

The Advent Review and Herald

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HOLY BIBLE

IS THE FIELD OF THE WORLD

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

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THE GOOD SHEPHERD.

MRS. L. D. AVERY-STUTTLE.

ONE day my heart was filled with pain,
And bitter tear-drops fell like rain.
In deep despair I hung my head;
"The Master careth not," I said;
"My devious way I can not see;
Why dealst thou thus the Lord with me?
The way once open for my feet
He hedged up in gloom complete;
His words I once could understand,
Once could I see his guiding hand:
But when he taketh, one by one,
The things I've loved beneath the sun,
How can I say, 'Thy will be done'?
Where once his bow of promise shone
Is darkness, and I dwell alone.
I lean no longer on his breast;
Master, why stirrest thou my nest?"

"I was thus I spoke, when, quick it seemed
I closed my eyes, and, sleeping, dreamed.
The sun hung blazing in the sky
Till many a purling brook was dry.
The verdant grass grew crisp and dead,
And rustled 'neath the traveler's tread.
The thirsty flowerets each held up
With withering stem its parched cup,
Until a burning desert seemed
To stretch before me as I dreamed;
While by the stream which once flowed deep,
I saw a shepherd lead his sheep.
I saw the poor sheep, one by one,
Fall fainting 'neath the burning sun;
But though death lurked in that dread spot,
The blinded lambkins knew it not,
In death-like sleep content to lie
Upon the arid field, and die.

But ah! the gentle shepherd knew
Where green fields lay, all wet with dew;
And where, beneath the cooling shade,
The murmuring brooks sweet music made.
And then he said: "I'll lead my sheep
Over the hillside, rough and steep,
Though wild and thorny be the way:
'Tis death, 'tis only death to stay."
Then o'er the desert, wild and grim,
He called his sheep to follow him.
The foolish lambkins answered, "Nay;
We are content; pray let us stay."
And thus they murmured all the way,
From hour to hour, from day to day.
"Why dost thou lead us thus?" they said;
"We see no verdant fields ahead;
We only see the desert bare,
With rock and thorn and blinding glare.
Dost thou not see our bleeding feet?
Thou knowest that our rest was sweet."

Then in his arms the lambs he pressed,
And gently held them in his breast;
And on his shoulders, broad and strong,
He bore the fainting sheep along,
And led his flock o'er hill and plain,
Nor chid them for their murmurings vain,
Until, their every danger passed,
In pastures green they rest at last.

I woke, and dried my blinding tears,
And said, "Begone, ye faithless fears!
E'en as the shepherd leads his sheep
O'er hill and dale and chasm deep,
So he, my tender Shepherd, leads
Me gently on, toward flowery meads.
Though rough the journey to the goal,
Fresh pastures wait my weary soul."

THE PEARL OF GREAT PRICE.

MRS. E. G. WHITE.

"AGAIN the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he hath found one pearl of great price, went and sold all that he had, and bought it."

Truth is represented as a pearl of great price. It is to be enthroned in the heart; for it alone can convince of, and reclaim from, sin. By comparing the kingdom of heaven to a pearl, Christ desired to lead every soul to appreciate that pearl, above all else. The possession of the pearl, which means the possession of a personal Saviour, is the symbol of true riches. It is a treasure above every earthly treasure.

Christ is ready to receive all who come to him in sincerity. He is our only hope, our Alpha and Omega. He is our sun and shield, our wisdom, our sanctification, our righteousness. Only by his power can our hearts be kept in the love of God. He longs to give us his peace and rest. But he will not tolerate one particle of pretense or hypocrisy. There are those who say and do not, who profess to know the truth, but whose lives are a denial of it. The Lord knows these.

On one occasion Christ warned his disciples to beware how they cast their pearls before those who had not discernment to appreciate their value. They were to be careful how they applied their time and taxed their strength. "Give not that which is holy unto the dogs," he said, "neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

There are those who will be rescued from the very depths of pollution. Isaiah speaks of this class: "Wash you, make you clean," he says; "put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The evils are to be cut away from the life. Sins are to be repented of. Though they are as scarlet, they may be made as white as snow. Just as great a transformation as possible is to take place in the character. But if, after test and trial, after being brought into connection with those who work faithfully in their behalf, men and women do not give evidence that they have been purified from wrong habits and practises, they show that they do not appreciate the pearl of great price. If they are dishonest in any transaction, temporal or spiritual,

if they are not straightforward, they show that they regard the rich mercies of God as a common thing. They can not see the value of the pearl of great price. "If ye be willing and obedient, ye shall eat the good of the land," God declares; "but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. How is the faithful city become an harlot." How have those who have had every opportunity to know the truth become defiled with the corruptions of the ungodly. "It was full of judgment; righteousness lodged in it; but now murderers. Thy silver has become dross, thy wine mixed with water."

Those represented in these words have mingled the sacred with the common. They profess to believe the truth, but they can not carry dishonest practises in the narrow road and through the strait gate. By their actions they show that they have chosen the road in which the world travels. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

We shall meet those who have so perverted the conscience that they are unable to discern the precious truth of God's word. Then let all be careful with whom they connect. When men show themselves unimpressionable, unable to appreciate the pearl of great price; when they deal dishonestly with God and with their fellow men; when they show that the fruit they bear is the fruit of the forbidden tree, beware lest, by connecting with them, you lose your connection with God. They give evidence that God is not working with them, and the knowledge gained by a connection with them is misleading. You can not be a savor of life unto them; for they will not appreciate the word of God. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

We shall see in the future, as we have seen in the past, all kinds of characters develop. We shall witness the apostasy of men in whom

we have had confidence, in whom we trusted, who we supposed were as true as steel to principle. Something comes to test them, and they are overthrown. If such men fall, some say, Whom can we trust? This is a temptation Satan brings to destroy the faith of those who are striving to walk in the narrow road. Those who fall have evidently corrupted their way before the Lord. They are beacons of warning, teaching those who profess to believe the truth that the word of God alone can reclaim men from guilt, and keep them steadfast in the way of holiness.

The word of God is the pearl of great price. It is unchangeable, eternal. Truth as it is in Jesus sets men right, and keeps them so. The truth is an anchor to the soul, both sure and steadfast. But the truth is no truth to him who does not obey it. When men drift away from the principles of truth, they always betray sacred trust. Let every soul, whatever may be his sphere of action, make sure that the truth is implanted in the heart by the power of the Spirit of God. Unless this is made certain, those who preach the Word will betray holy trusts. Physicians will make shipwreck of the faith. Lawyers, judges, senators, will become corrupted, and yielding to bribery, will allow themselves to be bought and sold. Those who do not walk in the light as Christ is in the light, are blind leaders of the blind. "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

HEAVENLY VISIONS.

J. N. LOUGHBOROUGH.

"THE spirits of the prophets are subject to the prophets." 1 Cor. 14:32. The same spirit that actuates one true prophet of God controls and actuates another. So in the true manifestation of the Holy Spirit there must be a similarity in the visions now given with those described in the Bible. It may be well, however, briefly to notice some Scriptural accounts of true visions from God, comparing them with the "open visions"—visions given before the people—of Mrs. E. G. White.

It has been the privilege of the writer to witness this manifestation through Mrs. White nearly fifty times during the last forty-six years, and to learn, in the year 1858, from the lips of those conversant with the beginning of this manifestation through her, the history of the same.

It may be well, however, before making the comparisons, to describe the manifestation itself as seen in Mrs. White. In the particulars which I now endeavor to give there was never a variation in all the numerous visions that the writer has witnessed. As the blessing of the Holy Spirit would fall upon her in power, she would give three shouts, speaking the word "glory!" The first shout, as nearly as can be described, sounded as if coming from the upper part of the room, and was accompanied by thrills of the power of the Lord, affecting all present whose hearts were susceptible to the Spirit of God. The second shout sounded still farther off, and the impress of the Spirit on those present was deeper. The third shout resembled that of a voice in the distance, like one just going out of hearing. With this the presence of the Spirit would be felt in a still greater degree, reminding one of the day of Pentecost, when the Spirit "filled all the house where they were sitting." Acts 2:2.

After the third shout, for half a minute or more, there was a complete loss of strength. If the power of the Spirit came upon her when standing, she appeared gradually to settle down to the floor, as if being gently let down by unseen hands. When fairly in the vision, the action

of the heart and pulse was natural, but the closest tests by medical men failed to discover a particle of breath in her body. The color of the countenance was natural, and the eyes were open, always looking upward, not with a vacant stare, neither in a stationary position, but turning from side to side in different directions, the only difference from the natural look being like that of one looking intently at some object in the distance. After a moment of weakness, a *superhuman* power came upon her. While she would sometimes rise to her feet, and walk about the room, gracefully moving her arms to the right or the left, yet in whatever position the arm might be placed, it was impossible for strong men to move it an inch.

