was surely a gathering which was graced by the presence of angels.

About one hundred are now in attendance. The work has only just begun, but, "we are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good."

M. BESSIE DE GRAW.

#### THE WISCONSIN CAMP-MEETING.

THIS meeting was held at Marshfield, June 7-19, as had been previously appointed in the REVIEW. I reached the grounds early in the week, and found the brethren very busy pitching tents, and making preparations for the meeting. Much rain had fallen, which had hindered the work. I think it was the wettest time I ever saw in a camp-meeting, but no complaint was heard.

It seemed good to meet with the brethren and sisters of Wisconsin again, having been away several years. Twenty-five years ago we first heard the truth, which was brought to us by Elders Decker and Olds. Since that time many changes have taken place. Foreign fields have been entered, and now there are but few countries where the third angel's message is not known. A few more years, and the work will be done, and then the faithful will be gathered home.

The laborers from abroad were Professor Magan, I. H. Evans, and the writer, who left, for the meeting in Ontario, a short time before Elder Evans reached the grounds. The business passed off pleasantly, and was soon ended. This left the remaining part of the time to be devoted to the spiritual interests of the people. One thing of special interest was the State school. They hope to have buildings erected by fall, that they may be prepared to enter upon the school work in harmony with plans already made.

About three thousand dollars was raised in cash and pledges for the work in its different departments. Thirty-seven persons were baptized. A terrible storm and cyclone struck the town of New Richmond, a few miles from Marshfield, killing one hundred persons, and injuring many more. A contribution was raised for the sufferers. This storm reminds us that the judgments of God are already abroad in the land. About nine hundred of our own people were in attendance at the meeting. On account of the rains, but few attended from the city. Two young men, J. N. Anderson and N. P. Neilsen, were ordained to the work of the gospel ministry.

The work in Wisconsin has gone steadily forward, until there are nearly a hundred churches; and when the school is opened, more of their young men and women will become educated for usefulness in the cause.

#### ILLINOIS.

I am now on the camp-ground at Elgin, Ill. It is a local meeting, but well attended. We are camped in a beautiful grove on the banks of Fox River, which runs through the city. A good spirit is present, and courage and confidence are seen among the brethren. There is not the attendance from the city they hoped to see, but they are planning to carry on the work by continuing the meetings.

So far we have enjoyed God's special blessing, and as we look forward to other meetings to be held, the prospect looks bright. There seems to be a growing interest among our brethren, and a desire to see the missionary work revived among us. Elder Moon is present at the meeting; and as we listen to his talks about how plans are being made to imprison those who conscientiously observe the seventh day as the Sabbath, it causes us to feel the need of a closer walk with God. "Testimony for the Church," No. 33, says we are not ready for the issue. May the Lord awaken us to a realization of the true state of things, and help us to "get ready."

A. J. BREED.

PERHAPS no gathering of like character has been held in the midst of more storms than was the Wisconsin camp-meeting. The many heavy rains caused an unpleasant condition of the ground; and judging from outward appearances, one would have expected the people to quit the camp and go home. But no pour-down dampened the courage of the campers. They had come to the meeting to remain through, and receive whatever the Lord had for them. They believed the victory could be theirs in the midst of difficulties, and they were not disappointed. The general remark was, "This is the best meeting we have ever attended." It was proved, to the satisfaction of all, that the Lord can bless abundantly, regardless of unfavorable environments.

About nine hundred of our people came to the meeting. Elder A. J. Breed attended the first part, and the Lord blessed his work in the camp in a marked degree. Prof. P. T. Magan was present all the time, and was helpful in every part of the meeting. Elder I. H. Evans stopped four days as he returned from the West, and his lessons gave the people just the instruction they needed regarding the expansion of the message, and their obligation and ability to help it forward.

The music, both vocal and instrumental, was made, by the Lord, of great benefit to the occasion. Many thanked the Lord for the sweet singing. The social meetings were free, and marked with more than the usual courage. There were thirty-seven persons baptized. Brethren J. N. Anderson and N. P. Neilsen were set apart to the ministry, and a good spirit pervaded the congregation at the ordination service. The business meetings were harmonious, not a negative vote being cast in all the Conference proceedings; yet essential matters were considered freely. Several new names were added to the list for licenses and missionary credentials. Three new churches were received into the Conference.

The cash offerings received for the work, apart from camp-meeting expenses, amounted to only about six hundred dollars, but two thousand five hundred dollars was pledged to be paid this season. Two thousand dollars of this goes to the establishment of the Conference school. In addition to this sum, the Conference voted to pay one thousand dollars toward the teachers' salaries in the Battle Creek College. There was also more than thirty dollars sent to New Richmond, to assist the sufferers of that cyclone-devastated city.

The good condition of the family tents, and the vigilance of the camp-meeting committee assisted greatly in making matters bearable while the storm period prevailed. Indeed, every one seemed ready to serve to make good cheer, and to lend a helping hand. This meeting had the effect of making us know that our people can meet difficulties without murmuring. Is not this evidence that we are getting ready for the promised land?

WM. COVERT.

#### THE CORTLAND (NEB.) CAMP-MEETING.

It was my privilege to attend the good local camp-meeting held at Cortland, June 20-26. The attendance of our own people was not large, but the outside attendance was good. Brethren Hill, Wilson, and Kite had begun a series of meetings there with the tent about two weeks previously, and there was an excellent interest. Other ministers present were N. P. Nelson, O. A. Johnson, and the writer. The meetings were short, and one marked feature was that one service was not lengthened into the next. Sabbath was a blessed day to all, and nearly every one sought the Lord for a deeper consecration.

The Spirit of the Lord witnessed to the preaching. Sunday there was no unrest, which so often comes in with the last day of the meeting. People came ten miles, and remained for the evening service. One feature of the meeting that was attended with good results, was a short series of practical lessons on health topics, by Dr. Reed. The missionary meeting, Sunday, at 11:30 A. M., was a most solemn occasion. The subjects of city missions, the missionary spirit, and foreign missionary work were

considered. A good contribution was taken at the close of this meeting. Elder Nelson had so arranged that the meetings should continue after the camp-meeting closed. I think this is an excellent plan. There was not heard a word of complaint, and all separated Monday morning, with increased courage and brighter hope. CLARENCE SANTEE.