When we look at the Scripture record of visions given to God's servants, we find many particulars relative to the physical condition of the entranced person. In the case of Paul, as recorded in his letter to the Corinthians, he says: "I will come to visions and revelations of the Lord." 2 Cor. 12:1. That he speaks of himself and his own visions is evident from the seventh verse, where he says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Verse 7.

Of his visions Paul says: "I knew a man in Christ above fourteen years ago (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth), such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I can not tell: God knoweth), how that he was caught up into paradise, and heard unspeakable words, which it is not lawful ["not possible," margin] for a man to utter." Verses 2-4.

JESUS.

The King's Messenger.

SOME of my friends persist in saying, in thinking, that Jesus was a tramp, a laboring man, a carpenter, a poor, thriftless, thoughtless personage who wandered aimlessly through the country, preaching without a license, not recognized by those in authority, and considered of no account save by the vacillating rabble, who one day shouted "Hosanna!" and the next, "Away with him! Crucify him!" This caricature of him seems to be a poor mendicant who shunned soap, and knew nothing of clean linen; and this contemptible idea gathers its lazy followers, who preach and teach as mendicants, and say employers and employees can have no place in the kingdom of God.

Jesus was the son of a carpenter, and he himself labored in the carpenter's shed in Nazareth; but he was a child of promise, and was given the best training his industrious parents could give him. At twelve years of age he was in the temple teaching the teachers, and astonishing them with his knowledge and wisdom. Jesus was a gentleman. He mingled with society, and was a welcome guest at their bridal and social and funeral gatherings. He dressed well,—as a rabbi. He was not a crank, nor a snob, nor a fanatic. Jesus was lovely in appearance, in dress, in manner, so the children loved him, and were in no fear of him; and a woman broke her alabaster box of precious ointment, and anointed his head; and his feet were washed with the tears of a woman, and dried with the hairs of her head.

Jesus was a gentleman, and moved among the higher grades of society, while he chose his disciples from among the laboring class. He was a real gentleman, and so is every one that really follows him; for with a real gentleman there is no distinction of persons. The Holy Spirit is a gentle—, and as such is ever

kind, considerate, and polite; never a brawler, nor a denouncer, nor a calumniator. A comforter is the Holy Ghost, an Another Comforter sent by Jesus, who knew the needs of his fellow men, and sent one to comfort us in all our affliction, that we might comfort others with the comfort wherewith we ourselves are comforted of God.

STRENGTH IN WEAKNESS.

"He giveth power to the faint; and to them that have no might he increaseth strength."

It is no dream, Great Comforter,
But very truth to me,
That all earth's strengthless, fainting ones
May be made strong in thee.

The years have taught me many things,
But none so sure as this,
That shelter, solace, joy, and strength
Are always where God is.

God is my refuge and my strength—
I will not be afraid;
And though the night be wild and dark,
I meet it undismayed.

The strength to bear, or work, or wait,
Is thine, O God, to give;
And who shall weak and strengthless be
That learns in thee to live?

—Marianne Farningham.

UNLAWFUL USE OF GOOD THINGS.

S. J. HERSUM.

(Moncton, New Brunswick.)

IN 1 Tim. 1:8 the apostle says: "We know that the law is good, if a man use it lawfully." To use a thing lawfully is to use it right, to use it as it ought to be used. The wise man tells us that honey is good (Prov. 24:13), and to eat of it because it is good, and because it is sweet to the taste; but even honey, if eaten to excess, is injurious, because it is using a good thing unlawfully. Compare Prov. 25:27 with verse 16.

The same is true with "good works." Good works are necessary. Every child of God should "abound" and be "fruitful in every good work," and must "be careful to maintain good works" (2 Cor. 9:8; Col. 1:10; Titus 3:8); but for a person to hope for salvation because of his good works is putting them to an unlawful use.

The *Signs of the Times* is a good paper, and was brought into existence to fill an important position, and to do a special work; but it seems that some of the members of our churches are making even this good thing fill an unlawful place. Many of our churches take clubs of the *Signs*, the members deciding how many copies they are able to pay for and circulate. Some will take ten, eight, five, or two copies, more or less, as the case may be, and then let the *Signs* take the place, in their homes, of the *REVIEW AND HERALD*, thus robbing themselves and the family of the benefit they might receive from the *REVIEW*. This we believe is an unlawful use of a good thing. Not all our brethren, I am thankful to say, do this; but some do. I feel that whoever does this is sustaining a great loss. The *Signs* is indeed a good paper, but it ought not to be thought to take the place of the *REVIEW* with any of our people. The *REVIEW* is the paper for our own people, and it will do outsiders good to read it also. For our people to neglect to take the *REVIEW* because they can get the *Signs* in clubs so cheap is surely an unlawful thing.

EVERY church ought to be a praying circle; but this will not be, while we are waiting for the whole body to move together. The mass of professed Christians have too little hold on God to enter into such holy agreement.—*Pierson.*



CHRISTIAN PERFECTION.*

A. T. JONES.

(Concluded.)

LET us look again at the statement that the gifts are for the perfecting of the saints, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." There is the pattern. The way that Christ went in this world of sin, and in sinful flesh,—your flesh and mine, burdened with the sins of the world,—the way he went in perfection and to perfection, is the way set before us.

He was born of the Holy Ghost. In other words, Jesus Christ was *born again*. He came from heaven, God's first-born, to the earth, and was *born again*. But all in Christ's work goes by opposites for us: he, the sinless one, was made to be sin, in order that we might be made the righteousness of God in him. He, the living one, the prince and author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was *born again*, in order that we might be *born again*.

If Jesus Christ had never been born again, could you and I have ever been born again?—No. But he was born again, from the world of righteousness into the world of sin; that we might be born again, from the world of sin into the world of righteousness. He was born again, and was made partaker of the human nature, that we might be born again, and so made partakers of the divine nature. He was born again, unto earth, unto sin, and unto man, that we might be born again unto heaven, unto righteousness, and unto God.

Brother Covert says that makes us as brethren. It does certainly make us as brethren. And he is not ashamed to call us his brethren, either.

Then he was born again, by the Holy Ghost; for it is written, and was spoken to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Jesus, born of the Holy Ghost, born again, grew "in wisdom and stature," unto the fulness of life and character in the world, to where he could say to God, "I have glorified thee on the earth: I have finished the work thou gavest me to do." God's plan and mind in him had attained to perfection.

Jesus, born again, born of the Holy Ghost, born of flesh and blood, as we were, the Captain of our salvation, was made "*perfect* through sufferings." For "though he were a Son; yet learned he obedience by the things which he suffered; and *being made perfect*, he became the author of eternal salvation unto all them that obey him." Heb. 2:10; 5:8, 9. Jesus thus went to perfection in human flesh, through suffering; because it is in a world of suffering that we in human flesh must attain perfection.

And while growing all the time, he was perfect all the time. Do you see that? There is

where many people misconceive the whole thought of Christian perfection—they think the ultimate is the only measure. It is in God's plan; but the ultimate is not reached *at the beginning*. Look again at the fourth of Ephesians. This is a suggestion, thrown out to you and me, how we may attain to this perfection,—"*the measure of the stature of the fulness of Christ.*" I read the thirteenth verse; now couple with that verses 14-16: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: *that we henceforth be no more children*, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; *but speaking the truth in love, may grow up into him in all things*, which is the head, even Christ."

This is to be accomplished in you and me by growth; but there can be no growth where there is no life. This is growth in the knowledge of God, growth in the wisdom of God, growth in the character of God, growth in God; therefore it can be only by the life of God. But that life is planted in the man at the new birth. He is born again, born of the Holy Ghost; and the life of God is planted there, that he "may grow up into him"—in how much?—"In all things."

You remember that "the kingdom of heaven is likened unto a man which sowed good seed in his field." And "the seed is the word of God." The seed is planted. He realizes that night and day it grows, he knows not how. But that seed is what?—It is perfect; for God made it. It sprouts presently. What of the sprout?

[Congregation: "Perfect, too."]

Is it?

[Voices: "Yes."]

But it is not a head of grain; it is not a stalk standing full and strong; it is a mere sprout peeping through the ground. But what of it? Is it not perfect?

[Congregation: "Yes."]

According to the rate of its progress, it is as perfect at that point as it will be when its course is finished, at the point of maturity. Do you not see? Let not that misconception abide any more. Away with it!

When that sprout peeps through the ground, you stoop to look at it. It is a thing to be admired. It is charming, because it is perfect. That is as perfect a blade as ever appeared on earth, but it is a mere spindling thing, barely peeping through the ground. That is all there is of it; but it is perfect. It is perfect, because it is as God made it. God is the only one that had anything to do with it. Do you not see? It is all right. So you and I, born again of that good seed of the word of God,—born by the word of God and the Holy Ghost, born of the perfect seed,—when that seed sprouts and grows, and begins to appear among men, people see the characteristics of Christ. And what is he?—Perfect. Then what is the Christian right there?

[Congregation: "Perfect."]

If we be born again through the power of Jesus Christ, and God himself directs the work, what will that be which appears?—It will be

perfect. And that is Christian perfection *at that point*. Jesus Christ presents you holy, unblamable, and unreprouvable, before the throne *at that point*.

That sprout grows and stands above the ground; presently another blade shoots off; there are two of them, and each is just as handsome as the other. The third one appears; it is now a stalk, and still grows. It now presents another picture altogether from that which it presented at first. Another picture indeed, but no more perfect than before. It is nearer to ultimate perfection, nearer to God's accomplished purpose; but, though nearer to ultimate perfection, it is no more perfect, as it stands now, than it was the moment that it peeped through the ground.

In time it grows to its full height. The head is full-formed. The bloom appears upon it. It is more beautiful on account of it. And at last appears the full head of grain, perfect; and the grains of wheat, each one perfect. The work, God's work, is finished upon it. It is *perfected*. It has attained unto perfection according to God's mind when he started it.

That is Christian perfection. It comes by growth. But the growth can be only by the life of God. And the life of God being the spring, it can grow only according to God's order. Only he can shape the growth. Only he knows, in perfection, the pattern. Christ is the pattern. God knows perfectly the pattern; and he can cause us to grow in perfection according to that pattern; because the same power, the same life, is in this growth that was in the growth of the original pattern, Jesus Christ.

And as Jesus began, at his birth, as a little child in human flesh, and grew up and finished the work that God had given him to do; so you and I, born again, growing up in him in all things, come presently to the day when we, as did he, shall say, and say in righteousness, "I have glorified thee on the earth: I have finished the work thou gavest me to do." For it is written, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." We are in that day. We have that mystery given to us to give to the world. It is to be finished for the world; and it is to be finished *in* those who have it.

But what is the mystery of God?—"Christ in you, the hope of glory." "God . . . manifest in the flesh." Then *in these days* that mystery is to be finished in one hundred and forty-four thousand people. God's work in human flesh, God being manifested in human flesh, in you and me, is to be finished. His work upon you and me is to be finished. We are to be perfected in Jesus Christ. By the Spirit we are to come unto a *perfect man*, unto the measure of the stature of the fulness of Christ.

Is not that worth having? Is not the Lord's way a good way unto perfection? Oh, then, "leaving the principles of the doctrine of Christ, **LET US GO ON UNTO PERFECTION**; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." He has freed us from the unstable foundation that we had when in sin. Let the only foundation be that of the service of righteousness unto holiness, and the end, everlasting life.

And to every soul who will face the Judgment, and hold himself in the presence of the Judgment, surrendering himself to crucifixion and destruction, that thing will be accomplished in God's own way, and in the short time in which he has promised to bring us unto righteousness. Then it is only God, God's estimate, his standard, and Christ the pattern, and his the work, always, in all things, everywhere and forever! Then be of good cheer. Let it

* Sermon delivered before the S. D. A. General Conference the closing night, March 6, 1899, in South Lancaster, Mass.

be Christ first, last, and all the time. The way is told beautifully in verse:—

"When times of temptation bring sadness and gloom,
I will tell it to Jesus my Lord;
The last of earth's treasures borne out to the tomb,
I will tell it to Jesus my Lord.
This earth hath no sorrow, for to-day or to-morrow,
But Jesus hath known it and felt, long ago;
And when it comes o'er me, and I'm tempted so sorely,
I will tell it to Jesus my Lord.

"When out on the hilltops, away from all sin,
I will tell it to Jesus my Lord;
When joyous and happy, the sunshine within,
I will tell it to Jesus my Lord.
To know I'm forgiven is a foretaste of heaven,
And Jesus is dearer to me than before;
Such peacefulness fills me, such an ecstasy thrills me,
I will tell it to Jesus my Lord.

"When weary with toiling, and ready to faint,
I will tell it to Jesus my Lord;
He never refuses to hear my complaint,
I will tell it to Jesus my Lord.
I'll cheerfully bear it, when I've Jesus to share it;
His yoke, it is easy; his burden is light.
When life becomes dreary, and I'm footsore and weary,
I will tell it to Jesus my Lord.

"When darkness is dimming my path to the sky,
I will tell it to Jesus my Lord;
When helpers shall fail me, and comforts shall fly,
I will tell it to Jesus my Lord.
Though blurred my life's pages, by my sin and its wages,
He's, yesterday, now, and forever, the same;
I'll not be forsaken, though my life should be taken;
I will tell it to Jesus my Lord."

PREACHERS.

EUGENE LELAND.

(Barre, Vt.)

THEY are not all preachers who preach; neither because some do not preach should they not be considered preachers. This is not to say that all who preach *may not* be preachers; for from the Scriptures it can be clearly shown that every true Christian in the world ought to be a preacher—not that every Christian should be able to stand in a public desk, and deliver an address to a congregation. He should simply be a preacher. Read Eph. 3:8, and make the "me" personal. "I," the reader, not Paul, the writer, "am less than the least of all saints." But "unto me, who *am* less than the least of all saints, is this grace given."

Now if the grace of God is given to "me, who am *less than the least* of all saints," it certainly is given to "the *least* of all saints;" for he is greater than I am. And if the grace of God is given to the least of all saints, it certainly is given to all saints; for they are each one greater than the least of all saints.

But "unto me, who am less than the least of all saints, is this grace given" for a purpose; and that purpose is that I ("who am less than the least of all saints") "*should preach* among the Gentiles the unsearchable riches of Christ."

What! I "preach"! I can't preach! I "am less than the least of all saints."

Ah, but "unto me . . . is this *grace* given." I am not so little in the eyes of God but that the grace of God is given to me.

Yes; but his grace is given to me to save me from sin, and to keep me from sinning.

That is all true; but it is not what the text says: "Unto me, who am less than the least of all saints, is this grace given, *that I should preach*."

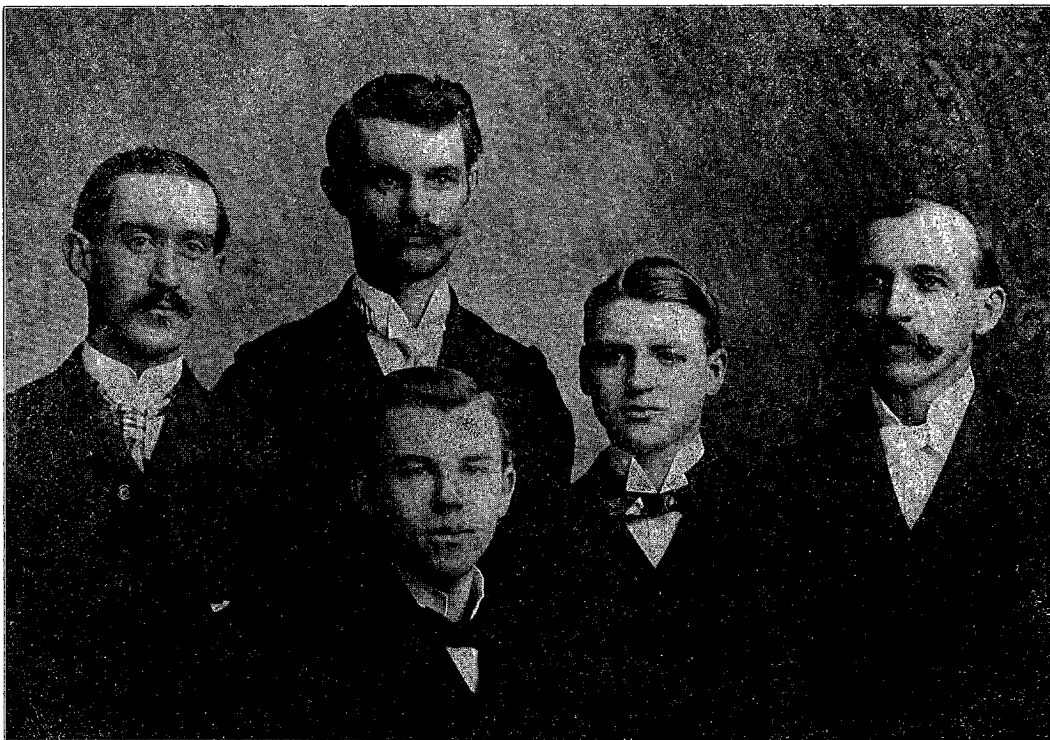
But I am not eloquent, and my education and training have not been such that I could teach the people, or appear before them in a graceful manner.