We have been here about four weeks. Last week we had our local camp-meeting in connection with our tent-meeting. About one hundred of our people were present, and the Lord blessed us much. Elder Clarence Santee, of Iowa, was with us, also Elders N. P. Nelson (president of our Conference), O. A. Johnson, and G. M. Brown.

The interest has been good from the first. Our congregations range from fifty to two hundred persons, and one family have already decided to go with us to the kingdom. We reach the Sabbath question next Sunday. Many are interested, and we earnestly hope and pray that they may see the light and walk in it. Pray that wisdom may be given us to give the Lord's message in the Lord's way to this dear people.

W. B. HILL,  
W. J. WILSON,  
C. R. KITE.

#### THE MINNESOTA CAMP-MEETING.

This camp-meeting was held at Anoka, Minn., June 6-11. It was well attended, there being about seven hundred people camped on the grounds. The meeting from the first was an excellent one, and a spirit of unity and devotion marked every step in its proceedings. The grounds were perfect, seemingly, for nature and beauty. The people of the city turned out well, and paid excellent attention from the beginning to the end. The preaching was of a practical nature, calculated to awaken the careless and indifferent, to comfort and support the discouraged, and to appeal to the sinner to give his heart to God, and his life to the advancement of the cause.

The truths specially applicable to this time were not neglected; and the necessity of a godly example marking every step in life was set forth in such a clear and forcible manner, accompanied by the Spirit of God, that all were convicted of sin, and convinced of the necessity of righteousness, through the influence of the Holy Spirit.

The workers of the Conference were present, and added much to the success of the meeting. The city papers were furnished with excellent reports of the meetings, Brother Phelps presenting the truth in such a way as to make it interesting and profitable.

The laborers from abroad were Elders Morrison, Evans, Ballenger, and Moon, and the writer. Dr. Olsen and Professor Bland were present to represent the interests of the sanitarium and Union College. Brethren Sisley and Boggs labored untriflingly and successfully in the interests of the publishing and the canvassing work.

Services were held in the German and Scandinavian tongues, and the interests of the youth and children were looked after by Elder W. A. Sweaney, Brother J. F. Pogue, Sister Ella E. Merickle, and others.

Almost every meeting was a revival effort, and several marked conversions occurred. Forty-six were buried with the Lord in baptism. Hundreds were present, and a deep and lasting impression was made.

The business sessions of the Conference passed off harmoniously. Elder Flaiz was re-elected president of the Conference. There has been an increase of tithes, and everything goes to show that the cause in Minnesota is prospering. The brethren returned to their respective homes much encouraged, and with an increased interest in their home field, and in the regions beyond. Surely, progress and devotion will mark the cause in the State the coming year. S. H. LANE.

#### VIRGINIA.

WHILE the work in this Conference moves slowly, we are glad that we can see some advancement in the Lord's work. We have two tents in the field this summer, and a good interest is awakened by the efforts put forth.

Elders E. L. Sanford and T. H. Painter pitched a tent in Fredericksburg, and began meetings, May 25, with a small congregation, but each night the numbers have increased. It was difficult at first to meet the people, as tent-meetings had been held in the city by another denomination, and the people had become prejudiced against the name Adventists. This prejudice is wearing away, and they are becoming more friendly.

The other tent was pitched in Manchester, near Richmond, May 24, with Brother J. A. Strickland and the writer in charge. We had a good attendance until the heavy rains set in, when the congregation fell off about one half. June 19 we took down our tent, Brother Strickland remaining to look after the interest. A few took their stand for the truth, and others are interested.

Wednesday night, June 28, I began meetings in Newport News, a city of about thirty thousand inhabitants. We have now held three meetings, and the attendance has averaged two hundred and fifty persons. Although the ministers are warning their people to stay away, and are preaching against us, yet the people are friendly, and show a deep interest in the word spoken. We believe that a company will come out here to keep all the commandments of God, and the faith of Jesus. Our address is 27th St. and Chestnut Ave. D. C. BABCOCK.



FOR WEEK ENDING JULY 8, 1899.

—Last week 1,000 tons of war supplies were shipped from London, England, to South Africa.

—It is said that a Vanderbilt railway system is being planned, which will extend from the Atlantic to the Pacific.

—Martial law prevails, and order is maintained only by the State troops at Carterville, Ill., as a result of the riot following the clash between striking union miners and negro substitutes.

—Fifty-six Chicago people were married in St. Joseph, Mich., on the Fourth. This going across the lake to be married is becoming a regular craze in Chicago, but it is a harvest for the Michigan justices.

—A Chicago physician claims to have discovered dangerous disease germs in the telephones of that city, and says that the city council should pass an ordinance compelling their disinfection every day.

—Geologists claim that the supply of natural gas in Indiana will be exhausted in four or five years. Millions of dollars and thousands of men are engaged in the industry. Naturally, residents deny the statements made.

—Bishop Newman, of the Methodist Church, died July 5, with creeping paralysis, at his home in Saratoga, N. Y. He it was who preached the funeral sermons of Generals Grant and Logan, and also of Senator Leland Stanford's son, for which he received a fee of \$10,000.

—The Spanish premier has made a proposal to his minister of war, which has been accepted by him, favoring the reducing of the country's military force from 107,000 to 80,000. This lessening of the burdens of the people in Spain, with a corresponding addition to those of the people in this country, opens up a loss and gain account, as a result of the late war, to which there may be a difference of opinion as to where the balance lies.

—With great head lines, as if it were astonishing news, the papers say that "the Filipinos all want peace." The president of one of the towns is quoted as saying: "We want peace, food, and prosperity. We do not wish to fight. We would be neutral." This is nothing new. Last winter, before the outbreak in the East, Agoncillo, while in Washington, reiterated, over and over again, that his people wanted peace, and would fight only as a last resort. Aguinaldo himself controlled his impetuosity longer than did our patriot ancestors in 1775.

—An interesting surgical use has just been made in a New York hospital of a powerful magnet, which will support 250 pounds of steel. A man in whose eyeball was deeply imbedded a sliver of steel from a swift lathe, was the patient. He was placed on a table, and gradually moved toward the magnet. As the eye came nearer, it was drawn out from the socket, and the pain became almost unbearable, but the bit of steel soon flew to the magnet, and the eye returned to its natural position. It is said the operation with instruments would have been impossible without destroying the eye.