Listen: "For the grace of God that bringeth salvation to all men, hath appeared, *teaching us*." Titus 2:11, 12, margin. And "unto me, who am less than the least of all saints, *is this grace given*." And being given to me, and teaching me, I ought to be able to teach it to others, even though I am less than the least of all saints. And being filled with the grace of God, I ought to, and will, appear *graceful*, though I may be both awkward and uneducated.

Oh, if we would only let the grace of God appear in us, as it has already appeared to us, then we would be preachers indeed, whether by the wayside, in the workshop or the field, or wherever we may be. And when every Seventh-day Adventist becomes a preacher indeed, how quickly the warning message of the third angel will go to all the world!

The Lord told Moses that he would proclaim his *name* before him: "And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the *name* of the Lord before thee." Ex. 33:18, 19. In Ex. 34:5-7 the Lord tells what his name is: "And the Lord descended in the cloud, and stood with him there, and proclaimed the *name* of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

The *name* of the Lord is merciful, gracious, long-suffering, and abundant in goodness and truth, or, as John sums it up in one word, love. 1 John 4:8. To everything else in this



R. E. ELDRED.

H. E. ROGERS.
C. C. CRISLER.

R. V. ASHLEY.

W. E. CORNELL

THE matter in the sermon department this week ends the sermons and Bible lessons that were given in the late General Conference. We have thought that perhaps the readers of the *General Conference Daily Bulletin* and of the *Review* would like to see the faces of the brethren whose skill in taking down in shorthand every word that was spoken, made it possible for the readers to have full reports of all that occurred: so here they are.

OUR REFUGE.

L. D. HOUSE.
(Hokah, Minn.)

"COME, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth." Isa. 26:20, 21. The time is not far distant when this scripture will be fulfilled.

It is evident that that part of the text relating to the hiding of one's self in a chamber when the wrath of God is poured out upon the world, is figurative; for it is impossible that any place should be secure when every mountain and island is moved out of its place, and the wicked are calling for the mountains and rocks to fall on them. Revelation 6.

By examining a few texts we may find what this refuge is, which the Lord has prepared for his people. We read, in Deut. 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms." In 2 Sam. 22:3 David says of the Lord: "He is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour." Again, "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." Ps. 9:9. In Prov. 18:10 we have the key to the subject: "The *name* of the Lord is a strong tower: the righteous runneth into it, and is safe."

world, "our God is a consuming fire." Heb. 12:29. "But who may abide the day of his coming? and who shall stand when he appear-eth? for he is like a refiner's fire, and like fullers' soap." Mal. 3:2. "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isa. 33:14-16.

All who pass through the perils of the last days unscathed, and are caught up together to meet the Lord in the air, must be clothed with the spotless robe of righteousness, having the name of the Lord (Rev. 22:4), or his character (Ex. 34:5, 6), which is one and the same thing, indelibly stamped on his person; in fact, this must be his very life. When such characters have been perfected, by claiming the victory over every besetting sin, through faith in Christ ("this is the victory that overcometh the world, even our faith"), then, "Only with thine eyes shalt thou behold, and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation." Ps. 91:8, 9.

Let us be "glad and rejoice in his salvation;" for the victory is ours.



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23.

Do not forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made.

A BLESSED OPPORTUNITY.

GOD gave me something very sweet to be mine
 own this day —
 A precious opportunity, a word for Christ to say;
 A soul that my desire might reach, a work to do
 for him;
 And now I thank him for this grace, ere yet the
 light grows dim.

No service that he sends me on can be so welcome,
 aye,
 To guide a pilgrim's weary feet within the narrow
 way;
 To share the shepherd's quest, and so, by tangled
 brake and fen,
 I find for him his wandering lambs, the erring
 sons of men.

I did not seek this blessed thing; it came a rare
 surprise,
 Flooding my heart with dearest joy, as, lifting
 wistful eyes,
 Heaven's light upon a dear one's face shone plain
 and clear on mine;
 And there an unseen Third, I felt, was waiting —
 one divine.

So in this twilight hour I kneel and pour my
 grateful thought
 In song and prayer to Jesus, for the gifts this day
 hath brought.
 Sure, never service is so sweet, nor life hath so
 much zest,
 As when he bids me speak for him, and then he
 does the rest.

—Margaret E. Sangster.

A CONSTELLATION OF PRINCIPLES FROM PERSONAL LETTERS BY MRS. E. G. WHITE.

WHILE the following paragraphs are to me
 personally, they are equally personal to indi-
 vidual women, and I pass them on to you
 each:—

Please do not devote all your strength to
 those who have had the privilege of knowing
 the truth. Do not work without periods of
 rest.

The Lord has given you capabilities and
 talents to be preserved uncorrupted in sim-
 plicity. Through Jesus Christ you may do a
 good work.

Corruption extends everywhere, and the self
 you will meet in those who have been devoted
 working women will cause sadness. But I fear
 we often give up too easily.

As souls shall be converted to the truth,
 have them unite with you in teaching those
 women who are willing to be taught, to live
 and labor intelligently and unitedly.

Giving up self and taking Christ, you will
 be enabled to reveal the spirit of pleasantness,
 joy, and love. The Holy Spirit alone is able
 to develop in the human agent that which is
 acceptable in the sight of God.

How thankful I am, my sister, that you have
 the satisfaction of knowing what it means to be

a learner in the school of Christ. It is drink-
 ing of the waters of life. You may indeed say,
 "I count all things but loss for the excellency
 of the knowledge of Christ Jesus my Lord:
 . . . that I may win Christ, and be found in
 him, not having mine own righteousness."

I HAVE no fears of any person making
 blundering work who will become one with
 Christ. The divine fulness will flow through
 the consecrated human agent to be given forth
 to others. Linked with the unchanging Jesus
 himself, there is a representation of Christ in
 character.

Our Saviour continually insisted that truth
 must be sought after and found, and given to
 others. He, our Lord and Saviour, insisted
 that we should sell all to secure the treasure.
 Self-sacrifice must be in this path at every step.
 There is to be no lifting up of self, not a thread
 of self-seeking; for this always separates from
 Christ.

There is a positive necessity that those who
 are engaged in the great and grand work of
 preparing a highway for our God shall work in
 unity and in love. There will be no heart-bur-
 nings, no craving for notoriety, or for supremacy.
 Each is to understand his appointed work, and
 do that work with willingness and whole-heart-
 edness.

Many are working too guardedly. They
 need quickening decidedly. It makes me
 ashamed that so little of the life is given back
 to Christ, who gave his life for us. Poor souls,
 they do not know what they are losing. We
 need all of heaven that we can possibly obtain,
 and we want to appreciate our advantages as
 children of God, and show our love for Jesus
 by doing him honor by giving him faithful
 service.

For twenty years I have seen that the light
 would come to the women who are at work in
 temperance lines. But with sadness I have
 seen that many of them are becoming politi-
 cians, and that against God. They enter into
 questions and debates and theories of many
 things that they have no need to touch. Christ
 said, "I am the light of the world: he that
 followeth me shall not walk in darkness, but
 shall have the light of life." How can they
 walk in opposition to his holy law, in the
 footsteps of the great apostate, and yet have
 clear, sharp discernment?

Many wish to be Christians, but realize that
 they are not. It is the privilege of each not
 only to wish to be a Christian, but to be one
 in every sense of the word. We can secure
 only that to obtain which we are willing to
 spend persevering, untiring, patient labor.
 We may stand at the foot of the hill, and wish
 to be at the summit; but all the desire we may
 choose to indulge will not place us there. The

wish must be acted out. There must be
 prompt exertion to climb, step after step, with
 patient toil, satisfied to take one step, then
 another, until from the summit we look down
 with satisfaction to the valley below.

QUESTIONS AND ANSWERS.

SITUATED as I am, should I try to pay tithes on
 the things which I have, such as butter, eggs, etc.?
 Sometimes I think these things are no more mine
 than anything else. We are one, and the man rules
 the house. But I try to pay tithes on such things
 as these most of the time. I would like to have
 your idea in regard to this.

I certainly believe that you should pay tithes
 on all that you have. If produce were con-
 verted into money, you would have no diffi-
 culty in seeing that you should pay tithes out
 of it. You can tithe produce just as well as
 anything else, I suppose; although I am not a
 farmer, and do not know much about such
 things; but whatever the principle calls for,
 and you are able to do in that way, will be
 made clear. It would not do, of course, to
 lay a tenth of anything by to spoil. That
 would be waste. But anything that can be
 converted into a practical, available tithe should
 certainly be tithed.

What puzzles me is, Shall I discourage or encour-
 age my children to attend to their ordinary duties
 on the farm on the Sabbath while they are not keep-
 ing the Sabbath from love and obedience to God?
 To persuade them not to work is to bring discord
 into the family, as my husband is very indignant at
 me over my position, and I feel sure he would com-
 mand them to go to work, should they attempt to
 keep the Sabbath, and would be very stern and over-
 bearing about it. Can you give me any helpful ad-
 vice?

With reference to this puzzling question in
 your own family, I have this to say: It does
 not make so much difference what one does, as
 what one is; and to persuade your children not
 to work on the Sabbath when there is no princi-
 ple of reverence about it, would be like cutting
 off the branches while the root is still alive.
 The thing to do is to live the truth before your
 family, without controversy, in such a quiet,
 gentle, Christlike way that it shall command
 love and reverence, and that the Spirit of God
 can use it as a convincing power. I would
 upon no account urge any one to keep the Sab-
 bath as a matter of form. It is not Sabbath-
 keeping, but hypocrisy, except the heart is in
 it. If the Sabbath is not in the heart, the ob-
 servance of it is the most abject slavery. Say
 nothing whatever about the Sabbath to your
 husband or children, but keep it, live it, and
 do your part in the most constant, consistent
 way possible, and make them see that you, as
 a wife and mother, are so much improved by
 your Sabbath-keeping, and by the power of the
 truth as you have come to see it, that they can
 but recognize it. If the Sabbath as you keep
 it is ever a burden to them, let it be because
 the Spirit of the Lord makes it a burden and
 an earnest conviction, not because of any-
 thing that you do or say. Do not be too
 anxious to make your testimony for the truth
 manifest in any forms of outward observance,
 which would naturally be obnoxious to any
 one. Confine yourself to that kind of living
 that will make for peace and quietness, and
 which, like the gentle influences of nature, must
 speak of the life of God, which is back of it all.
 The more you live for God to-day, the more
 sure the work will be done well. See to it,
 however, that in your living there is left noth-
 ing to be desired as a manifestation of the
 truth. Encourage your children to do well
 and faithfully whatever they do, whether it be
 upon the Sabbath or any other day. Teach
 them to live up to all the conviction of princi-
 ple that they understand. Honor their convic-
 tions, and have confidence in their honesty of
 purpose, and they will honor yours.



MY LITTLE BOY.

AGAINST my knee a little head is lying;
Two eyes of blue are looking into mine.
The breath of twilight in the air is sighing, sighing,
And twinkling stars amid the azure shine.
With mother-love the winsome face I kiss,
And fold the hands, so weary of their play;
No sweeter joy a mother holds than this.
Too soon, alas! the little feet will stray.

Again I press him to my hungry heart.
Ah, me! if I might shield him ever so!
Mayhap some day he'll kiss me, and depart,
And I shall sorrow as I watch him go.
Secure I hold him in my arms to-night,
And mother-like I lay him down to rest,
His curly head upon the pillow white,
His dimpled hands soft folded on his breast.

I may not go and leave my darling there,
So fair he looks within his cozy bed,
Ere one last touch upon the wavy hair,
One lingering kiss upon the lips so red.
"God bless my darling!" low I whisper then;
And silent as a watcher of the night,
I close the door, low breathing o'er again
A mother's prayer to keep his steps aright.

—T. F. Rowland.

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

THE mother frequently sends her children from her presence because she thinks she can not endure the noise occasioned by their happy frolics. But with no mother's eye over them to approve, or disapprove, at the right time, unhappy differences often arise. A word from the mother would set all right again. They soon become weary, and desire change, and go into the street for amusement; and pure, innocent-minded children are driven into bad company, and evil communications breathed into their ears corrupt their good manners. The mother often seems to be asleep to the interest of her children, until she is painfully aroused by the exhibition of vice. The seeds of evil were sown in their young minds, promising an abundant harvest. And it is a marvel to her that her children are so prone to do wrong. Parents should begin in season to instil into infant minds good and correct principles. The mother should be with her children as much as possible, and should sow precious seed in their hearts.

The mother's time belongs in a special manner to her children. They have a right to her time as no others can have. In many cases mothers have neglected to discipline their children, because it would require too much of their time, which they think must be spent in the cooking department, or in preparing their own clothing, and that of their children, according to fashion, to foster pride in their young hearts. In order to keep their restless children still, they have given them cake or candies, almost any hour of the day, and their stomachs are crowded with hurtful things at irregular periods. Their pale faces testify to the fact that mothers are doing what they can to destroy the remaining life forces of their poor children. The digestive organs are constantly taxed, and are not allowed periods of rest. The liver becomes inactive, the blood

impure, and the children are sickly and irritable, because they are real sufferers from intemperance; and it is impossible for them to exercise patience.

Parents wonder that children are so much more difficult to control than they used to be, when in most cases their own criminal management has made them so. The quality of food they bring upon their tables, and encourage their children to eat, is constantly exciting their animal passions, and weakening the moral and intellectual faculties. Very many children are made miserable dyspeptics in their youth by the wrong course their parents have pursued toward them in childhood. Parents will be called to render an account to God for thus dealing with their children.

Many parents do not give their children lessons in self-control. They indulge their appetite, and form the habits of their children, in childhood, to eat and drink according to their desires. So will they be in their general habits in their youth. Their desires have not been restrained; and as they grow older, they will not only indulge in the common habits of intemperance, but they will go still further in indulgences. They will choose their own associates, although corrupt. They can not endure restraint from their parents. They will give loose rein to their corrupt passions, and will have but little regard for purity or virtue. This is the reason there is so little purity and moral worth among the youth of the present day, and is the great cause why men and women feel under so little obligation to render obedience to the law of God. Some parents have not control over themselves. They do not control their own morbid appetites, or their passionate tempers; therefore they can not educate their children in regard to the denial of appetite, nor teach them self-control.

Many mothers feel that they have not time to instruct their children; and in order to get them out of the way, and get rid of their noise and trouble, they send them to school. The schoolroom is a hard place for children who have inherited enfeebled constitutions. Schoolrooms generally have not been constructed with reference to health, but with regard to cheapness. The rooms have not been arranged so that they can be ventilated, as they should be, without exposing the children to severe colds. And the seats have seldom been made so that the children can sit with ease, and keep their little, growing frames in a proper posture to insure healthy action of the lungs and heart. Young children can grow into almost any shape, and can, by habits of proper exercise and correct positions of the body, obtain healthy forms. It is destructive to the health and life of young children for them to sit in the schoolroom, upon hard, ill-formed benches, from three to five hours a day, inhaling the impure air caused by many breaths. The weak lungs become affected; and the brain, from which the nervous energy of the whole system is derived, becomes enfeebled by being called into active exercise before the strength of the mental organs is sufficiently matured to endure fatigue.

In the schoolroom the foundation has been surely laid for diseases of various kinds. But, more especially, the most delicate of all organs, the brain, has often been permanently

injured by too great exercise. This has often caused inflammation, then dropsy of the head, and convulsions, with their dreaded results. And the lives of many have been thus sacrificed by ambitious mothers. Of those children who have apparently had sufficient force of constitution to survive this treatment, there are very many who carry the effects of it through life. The nervous energy of the brain becomes so weakened that after they come to maturity, it is impossible for them to endure much mental exercise. The force of some of the delicate organs of the brain seems to be expended.

And not only has the physical and mental health of children been endangered by their being sent to school at too early a period, but they have been the losers in a moral point of view. They have had opportunities to become acquainted with children who were uncultivated in their manners. They were thrown into the society of the coarse and rough, who lie, swear, steal, and deceive, and who delight to impart their knowledge of vice to those younger than themselves. Young children, if left to themselves, learn the bad more readily than the good. Bad habits agree best with the natural heart; and the things which the children see and hear in infancy and childhood are deeply imprinted upon their minds; and the bad seed sown in their young hearts will take root, and will become sharp thorns to wound the hearts of their parents.