—More than three centuries ago a quarrel began between French fishermen and the British residents of New Foundland, which is still unsettled. By the treaty of Utrecht, in 1713, the British gained control of the island, but the French retained certain fishery rights. An act prohibiting the sale of bait to foreigners is now being enforced. A French boat in quest of herring bait was recently seized, and placed in charge of a customs officer, who was put into a small boat by the crew as they made off. A British boat is in pursuit, and a French officer is on the way to New Foundland to investigate. The affair is likely to assume considerable importance soon.

—The Venezuelan Arbitration Commission is still in session in Paris.

—It is estimated that there are now in Italy about 30,000 Italian Protestants.

—There are said to be 300,000 Italians in the United States who, as yet, have been untouched, as it were, by Protestantism.

—The Salvation Army has decided to organize several colored corps in the principal Southern cities of the United States, with a view of establishing colored branches of the army throughout the Southern States.

—One page of a New York newspaper contains notices of sixty-four "Fourth" accidents, the results of carelessness in handling celebration explosives. One of the saddest facts in connection with them is that so many of the victims were not themselves responsible for their sufferings. Injuries to the eyes seem to be the most numerous.

—Saturday, July 1, under the auspices of the New York Herald, Mr. and Mrs. John D. Davis started from New York City, in a motor carriage bound for San Francisco. It will be the longest automobile run on record, and will be made over the worst of American roads, thus insuring a thorough test of the American-made vehicle.

—LONDON, ENGLAND, JUNE 28.—The parliamentary committee for the promotion of the Anglo-American movement met to-day in one of the committee rooms of the House of Commons. Right Hon. James Bryce, liberal member of Parliament for Aberdeen, presided. It was decided to issue, at an early date, a report of the first year's proceedings.

—A bill designed to exempt Church of England clergymen from the payment of local taxes has just had a second reading in the House of Commons by a vote of 314 against 176. The Irish members refrained from voting. The non-conformists of England, Scotland, and Wales will unite in their opposition to the exemption of a class from taxes that all others have to pay.

—Political disturbances, increased by clericalism, have resulted in a riot in Belgium, in which more than 100 persons were injured. A revolution was feared for a time, but the excitement has been somewhat allayed, although feeling still runs high. The cause of the difficulty is a bill now pending, which its opponents claim is intended to restrict the power of the radical and socialist parties.

—The strained relations between Great Britain and the South African Republic (Transvaal) still continue. President Kruger persists in his demand for arbitration as an essential condition for settlement. In the meantime the Transvaal continues buying provisions and war material, and it has arranged with the Netherlands Railway Company "to have absolute control of the railway lines in the Orange Free State in the event of war."

—LONDON, JUNE 26.—The queen; the Duke of Cambridge; the Prince of Wales; the Duke of York; Grand-duke Michael, of Russia; the Duke of Connaught; General Lord Wolseley, commander-in-chief of the army; Colonel Samuel S. Sumner, U. S. A., military attaché of the United States embassy at London, and many princes and princesses were at Aldershot to-day to witness a review of over eighteen thousand of the best troops in the kingdom. This review is interpreted in London to-night as a means of satisfying Queen Victoria that her troops are ready for any emergency they may be called upon to meet, in the Transvaal or elsewhere.

—June 27 Archbishop Ireland addressed the Catholic Union Society of Great Britain, London. Among other things said, he "expressed his pleasure at having an opportunity to address some of the great hereditary families of England, who had distinguished themselves in science, art, and literature. The liberty granted by England to Roman Catholicism would greatly influence the nations of the world, who would imitate her action on this question, and her example would thus be the means of extending the Church of Rome throughout the world." He also spoke heartily in favor of "the cordial relations between Great Britain and the United States, and said that he hoped this friendship would increase as the years passed—a sentiment which was received with hearty cheers.

—Immediately upon the return of President McKinley to Washington, plans were formed, and a call made for a large number of volunteers. An explanatory message has been received from General Otis, in which he "explained that when he asked for 30,000 troops, he meant fighting men for active service in the field, and that his estimate did not contemplate the establishment of garrisons of any consequence outside of Manila. The inference was that if he expected to hold the territory conquered by his army, he would need more troops for garrisons." The official order for the enlistment of ten new regiments, either for service in the Philippines or to replace regulars who will be sent to re-enforce Major-General Otis, was made public by Secretary of War Alger, July 6. It is said that the new men can protect the forts at home as well as the regulars. Of course the forts need protection; and the more forts the United States erects, the more soldiers will be required for their protection; and the more this country becomes involved in foreign—hence, European—affairs, the more forts she will need. At this rate, how long will it be before the United States will have developed a full-fledged European militarism accompanied with all its attendant evils?



**SPECIAL NOTICES**

The Illinois Conference of Seventh-day Adventists will hold its annual meeting in connection with the State camp-meeting, which will be held at Peoria, August 24 to September 3. All church clerks should send credentials of the delegates to W. C. Foreman, 324 Dearborn St., Chicago.

N. W. KAUBLE, Pres.

**ILLINOIS STATE CAMP-MEETING.**

This important meeting will be held at Peoria, August 24 to September 3. As we approach the end, these meetings grow in importance; so it does not seem necessary to urge the importance of this gathering. A good location, with excellent street-car accommodations, has been secured. We expect to be able to rent bed-springs, but would call attention at this time to the importance of all coming provided with bedding sufficient for themselves; for we can not rent furnished tents. All who desire to rent tents should write at once to W. C. Foreman, 324 Dearborn St., stating size of tent desired. If your order reaches us in time, we will have your tent pitched for you, otherwise we can not arrange for you before you arrive.

All who attend should be present early, August 24, as the business meetings and instruction will begin at that time. Railroad rates of one and one-third fare for round trip have been secured, on the certificate plan. Further particulars in reference to railroad rates will be given later.

Let all begin to prepare to attend this meeting. The meeting just closed at Elgin proves that it pays to attend camp-meeting. We hope to see the largest and best meeting ever held in Illinois. Brethren and sisters, pray for this meeting.

N. W. KAUBLE.

**NEW YORK, ATTENTION!**

A LOCAL camp-meeting for central, northern, and eastern New York has been appointed at Canastota, on the line of the New York Central Railroad, between Syracuse and Rome. The meeting will be held August 10-20. This will be a convenient time for farmers and others, and we hope to see a general attendance. Good help has been promised us, and we expect to receive largely of the Holy Spirit at this meeting. Being comparatively free from business, the time will be used exclusively to study the Word, and seek the Lord for victory over every besetment, that we may receive the latter rain. We hope all will begin to plan now to attend; you have no time to lose. The Lord warns us not to remain away from the assemblages of his people in the time when we can "see the day approaching." Heb. 10:25. Many are praying for the conversion of their children. Such can help answer their own prayers by bringing them to the camp-meeting. Study Joel 2:15, 16. Help will be provided for the youth and children. Those wishing tents will please write at once to New York Tract Society, Rome, N. Y.

The State camp-meeting will be held September 7-17. The place will be announced soon. We will be glad to meet at either of these meetings, so far as possible, all the brethren and sisters of the Conference.

G. B. THOMPSON.

**UNION COLLEGE.**

UNION COLLEGE offers for the coming year greater advantages than ever before. Besides offering strong collegiate courses leading to special degrees for those who desire to be thoroughly educated, several special courses are provided for those whose time is limited, or who wish to fit themselves for some particular line of work.

Our literary and scientific courses are planned with special reference to those who expect to become teachers in our colleges, academies, and other institutions doing a high grade of work. A practical normal course of two years is arranged for those who wish to become first-class church-school teachers. The Biblical course is outlined with special reference to those who desire to enter the ministry, or to become Bible workers. The missionary course is a brief course of one year for those who desire to learn the best methods for doing general missionary work. Students desiring to enter the medical college may do their first year's work here.

The commercial course covers about the same ground as any first-class commercial college, with the exception that the work is adapted especially to the business of the denomination, which makes it doubly strong. The foreign departments in the German and Scandinavian languages carry complete courses, with native teachers.

Instrumental and vocal music, also painting and drawing, will be given special attention in the future, and students who desire to put full work in these departments will find a splendid opportunity to do so here.

These courses of study have not been planned hastily, but are the result of years of study and experience. The faculty has been greatly strengthened by the addition of Prof. A. W. Kelley, who will have charge of the department of natural science, and Elder B. G. Wilkinson, who takes charge of Bible and history.

Union College is centrally situated, and easily reached from all parts of the country. Those who desire a thorough education, that they may be qualified for responsible positions in the denomination, should avail themselves of its advantages. Expenses remain the same as last year, and cash is paid for all labor done for the college. If you have not seen a copy of the new illustrated Year Book, or of the college paper, the Practical Educator, or if you desire any special information in regard to the school work, write at once to W. T. Bland, Union College, College View, Neb., and receive the same by return mail, free of charge.

**CAMP-MEETINGS FOR 1899.**

**DISTRICT ONE.**

Virginia.	Aug.	11-21
Maine, Brunswick,	"	24 to Sept. 4
Vermont, St. Johnsbury,	"	24 to " 4
New York,	Sept.	7-17
" (local), Canastota,	Aug.	10-20
New England, Pawtucket, R. I.,	Sept.	15-25
Pennsylvania (local),	Aug.	10-20
"	Sept.	7-17

**DISTRICT TWO.**

Mississippi, Hatley, via Amory,	July	11-17
Louisiana, Welsh,	"	19-24
Alabama, Gadsden,	"	27 to Aug. 6
Georgia,	Aug.	4-13
North Carolina, Charlotte,	"	11-20
Cumberland Mission, Knoxville, Tenn.,	"	25 to Sept. 3
Tennessee River, Milan, Tenn.,	"	14-24

**DISTRICT THREE.**

Wisconsin (local), Waukesha,	Aug.	7-14
"	Sept.	"
Ohio, Akron,	Aug.	3-14
Indiana, Alexandria,	"	10-20
Illinois, Peoria,	"	24 to Sept. 3
Michigan (State), Ionia,	Aug.	17-27
" (local), Manistee,	Sept.	8-17

**DISTRICT FOUR.**

Nebraska (local), Crawford,	Aug.	3-13
" (State), Seward,	Sept.	10-25
" (local), Alma,	Aug. 20 to Sept. 4	

**DISTRICT FIVE.**

Arkansas, St. Paul,	July	12-24
Texas (State), Waxahachie,	"	27 to Aug. 7
Missouri, Pleasant Hill,	Aug.	10-21
Colorado (State), Longmont,	"	24 to Sept. 4
" (local), Anaconda,	July	13-23
" " Grand Junction,	"	"
Kansas (State), "Riverside Park," Wichita,	Sept.	7-17
" (local), Abilene,	July 27 to Aug. 6	
Oklahoma, Kingfisher, O. T.,	Sept. 21 to Oct. 2	

**DISTRICT SIX.**

Upper Columbia (local), Baker City, Ore.,	Sept.	14-25
Montana, Livingston,	July	13-23
" Basin,	"	27 to Aug. 6
" Woodside, Bitter Root Valley,	Aug.	14-21
California (local), Arcata, Humboldt Co.,	July	13-30
" " Santa Ana,	Aug.	10-27
" " Santa Barbara,	Aug. 31 to Sept. 17	
" " Santa Rosa,	Oct.	5-
" " Visalia,	Oct. 19 to Nov. 5	

If any corrections should be made in this list, kindly notify us. As soon as arrangements are perfected for holding camp-meetings not mentioned above, please send in particulars, that we may publish them.

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

\*Preceded by workers' meeting.

**OHIO CAMP-MEETING NOTICE.**

THE next annual Ohio camp-meeting will be held at Randolph Park. This beautiful park is situated on Silver Lake, near Cuyahoga Falls. The Rapid Transit street-car line connects the park with Cuyahoga Falls, Barberton, Kent, and Akron, P. & W., B. & O., and C. A. & C. railroads. At Cuyahoga Falls, baggage over these lines should be put off at the junction of the Rapid street-car line with the railroads near Cuyahoga Falls. Those persons who come over the C. C. & S. will get off at Kent. Those over Erie, N. O. or C. T. & V., will get off at Akron, and take Rapid street-car line to Randolph Park. Preserve this notice for future reference.

The present indications are that this will be the largest camp-meeting ever held in Ohio. Begin at once to plan to come to this good meeting. A dining-hall and grocery will be on the grounds, also a number of new tents. Everything will be done that is possible to make all welcome and comfortable. There will be ample shade for all who desire it. Elders Hoopes and Breed will be with us during the entire meeting. Come prepared to receive a blessing, and to be a blessing to others who may come. The Lord will not disappoint his people if they seek him with the whole heart.