During the first six or seven years of a child's life special attention should be given to its physical training, rather than the intellectual. After this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period, children should be left, like lambs, to roam about the house, and in the yard, in the buoyancy of their spirits, skipping and jumping, free from care and trouble.

Parents, especially mothers, should be the only teachers of such infant minds. They should not educate from books. The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct, and patiently answer these little inquiries. They can, in this manner, get the advantage of the enemy, and fortify the minds of their children, by sowing good seed in their hearts, leaving no room for the bad to take root. The mother's loving instruction at a tender age is what is needed by children in the formation of character.

JUDGE MORSE'S REASON.

LEPHIA M. BRYANT.

(Aberdeen, Wash.)

"No, thank you; I never indulge," said the judge, as his companions passed the sparkling decanter and glasses toward him. The members of the city council, and the jurymen on a noted case that had just closed, were giving the judge a banquet at one of the leading hotels. His refusal to join them in a social glass greatly astonished them, and was the cause of many rude jokes, which the judge did not seem to mind.

"Is n't it sudden, judge?" asked Alderman Buff, holding his glass up further to admire the rich ruby of the wine. "I remember that the last time we were together, you treated the crowd. How is it? Wife object?" The gay party watched the judge with ill-concealed merriment, and the champagne set two dozen tongues wagging at his expense.

"Oh, come and tell us what brought you into the teetotal army," said the mayor, giving the judge a playful nudge. "You may be able to get a recruit from this lot of tipplers!"

The mayor laughed, and refilled his glass, while others of the company asked if the judge had any of Murphy's pledges or blue ribbons in his pockets.

"Yes, tell us," said the clerk. "Nothing short of the tragic could have made a Prohib out of you."

"T is a secret, buried in the deepest corner of his heart," said the mayor, imitating Joe Jefferson's most tragic tones.

Judge Morse paid little attention to their prankish talk. He was weary from his hard day's work, and anxious to reach home; however, he had promised to stay until twelve o'clock, though he took little part in the merry-making. The glasses clinked, and toast after toast was given in his honor. Alderman Stumm, very anxious to learn the reason of the judge's "changed politics," said, between the toasts: "You owe it to this assembly, to tell why you refuse wine,—the best champagne! Why, how can you see it grow flat before your eyes, judge? Tell us your reason." Alderman Stumm puffed out the words, and the others laughed,—laughed till the rafters answered with echoes.

"Well," said Judge Morse, after a pause, "I will tell it, but the story does me no credit, although the circumstances made a better man of me,—made me a teetotaler, and almost a Christian."

The city council assumed a gravity almost laughable, after their late hilarity, and the judge began his story.

"Five years ago,—it was *five years* ago this very day,—strange!" he said, musing on the flight of time. "You remember the Rushworth case being tried in Sawyer County? It was the longest trial known in the State, and everybody was getting tired of the complications. I was on the bench, and on the day in question had taken *something to encourage* me, and had also given the jurymen enough to put them in the best of humor; and when court opened, we were ready for the cross-questioning of all the lawyers in Christendom.

"The accused took the stand, and was probed and probed; the prosecution grew noisy, the defense sarcastic; and I had to use the gavel. The louder I wielded the gavel, the louder those two lawyers lawed. The jurymen seemed to enjoy the situation, and were nodding in their seats (the effect of the Scotch whisky) in spite of the tempest of words all around them. After a little time, order returned, several witnesses gave their testimonies, and the accused waited for the verdict.

"The jury had roused themselves sufficiently to cross the hall to an anteroom, and after half an hour came back with the verdict 'Guilty,' and I sentenced the young man. After passing the sentence, I asked the young criminal if he had anything to say. He was only twenty years of age. I was sorry for him, but duty is duty; and I felt at that time that I had done mine honorably and justly. The court-house was packed; and as the boy arose, a hush prevailed. His mother, father, and two sisters sat in the gallery, near the door.

"His fine eyes lit up as he caught his mother's look of love; and then he said, in a voice I have never been able to forget: 'I am guilty of the charge brought against me. I deserve the punishment. I do not wish to place the responsibility of my crime on any shoulders but my own. I am everything the judge says I am,—a gambler, a forger, and a heavy drinker; and as the last witness said, not fit to be in the presence of honest men and women. I am glad the judge has granted me the privilege of speaking. I see some of my old chums here, and what I say may do them a little good,—may keep them from stumbling over the rocks that ruined me.' He looked around until his eyes rested on the seats at the right of the entrance. 'Dr. Pickets, I took my

first lessons in gambling from *you!* You said there was no harm if I didn't 'go in too heavy'! I went 'too heavy' it seems!' The boy laughed nervously, and the doctor flushed crimson, and loosened his cravat.

"I took my first lessons in forging from you, Mr. Wyatt." The juror at my right hand jumped from his chair as if shot from a cannon, but said nothing. His adeptness with the pen was well known, and his head drooped with the sense of guilt. The young criminal was deeply agitated; but so long as I had given him 'rope,' I was going to let him use all he wanted to.

"He drew his hand across his eyes, which were scanning the sea of faces. After a careful survey of the seats reserved for ladies, and while keeping his eyes fixed on a pale, beautiful face, he said, with choking emotion, 'I took my first drink of brandy from a lady,—a lady who has young sons,—a lady who serves drinks that sting.'

"A woman had risen. 'Forgive; oh, forgive me, Albert,' she cried, bowing her head on her shaking hands. The interruption was hardly noticed, though every one in the house had recognized Mrs. Grieving. You remember Mrs. Grieving, who entertained us so royally?"

"Oh, yes, yes," said Mayor Hume, "but go on with the boy."

"Well," said the judge, "he had talked all round the room, and now he addressed himself to me: 'I'm all that you say I am,—a gambler, a forger, a drinker,—and now you've given me another name,—a convict!' His eyes burned into my soul. 'Twenty years—is that the sentence? Twenty years old now—forty when I am released; then I'll be ex-convict.'

"'Father,' he said, turning his eye toward the gallery, where his parents sat, 'you had a great future planned for your only son. I'm sorry I've disappointed your hopes, and darkened your home. Forgive me.'

"Then he addressed me again; and although there were hundreds of people present, I'm sure you could have heard a pin drop, it was so still. The boy's voice had grown a little husky; and after taking a sip of water, he said: 'I deserve the punishment; I acknowledge the power of the civil law; but, judge, my only wonder is that you have not one hundred boys here to-day instead of one. I've said all I wish to say. I'm ready to go.'

"The sheriff advanced with the handcuffs, and Albert held out his wrists. He went to prison very quietly," said Judge Morse, opening a paper, which he had taken from his notebook. "And four months later I received this letter from No. 187." The gay party around the table in the big dining-room listened with rapt attention. Each face wore an earnest expression, and many eyes were dim. Several who were fathers of boys, swallowed down strange lumps that had not risen in their throats for years, and Alderman Buff's glass remained untouched. The decanter had ceased its march around the table, and all were anxiously waiting for the judge to adjust his spectacles, and read the soiled letter, which he unfolded so carefully.

"I always carry it," he said. "This, friends, is what made a teetotaler of me. I've heard the greatest sermons of the greatest preachers, but nothing ever came so near making a Christian out of me as did this letter from that boy in prison. I hope it may yet. That boy had a martyr's spirit, and I feel sure if I am ever permitted to 'pass through' that strait and narrow gate, Albert Rushworth will have had more to do with my 'entering' than any other human being I ever knew." Judge Morse held the soiled paper nearer the light, and read the last words from the boy he had sentenced to "twenty years at hard labor."

"JUDGE MORSE: I've tried to escape, and am writing this from the hospital ward. I was not quite brave enough to bear the thought that I must pass twenty years in *this tomb*. I much prefer the one I am about to enter—the grave. I feel sure that if you had been sober the last day of my trial, my sentence would not have been for twenty long years. I tried to escape, and the guard shot me. The doctor says I can not recover, so you see my term will soon end.

"Be careful of Clarence. It is pretty hard for young men to resist the temptations that are sanctioned by law, and patronized by those in civil power. Be careful of Clarence. Boys follow where men lead, and to be or do like some man is the highest ambition boys have. I followed the wrong kind of examples, but can not die without sending you this parting message: Be careful of Clarence!

"ALBERT RUSHWORTH,
"No 187, cell 18."