**NOTICES.**

A SMALL family, in a pleasant home in the country, wish to give a home, with small pay, to some reliable girl or woman who will help with the work and the care of a small child. Address Nurses' Dept., Room 17, Annex, Sanitarium, Battle Creek, Mich.

A GOOD country home is offered to a worthy Christian woman wishing to do light housework; middle aged, without children, preferred. Will maintain as one of the family. Address, until August 1, Elder P. G. Stanley, corner Elm and Washington Sts., South Bend, Ind.; home address, Middletown, Ind.

WANTED.—An educated, God-fearing young or middle-aged woman as housekeeper for a gentleman, and daughter aged seven. Must be a vegetarian, thoroughly familiar with health reform principles. A permanent home to the right person. References exchanged. Address, stating terms, A. B. Yudel-son, 176 Ellison St., Paterson, N. J.

**ADDRESS.**

THE address of Mr. and Mrs. W. J. Stone is 32 Manchester St., Battle Creek, Mich.

**Obituaries.**

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

PARMENTER.—Died at Wright, Mich., June 14, 1899, of paralysis, Mary Parmenter, aged 73 years. She accepted the Adventist faith forty years ago. E. H. ROOT.

SHAFFER.—Died at Portis, Kan., June 19, 1899, infant son of Harry and Dora Shafer, aged nine days. Words of comfort were spoken to the bereaved ones, from John 14:6. T. GODFREY.

MC VEY.—Died at Black Creek, N. Y., May 11, 1899, of consumption, Rachel, daughter of Sister L. Mc Vey, aged 2 years, 3 months. Funeral discourse was given by the writer. D. A. BALL.

MULHERN.—Drowned in Rainy Lake, near Fort Francis, Quebec, May 15, 1899, Edward Mulhern, aged 38 years. Funeral services were conducted by Mr. Ray (Presbyterian). SUSIE MULHERN.

LORD.—Died at Cumberland, Wis., May 29, 1899, of consumption, Sister Charlotte Lord. She leaves a bright hope behind her for her afflicted husband and children. Funeral discourse was delivered by Rev. Leland (Baptist). J. B. SCOTT.

HOOVER.—Died June 18, 1899, of paralysis, my mother, Mary E. Hoover, aged 72 years. She was a member of the Seventh-day Adventist church of Lincoln, Neb., and died with a bright hope. Mrs. D. W. LAPHAM.

FAUBLE.—Died June 27, 1899, at Durand, Mich., from accident, Sister Catharine Fauble, aged 61 years. Hers was the blessed hope. She was ready when the call came. Words of comfort were spoken from Rev. 14:13, by the writer. L. MC COY.

WILSON.—Died in Pope County, Minn., May 7, 1899, Catharine J., wife of Putnam Wilson, in her eighty-sixth year. In early life she was instructed in the Christian religion, memorizing large portions of Scripture and sacred verse, which for many years of her later life were a great comfort to her, as, for a long while, she was totally blind. The precious promises of God's word were a source of joy. Twenty-five years ago she accepted the third angel's message, and we believe she sleeps in Jesus. J. M. HOPKINS.

**GRAND TRUNK RAILWAY SYSTEM.**

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

**WEST-BOUND FROM BATTLE CREEK.**

No. 11, Mail and Express, to Chicago.....	12.00 M.
No. 1, Chicago Express, to Chicago.....	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper.....	12.55 A. M.
No. 75, Mixed, to South Bend.....	7.30 A. M.
Nos. 11 and 75, daily, except Sunday.	Nos. 1, 3, and 5, daily.

**EAST-BOUND FROM BATTLE CREEK.**

No. 10, Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols).....	7.35 A. M.
Nos. 10 and 74, daily, except Sunday.	Nos. 4, 6, and 8, daily.

E. H. HUGHES, A. G. P. & T. Agt., Chicago, Ill. A. S. PARKER, Ticket Agent, Battle Creek.

**MICHIGAN CENTRAL**

"The Niagara Falls Route."

Corrected January 29, 1899.

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.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.05	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.57		
Kalamazoo.....	2.10	am 7.15	pm 12.01	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.56	12.50	2.42	7.28	6.49	5.00
Marshall.....		8.25	1.20	3.09	7.51	7.10	5.27
Albion.....	9.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.48		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.18		pm 4.13
Susp. Bridge.....					5.53		4.38
Niagara Falls.....					6.45		4.48
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				8.13	9.55		8.40
Syracuse.....				5.15	pm 12.00		10.45
Albany.....				9.05	4.20	am 2.50	
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.15	8.34		7.40
Boston.....				8.00	11.55		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 6.00
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.45			am 2.10		pm 12.25
Rochester.....		10.55			4.15		pm 2.25
Buffalo.....		am 1.05			5.35		pm 3.50
Niagara Falls.....					6.18		4.32
Falls View.....					6.49		5.05
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	9.10	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.10	10.30	am 3.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.25	pm 12.03	5.00	3.50	9.05	3.00
Kalamazoo.....	1.40	pm 12.01	1.10	5.40	4.28	10.00	3.55
Niles.....	3.15	1.22	5.15		6.00		5.05
Michigan City.....	4.26	2.18	4.30		7.00		6.01
Chicago.....	6.30	3.55	6.35		8.55		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. R. N. R. WHEELER, Ticket Agent, Battle Creek.



## SOMETHING ABOUT TESTIMONIALS.

TESTIMONIALS may be divided into three classes: (1) bogus testimonials; (2) solicited testimonials; and (3) unsolicited testimonials. Now, it is to the third class we wish to call your attention for a few moments, the "unsolicited testimonials." Next year will mark the fiftieth anniversary of the REVIEW. That it has been published these many years, and that it enjoys a large circulation, prove that it has always had many friends. These staunch friends of the paper, when sending us their renewals, invariably express their appreciation of the same, in warmest terms.

In sorting over our mail for the last month or two, we ran across the following letters from some of the REVIEW subscribers. These, of course, are merely samples, and but a fraction of the many such received at this Office. If you are not down as one of the speakers in this —

## TESTIMONY MEETING,

we feel confident that, had you the opportunity, you would reiterate the statements made in these communications.

—, MINN., May 1, 1899.

I can not express my thanks in words for the dear REVIEW. It has become a part of my life.

Mrs. N. BUDD.

—, CAL., March 31, 1899.

We have been readers of the REVIEW since 1859, and we do not see how we could get along without it.

J. L. ADAMS.

—, ME., April 3, 1899.

How I love the dear old messenger of God, the REVIEW AND HERALD! There is always something just to fill me in the REVIEW. I believe most people find it so.

MAY E. HAINES.

—, MICH., April 4, 1899.

I must say I love the REVIEW and what it advocates. It does not seem as if I could do without it.

ELIZABETH DRAPER.

—, IOWA, —, 1899.

I could hardly get along without the REVIEW. I love it next to my Bible.

LUCY PURCELL.

—, ILL., May 1, 1899.

The REVIEW is the dearest friend that I have on earth outside of the Bible and the Testimonies. I look for its weekly visits with delight; for it brings to me a portion of my necessary daily spiritual food. It brings me good cheer and hope and joy as I see reports from the field, showing the wonderful progress of the message so widely and rapidly spreading throughout the world, with the mighty power of God now being manifested. This tells me the dear Lord is coming soon, coming to gather his loved ones to himself in the everlasting kingdom.

L. BEDFORD.

—, CONN., —, 1899.

The REVIEW is more precious than gold. It is growing wonderfully, and I am growing with it. Praise the Lord.

Mrs. A. E. STURTEVANT.

—, JAMAICA, WEST INDIES, April 24, 1899.

From the time that our family accepted the truth, twenty-three years ago, to this time, I have been a reader of the good old REVIEW. It has followed me to different parts of the United States and to the islands of the sea. Its weekly visits are looked forward to with interest. I make it a practise to introduce it into every home where it is possible to do so. In fact, I can see so much difference in the homes where it makes its weekly visits and where it does not that in some instances I prefer to pay for it myself for a time to introduce it. It is one of the best and cheapest methods of missionary work I know of. May it continue to fill the place it has long filled until the message it bears is closed.

W. W. EASTMAN.

—, KAN., April 28, 1899.

Please find enclosed one dollar to renew my subscription to the REVIEW. When this subscription expires, please discontinue, as I am ninety-four years old. I like the paper, but I am nearly blind and deaf. Yours in love of the truth,

LEVI CARTER.

—, CAL., June 21, 1899.

I enclose money-order for the REVIEW for one year. I hope you can send back numbers from May 16, the last I received. I would much rather go without a part of my daily bread than to do without the REVIEW. Wishing you Godspeed in its publication, I am yours for present truth,

Mrs. T. F. HENRY.

—, WY., June 19, 1899.

I am thankful that I am now prepared to renew my subscription to the dear old REVIEW. It comes to my home laden with precious thoughts that are meat in due season for the hungry soul that loves to be instructed in the great truths of God's word for our times. May God bless its weekly visit to all who receive it.

Mrs. P. H. HAMP.

—, COLO., March 24, 1899.

I have taken the REVIEW for four years, and can not find words to express how much I enjoy reading it. I take it to my nearest neighbor and read it to her almost every week. She wants to take the REVIEW, and thought she would be able to do so this month. I would have renewed sooner, but was waiting on this sister.

Mrs. J. F. PEASON.

—, NEB., June 18, 1899.

Am sorry that I could not send the money sooner. I have enjoyed many blessings from the Lord by reading the REVIEW. I can not be without it.

Mrs. C. OLESON.

—, Wis., June 22, 1899.

The REVIEW is loved like a member of the family, and is missed when absent for even a few weeks.

DANIEL GRABER.

—, KY., June 18, 1899.

My subscription for the REVIEW has again expired, and I find that it is impossible to do without it, as every number comes laden with food that seems better than that in the preceding one. Enclosed find amount for one year's subscription. May God bless the editors and contributors for the good they are doing.

MISS JOE HUNT.

—, IOWA, June 21, 1899.

It does not seem to me that I could possibly do without the REVIEW. No one in this town takes it but myself. May God bless the writers and printers of this excellent paper.

Mrs. CARRIE MERRITT.

—, NEB., June 30, 1899.

We like the REVIEW, and can not do without it. Isolated as we are, it is pastor, instructor, and teacher, and keeps us up with the message. So we say, Long live the REVIEW. Enclosed please find \$1.50 for renewal.

EUNICE E. THOMPSON.

—, IND., June 30, 1899.

We think the articles in the REVIEW are timely, and we appreciate as never before the system of truth included under the head of what we rightly term the third angel's message. This grand system of truth in Christ is our foundation and hope in these peculiar times.

Mrs. A. S. BARTLETT.

—, ARK., June 6, 1899.

Enclosed please find \$1.50 to renew my subscription. I can not do without the REVIEW. I have read it ever since I have been a Sabbath-keeper, and would no more think of doing without it than without my physical food. Before I would do without it, I would do without enough meals to pay for it, and then get it. I fear some say, "I am too poor to take it;" but I am too poor to do without it. It gets better every week. O, that every Seventh-day Adventist would take it! If we all looked closely after our pennies and dimes, most of us would find that we needlessly spend enough in one year to pay for the paper. I have noticed also that the person who reads the REVIEW each week is much nearer up to date with the message than are those who do not read it. We can read it through, and then send it to others, and by so doing, have a good missionary of our own in the field. It always comes full of good things, meat in due season to the hungry soul.

G. PHILLIPS.

—, WY., May 19, 1899.

Find enclosed express money-order for \$1.50 to renew my subscription to the REVIEW. Dear old messenger! I can't get along without it. It seems to me that so much of its contents is written just for me.

Mrs. LUCRETIA BELVILLE.

—, PA., April 23, 1899.

Enclosed find seventy-five cents for the REVIEW for six months. I have been taking the paper for about two years, and can not get along without it. Please send me all of the April numbers, as I don't want to miss any number. As soon as I can, I want to send the REVIEW to my brother in the West. I will sacrifice all I can to send it to him, and also to a friend of mine in Texas. He is wild, but has a noble heart; and I am sure that if he gets the REVIEW, it will lead him into the truth. I say, God bless the REVIEW and its editors. Your brother in the Master's cause,

T. J. CHAMBERS.

—, COLO., April 8, 1899.

I send you \$1.25 for the REVIEW. I wish it were more, but we are all so poor that it seems as if money could not be spared for a paper. But they who have not the paper do not know what they are missing from week to week. We thank you very much for the "meat in due season;" and yet it is not you, but God, who works through you, whom we should thank; for men could not publish a paper like the REVIEW if God was not with them. So I thank God again for the REVIEW.