"Clarence is my second son's name," said the judge, folding the letter away in his notebook; "he and Albert had been the closest friends for a long time. I felt every word of that letter as a message to lead me into a better life, and was moved beyond expression when the boy's body came to his parents a few days later. In looking at the situation from Albert's standpoint, I should most certainly want a sober judge and jury to deal with my son. Wouldn't you?"

"Well *that's* my reason. Now I think it is time to go home; the town clock is striking twelve." And Judge Morse buttoned his overcoat, and started off at a quick pace for home. He always felt nearer to God and to humanity after reading Albert's letter. Of course he might lose his office, but it mattered little to him now. He had stepped from the cold, barren peaks of selfishness and political ambition, down into a valley filled with the glory of God and the sweet blossoms of love to his fellow men. The letter from the prison had done its work well.

WIPE THE DISHES DRY.

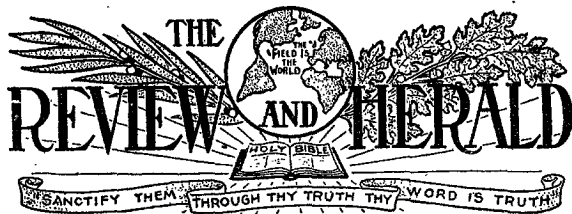
"THERE are gains in all our losses,
There are balms for all our pains,"
Sing the poets in their verses, true and high;
So in darkest kind of weather,
And the wettest kind of rain,
We can always keep the dishes bright and dry.

We may never have position,
We may never roll in wealth,
And our names may not be noted when we die;
We may lack a lordly mansion,
Have a modicum of health—
But we can be sure of wiping dishes dry.

If we do the little duties
In the cheeriest of ways,
We will surely be rewarded by and by,
And we'll say, with happy feeling,
And a heart of honest praise:
"I am glad I always wiped the dishes dry!"

—*Hopestill Farnham.*

"CHRISTIANS should not take pains to make themselves a gazing-stock by dressing differently from the world. But if, when following out their convictions of duty in respect to dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them. If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ, and make their dress conform to God's word. They should shun extremes."



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THE subject in the book of Galatians is the gospel. Gal. 1:8, 9.

In the way the subject is discussed, however, it is *two* gospels,—the true gospel as against a false one,—the one or another, which indeed is not another,—the true gospel as against a perversion of that gospel. Verse 6, 7.

Now the true gospel is the gospel of the true way of salvation from sin. And as the subject in Galatians is the true gospel as against a false one, therefore the subject of the book of Galatians is the true way of salvation from sin as against a false way,—the true way of salvation as against a perversion of that way.

Accordingly, we there read that when Peter and others "walked not uprightly according to the truth of the gospel," and Paul withstood Peter to the face on account of it, these are the words with which he withstood him: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, and that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. . . . I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Gal. 2:16, 21.

And when his appeal is made directly to the Galatians themselves, it is in these words: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith." Gal. 3:2.

Again: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Verse 3.

Again: "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Verse 5.

Again: "That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Verse 11.

And again: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5:4.

It is therefore perfectly plain that the subject of the book of Galatians is the true gospel—the gospel of salvation, of justification, of righteousness, by FAITH—as against a false gospel; as against a perversion of the gospel of Christ,—a gospel of salvation, of justification, of righteousness, by works, by LAW, by THE FLESH.

The question in the book of Galatians is solely the question of salvation by grace, not by law; by faith, not by works; by the Spirit, not by the flesh; by Christ, not by self.

Now let all who are interested in "the law in Galatians," or in the gospel in Galatians or anywhere else, read the book of Galatians through seven times with this thought in mind, and they will be better prepared for some studies in Galatians, which we may give in these columns soon.

LAST week we reprinted here an impressive statement, by the Chicago *Times-Herald*, on the prevalence of strikes just now. There is, however, one very important feature of the strikes, which was not noticed by the *Times-Herald*, that is, the violence and rioting that invariably attend them. Where the strikers themselves do not engage in the violence and rioting, their wives and children and the hoodlum element generally do so. Street-cars are smashed to pieces with stones, or blown up with dynamite, workmen who accept employment in the

places the strikers have left are beaten to death if possible, and the lives of innocent passengers are regardlessly endangered by the dynamite explosions to destroy the cars and tracks of the company against which the strike is made. Such is the record of the strikes that are now prevalent: so that the prevalence of strikes, so forcibly put by the *Times-Herald*, simply means the prevalence of violence and rioting.

Nor is that all: there is another feature of these strikes that is most significant. When the police attempt to stop the violence or to quell the rioting, they are defied, and the militia—an armed force—has to be called out. This demonstrates that the strikers have no respect whatever for any civil authority, but only for military power. And this has been carried so far that at times even the militia has been hooted at and utterly disregarded, so that regular troops of the standing army had to be called out. Because of this very tendency, garrisons of the regular army have lately been removed from the frontiers, and established close to the large cities. All this points unerringly to the establishment of government by military force, instead of by civil authority, as certainly as strikes and violence continue, and continue to grow as they have lately. And these will continue to grow as certainly as the scripture is true that "evil men and seducers shall wax worse and worse."

SCIENCE FALSELY SO-CALLED.

SCIENCE falsely so-called has decided that man has "progressed" from the animals, through barbarism, to his present state. All the discoveries in Chaldea and Egypt, the most ancient inhabited lands, instead of revealing barbarism, show always "a high state of civilization"—that even "poetry and literary art had reached a high proficiency in days which were credited with a liberal amount of barbarism."

Thus the evidence proves that man began his career as a man of fully developed faculties, instead of as an animal, or even as a barbarian. The truth of God tells the same thing. But instead of the professed scholarship of the day believing the truth of God, and accepting the evidence from the most ancient inhabited lands, it sets aside all of this, at the mere dictate of "science," and holds so tenaciously to the theory that man began only a half step or a step from the apes, that it will push back thousands of years the time of his appearance upon the earth, in order gratuitously to blot it all out before the existence of this high state of culture and civilization in the oldest inhabited lands.

That this is all done at the mere dictate of "science" is clearly shown in the following confession of Lyman Abbott, D. D., who is a representative of the mass of evolutionists:—

It is true that I am an evolutionist, and inclined to be a radical evolutionist. Perhaps my correspondents have a right to know why; and, in so far as it is possible, I am quite willing to tell them why,—to give an account to others of a change which has taken place gradually and almost unconsciously.

In the first place, all biologists are evolutionists—probably without a single exception. They are not all Darwinians; that is, they do not all regard "struggle for existence and survival of the fittest" as an adequate statement of the process of evolution. Indeed, it may be said that this is no longer by any regarded as a complete summary of the process, even if it were so regarded by Darwin himself, which is doubtful. I am not an expert biologist; few ministers are. *We are not competent to pass any independent judgment of value on the question. What is the process of life in its earlier forms? We have not the scientific habit of mind which enables us to sift the evidence and reach a conclusion.* How many of those who read this article could pass a creditable examination on the question at issue between the Ptolemaic and the Copernican theories of astronomy, or the atomic and undulatory theories of light?—Probably but few. *We accept the testimony of the experts when they have reached a conclusion.* This is my first reason for being an evolutionist. Practically all scientists, I believe absolutely all biologists, are evolutionists. They have proved themselves careful, painstaking, assiduous students of life. *I assume the correctness of their conclusion.* I have, indeed, studied somewhat the writings of Darwin, Huxley, Haeckel, Tyndall, and the later

epitomes of Le Conte, Drummond, and Tyler, and have read something of the criticisms on the other side,—enough to see that the hypothesis of evolution has a groundwork of fact and reason. But *I accept evolution*, as a statement of the process of physical life, not from a personal scientific investigation, which I have not the training to conduct, BUT upon the substantially unanimous testimony of those who have such training.—*The Outlook*, Feb. 6, 1897.

Thus it is plain that the word—the "conclusions"—of men is accepted instead of the word of God. Human conclusions are received rather than divine truth and positive and direct evidence. And that it is altogether the word of men that is taken, and that instead of the word of God, is demonstrated by the fact that the scientists—"the experts"—who formulated the theory of evolution, and whose conclusion it is that is accepted,—Darwin, Wallace, Huxley, Haeckel, and Tyndall,—were (or are, as Wallace is still living) all, without exception, infidels, men who had no faith at all in any revelation of God, nor even in any God.

What can the ministers think that either they or the world can gain by accepting the word of men instead of the word of God? Where can be the gain to any soul, in accepting the conclusions of men, which he acknowledges he does not know, and which he can not know to be the truth, instead of the word of God, which he can know to be the truth?

"When the Son of man cometh, shall he find faith on the earth?" For "faith cometh by hearing, and hearing by the word of God."