W. D. COOK.

—, VT., April, 1899.

I have tried to get a few subscribers for the REVIEW, but got only one name. I know that the Lord will bless the dear old REVIEW in its mission. It has been a welcome visitor to me for almost forty years. I would sooner think of going without my daily food than without the REVIEW. May the Lord bless the REVIEW and its workers.

Mrs. ALVA HOWE.

—, NEB., April 13, 1899.

The REVIEW is always a reliable standard, and has a permanent value, and those who invest in it get value received.

JOHN L. WAGNER.

—, VT., April 9, 1899.

I wish to tell you that I prize the REVIEW very highly, having been a reader of it since it was first published. I believe the REVIEW will continue to exist until the work for sinners is done. One sister remarked to me, several years ago: "I hope I shall never live to see the day when I can not have our good REVIEW." As I was born in 1844, you will see that I was but young in the early days of the REVIEW; but I was its faithful and constant reader. I had no children's paper, and re-

quired none to interest me. Not that I would undervalue children's papers; for I dearly loved the *Youth's Instructor* when it was first published; but I remember reading the REVIEW diligently before that; and when the paper was loaned, I could tell its entire contents by the caption of its articles.

Mrs. H. M. PIERCE.

—, MICH., April 11, 1899.

Enclosed you will find one dollar, for which please send the REVIEW to Mrs. Wm. H. Hafer, —, Mich. Brother and Sister Hafer have taken this paper for about forty years; and though both are over eighty years of age, they would rather sacrifice clothing or food than to do without the REVIEW. The dollar enclosed was earned by Mother Hafer, making mittens.

H. C. GOODRICH.

—, BRITISH COLUMBIA, May 6, 1899.

I know from past experience that I can not afford to get along without the REVIEW. Eternity alone can reveal the good and the help I have received from it. Please find enclosed \$1.50 for the paper for one year.

GEO. W. STERLING.

—, Mo., May 8, 1899.

I do not want to miss even one number of the REVIEW. If I did, I would miss some good lessons on the hastening message. The REVIEW gets steadily better. Yours in the work,

ROBERT BRITAIN.

—, Mo., May 4, 1899.

I wish to tell you that I appreciate the REVIEW very much. It is the only preacher I ever hear.

Mrs. MATTIE HOLLINGSWORTH.

—, TEX., May 2, 1899.

Enclosed find post-office order for \$1.50 to renew my subscription to the REVIEW, which expires the 15th of this month. I enjoy reading the paper, and would not be without it for double the price.

GEO. SNYDER.

—, KAN., April 30, 1899.

It is with a glad heart that I send this my third subscription for the REVIEW. To read of the progress of the cause brings joy and gladness to my heart. I praise the Lord that the work is onward. May God bless you abundantly in your work.

JAMES SOULER.

—, PA., May 3, 1899.

I do not know how to get along without such good sermons every week. It makes us strong in the Lord, and I praise him for the many truths the paper contains.

Mrs. EUNICE G. CORNELL.

—, COLO., April 24, 1899.

I love the REVIEW, and think it is growing better all the time. My father and mother took it and the *Signs of the Times* over thirty years ago; and when I was a child, I took the *Youth's Instructor*. I love the precious truths they contain more than ever before, and my hope grows brighter day by day.

Mrs. RUBY MCKINLEY.

—, N. Y., April 4, 1899.

I hasten to renew my subscription for the REVIEW by sending check for six-months' subscription. You are always telling good things in the paper, and I, with others, appreciate your diligence and labor in trying to make it a welcome visitor. It has been such to me for fourteen years. I am nearing my seventy-eighth year, and am too feeble to get about much, but desire to do all I can for the cause. I wish I could get a small list of subscribers for the paper. I manage to give my copies to some persons I know, and mail others to those that call for them.

Mrs. S. L. DODGE.

—, WASH., March 27, 1899.

Please find enclosed \$1.50 to renew my subscription. The REVIEW is full of hope and light, and I love its weekly admonitions and faithful warnings. Being far from a place of meeting, I have learned to love it more and more.

Mrs. LILLIE GOOD.

—, MASS., March 26, 1899.

Enclosed please find \$1.50 to renew my subscription to the REVIEW. I have never thought of doing without this paper since it was first printed, and certainly I could not think of doing so now, when it comes laden each week with so much precious light and truth for this time. The editorials are read with great interest each week. I am also pleased with Sister Henry's writing, and with almost all the REVIEW contains. Thank the Lord for such a paper.

D. C. ELMER.

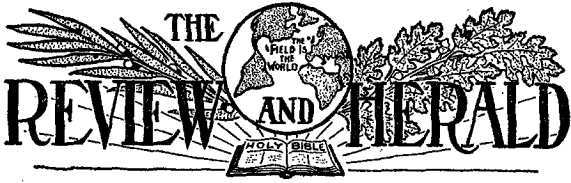
—, NEW BRUNSWICK, June 28, 1899.

At — I took seven subscriptions for the REVIEW, — two for one year, and five for six months. Three other names were taken for it, from brethren living in other places, making ten subscribers in all.

ELDER S. J. HERSTUM.

The loose subscription order blank which has been slipped into your REVIEW this week is not to remind you that your subscription is about to expire, nor for anything of that kind. We simply thought it would be a good thing for you to use it in getting one new subscriber for the REVIEW. In working to this end among your friends and neighbors, you will be doing veritable missionary work; for it is an acknowledged fact that no person who is honest in heart can long read our church paper without becoming a Seventh-day Adventist. So please take this matter to the Lord in prayer, and see what you can do to introduce the REVIEW in your neighborhood. Address Review and Herald, Battle Creek, Mich.

A. J. B.



BATTLE CREEK, MICH., JULY 11, 1899.

IN the United States the Presbyterians lead in the number of members in the Christian Endeavor societies.

It is now said that all idea of disarmament of the nations has been abandoned by the czar's congress; and an arbitration scheme is all that can be expected.

THE government of the United States of America and Asia has published a call for 13,590 volunteers—making ten regiments—for service in Manila.

WE have received letters saying that a certain *Gospel Review* is being sent to our brethren, and asking whether it is "straight Seventh-day Adventist literature." It is not.

At the annual meeting of the International Missionary Union held last month at Clifton Springs, N. Y., it was said by missionaries that "a greater influence, and one more to be dreaded, than anything among the heathen, is the power of the papacy. There is more trouble in many missions to-day from Romanists than from pagans, and in some parts of the world more actual persecution."

THE *Christian Work* speaks of "the Nation's metamorphosis." Metamorphosis is "change of form or structure." And since the Declaration of the fundamental principles of the nation is denounced as "falsehood palmed off by the devil on a credulous world," and is plainly held to mean only that "governments exist for the benefit of the governed," it is perfectly plain that there is being steadily carried on a complete metamorphosis of the nation.

THE reason why Britain allows Russia to seize in China all the advantages, is explained by *Harper's Weekly* to be that she can not prevent it; that is to say, she can not prevent it without war, and Britain has no hope of success in a war *on land* with any of the great nations. While Britain is the greatest *sea-power* in the world, she is one of the weakest on land. While Russia could readily put hundreds of thousands of soldiers into China, Britain could not muster there more than *thirty* thousand.

THE combination of the Harper and Mc Clure publishing interests is going to issue an encyclopedia, which they say "is to be considerably larger than any similar publication in this country or in England." The making of encyclopedias must be a very profitable business, since it is difficult to see what else could induce the publication of such enormous works, when there are already a number of them, all covering, practically, and in large part precisely, the same ground.

A WRITER in the *Cosmopolitan*, on "Tea-drinking in Many Lands," says that "the best quality of Chinese tea is very expensive, and so little of it is grown that there is never any to import;" that both the green tea and the black tea that do reach this country "come from the same shrub," and that the difference is produced by "preparation;" and that "tea taken at meal-time with meat, or any but farinaceous food, is considered very harmful." And in addition to all this that is against it, tea is only harmful taken in any way.

IN his annual report at the late annual convention of the Christian Endeavor societies, Secretary Baer said, "Since last we met, Russia, at that time the only country in the world without its Christian Endeavor society, has welcomed our principles and methods." But surely that is nothing to be proud of. Since Russia prohibits the entrance of Christianity, and drives out the harmless Doukhobors, any welcome from Russia to the principles and methods of the Christian Endeavor movement is more of a disgrace to that sort of Christian endeavor than any honor to Russia.

THE *New York Times* is authority for the statement that it cost the United States Congress \$4,500 for the funeral expenses of the late Nelson Dingley, Jr., including the items of cigars, refreshments, and liquors. Captain Boutelle, "out of respect for Mr. Dingley's memory and his long abstinence from the use of alcohol in all forms, issued orders that there should be nothing of the kind on the funeral train; but even that did not prevail. A large purchase of whisky was made in Portsmouth, N. H., just before crossing the line into Maine, where, theoretically, it is impossible to purchase such stimulants." And yet this nation has been officially declared to be a "Christian nation."

IN the *Independent* of July 6, 1899, both a congressman and a United States senator, each of years' standing in his office, actually quote, and set it down in quotation marks, from the Declaration of Independence, that "all men are born free and equal." Of course the Declaration uses no such words, nor does it express any such thing. What the Declaration does say is that "all men are *created* equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." But that a congressman and a United States senator should, both at once and in cold print, so misquote, both in words and meaning, the Declaration of Independence, is a striking illustration of the serious lack of both knowledge and understanding of the charter of the nation, even in the highest circles of national "statesmen."

SINCE Spiritualism, in its own name, and also in the name of hypnotism and Christian science, is having a special revival, everybody would do well to read that excellent pamphlet, "The Nature and Tendency of Modern Spiritualism." Though this pamphlet was first printed about forty years ago, it is, and always will be, up to date on the nature and tendency of Spiritualism. This will be clearly seen by all who have read this pamphlet, and who read

the editorial article in this copy of the REVIEW, on "Oppositions of Science Falsely So-called." If this pamphlet, word for word, were first printed only to-day, it could not more clearly describe the nature and tendency of Spiritualism than these are indicated in the statements concerning it, by those who have espoused it, in this very latest report of and from the spirits themselves. Get the pamphlet, and read it for your life; for now is the time. Price; twenty cents. Order of your tract society; of the Review and Herald, Battle Creek, Mich.; or of the Pacific Press, Oakland, Cal.

THE most of the International Sunday-school lessons for the quarter beginning July 1, are from portions of Scripture covered by the new book, "The Great Empires of Prophecy," such as "Daniel in Babylon;" "The Hebrews in the Fiery Furnace;" "The Handwriting on the Wall;" "Daniel in the Den of Lions;" "Returning from captivity;" "Rebuilding the Temple;" "Encouraging the Builders," etc. It is perfectly safe to say that there is no book that gives the setting of these lessons, the causes and the principles involved, and the history of that time, as completely as does "The Great Empires of Prophecy." Our people everywhere should call the attention of Sunday-school teachers and superintendents to this. It presents one of the grandest of opportunities to spread the light and truth of the word of God. Shall this opportunity be improved? or will it be neglected and lost?

LAST week the Professional Woman's League of New York City held a long discussion upon the "value of lies." The general sentiment was that lying is very proper—not vulgar, wicked, black lies, of course; but only "innocent," "gentle," "white" lies. However, one woman did declare that a lie is never pardonable under any circumstances "because you always get found out;" and another said that she had known people in her life, "men and women both, who never under any circumstances prevaricated, and they were good and noble persons." The woman who read the paper that started the discussion said that a certain merchant told her that "a man could not do business in New York City and be a Christian." Of course this is not truly the case, though it is the general idea of the business world. When any place in this world really reaches that point, then that place must speedily perish.

THE best of its kind, and one of the most fearless and aggressive papers coming to our table is *Our Dumb Animals*. It is uncompromisingly against cruelty of any kind, including, of course, all wars except those fought under this one condition: "If the men who get up unnecessary wars would only *fight all the battles themselves*, with no suffering to innocent human beings or dumb animals, we would not raise the slightest objections." Good! If those who are at present engineering the wars in the Philippines had to do the fighting themselves, the conflict would soon cease. Children educated under the influences maintained in this live little paper will not be found tormenting dogs and cats "just for fun," neither will they grow up to use "docked horses," nor to check them up in an uncomfortable manner. If there were more of such papers, the world would be the better for it. Published at 19 Milk St., Boston, Mass. Fifty cents a year, monthly.