MAKE IT CONSISTENT.

HOW MANY passages of the Scriptures, and how much of their teaching, would have to be revised to make them conform to the doctrines and practises of the religious world of to-day; and that, too, on some subjects which are the most prominent, and which exercise an influence of the most deciding and molding character, on the practises and characters of men.

Take, for example, the subject of baptism. The whole phraseology of the Scriptures in reference to that ordinance points most clearly and explicitly to the act of burial. It commemorates the burial and resurrection of Christ. As he was laid in the grave, and raised therefrom, so the candidate is laid in the water, and raised therefrom, in the likeness of that great fact. "Therefore we are buried with him by baptism," says the apostle. Again, "If we have been planted together in the likeness of his death." And in another place, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Rom. 6:4, 5; Col. 2:12. Thus, as Christ was raised up out of the grave, so we are raised up out of that in which we are buried by baptism. And as we come up to walk in newness of life, it must be, if correctly performed, in the likeness of his resurrection.

But the larger part of Christendom, having adopted sprinkling or pouring in place of immersion, the query at once arises, What is there in these acts to resemble or suggest a burial? Who, in witnessing them, would ever dream that the Bible made a burial essential to baptism? or that sprinkling or pouring fulfilled in any degree the description, "Buried with him by baptism"? To be consistent with anything but a burial, or immersion, these passages should all be changed so as not to suggest the idea of burial at all. But of course to take out that idea would destroy the ordinance.

As another illustration, take the Sabbath. In the Lord's own words, spoken audibly on this earth, we have the declaration, "The seventh day is the Sabbath of the Lord thy God." But the world has followed paganism and the papacy into the keeping of the first day. To make this practise consistent with the commandment, if the commandment has anything to do with it, the language should be entirely revised, to read something like this: "The first day of the week is the Sabbath of the Lord thy God; for in six days the Lord made heaven and earth; but before doing so, he rested on the first day, wherefore the Lord blessed the first day and hallowed it." Of course to change it to make it read like this, would make it declare a lie; but there is the inconsistency between the law and the practise as it now stands.

And when it would make the Bible declare a lie to change it so as to fit the first-day Sabbath, then what is the first-day Sabbath itself?

There is still another illustration, which may be drawn from Isa. 61:1. When the Lord entered upon his public ministry, in proclaiming the gospel, he gave to the people his credentials by showing a fulfillment of prophecy in himself and his work. Immediately after his baptism, he came to Nazareth, and went into the synagogue; and a copy of the Scriptures being given him from which to read, he turned to Isa. 61:1, and read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." This describes the true work of the gospel. It is such a message as is prompted by the Spirit of Christ; and it implies the liberty of Christ, the liberty of the truth, to all to whom it is sent. But there is a crusade being started in this country, arrayed in a garb, labeled "Christianity," claiming to be the work of the true gospel, and to be entitled to every gospel promise and prophecy found in all the Bible. The true intent, and to a great extent, the open profession, of this work is to unite church and state in this land, to compel idleness on Sunday, under the pains and penalties of the civil law, on the plea of observing and honoring the Sabbath; to make men Christians by square and compass, through compulsion from the government, fettering the conscience, and torturing the bodies of its victims, as in the days of the Romish Inquisition, thus turning back the hands on the dial of time, and bringing again the Dark Ages upon the world.

Is this according to the prophecy quoted from Isaiah, which sets forth the work of truth under Christ? Is this the gospel? Is this according to the teaching of love and mercy, freedom and compassion, found in the word of God? Would one doing this kind of work be prompted thereto by the Spirit of Christ?—Every right-minded man knows that it would be just the reverse. But those who believe in it, should apply to it the prophecy in Isa. 61:1. Yet that prophecy, to fit this movement, would have to be wholly revised, to read like this: "The Spirit of the devil is upon me, because he has anointed me to proclaim an iron-clad religious creed to all people; to enforce conformity by law to established opinions, under the charge of heresy to refuse; to destroy liberty of conscience; to enforce Sunday-keeping upon those who believe the word of God teaches the contrary; to fine, imprison, and torture all dissenters; to break every heart that will not comply; to bind those who will not yield to these unholy requirements; and to shut up in prison those who are now free."

Is this picture in the least overdrawn? Is not this a just representation? Would not the prophecy have to be so changed to meet the contemplated results of this National-Reform, God-in-the-Constitution, church-and-state movement? But so changed, how would Americans like the picture? Would it express the Spirit of Christ? Would the reader like to unite with those who should be controlled by such a spirit? or would he rather "go out from the midst of them"? U. S.

THE BROOKLYN STRIKE.

In this conflict is seen a new phase of the continually enlarging labor question. Heretofore strikers have always had as their object some special concessions or favors to be obtained from their employers,—a raise in wages, shorter hours, the discharge of undesirable overseers or disagreeable fellow workmen; but in this case there seems to be no such foundation for their actions. Of course they now claim that certain things have not been done for them that have been promised by the company, but the officers of the street-car company agree to grant these favors as opportunity is afforded.

The real cause seems to be an underhanded move on the part of Wall Street financiers, or public gamblers, which more truly expresses their vocation, to prejudice the men against their employers. At least this is the situation as it is pictured by Mr. Rossiter,

the president of the Brooklyn Rapid Transit Company. The strikers are headed, or managed, by a local organization of the Knights of Labor, but Mr. Parsons, the general master workman of the order, confirms the statements of Mr. Rossiter. The following paragraph from an editorial in the New York Tribune puts in their true light the evils of such outside interference:—

The present indication is, then, that the charges made by Mr. Rossiter and repeated by Mr. Parsons are true. If such shall prove to be the case, a new record will have been established in human turpitude. The spectacle presented will not be that of a great corporation oppressing its employees, nor that of organized labor rebelling against the conditions of its employment, nor yet that of either side in such a controversy resorting to violence for the fulfillment of its ends. Such spectacles have been seen far too often. But this will be something worse. It will be that of unscrupulous speculators intruding themselves as mischief-makers between employers and employees, disturbing the harmonious and mutually satisfactory relations between them, stirring up social strife and class hatreds, throwing thousands of men out of employment, making unproductive millions of honestly invested capital, putting hundreds of thousands of citizens to untold inconvenience, expense, labor, and actual distress, and not improbably precipitating strife, bloodshed, and loss of life. And all for what?—For the sake of gaining a few points in a Wall Street gambling game, and perhaps of enabling one of the authors of such devilry to pose upon a demagogic platform as a "friend of humanity."

The incident is but another item, showing that men of the present age are fast approaching the conditions of the antediluvian world, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." H. E. S.

HYPNOTISM—WHAT IS IT?

YEARS ago the Spirit of Prophecy, treating on the subject of "magnetic healers," gave earnest warning against them in no uncertain tone. Speaking of the many inquiries she has received in regard to consulting such physicians, the servant of the Lord says:—

So numerous are these agents of Satan becoming, and so general is the practise of seeking counsel from them [this was written nearly forty years ago], that it seems needful to utter words of warning.

God has placed it in our power to obtain a knowledge of the laws of health. He has made it a duty to preserve our physical powers in the best possible condition, that we may render to him acceptable service. Those who refuse to improve the light and knowledge that have been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life. *They are placing themselves where they will be exposed to the delusions of Satan.*

Not a few in this Christian age and Christian nation resort to evil spirits, rather than trust to the power of the living God. The mother, watching by the sick-bed of her child, exclaims, "I can do no more. Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hands of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power which it seems impossible to break. . . .

It is not safe to trust to physicians who have not the fear of God before them. Without the influence of divine grace, the hearts of men are "deceitful above all things, and desperately wicked." Jer. 17:9. . . . Why is it that men are so unwilling to trust Him who created man, and who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who has made so great a sacrifice for our redemption? . . .

If the professed followers of Christ would, with purity of heart, exercise as much faith in the promises of God as they repose in satanic agencies, they would realize, in soul and body, the life-giving power of the Holy Spirit.

There is danger in departing in the least from the Lord's instruction [in regard to health and sickness]. When we deviate from the plain path of duty, a train of circumstances will arise that seems irresistibly to draw us farther and farther from the right.

We must keep close to the word of God. . . . Angels of God will preserve his people while they

walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a Spiritualist, an "electric physician," or a "magnetic healer." By specious pretenses he wins the confidence of the unwary. . . . Disguising himself as an angel of light, while the blackness of the pit is in his heart, he manifests great interest in women who seek his counsel. He tells them that all their troubles are due to an unhappy marriage. This may be too true, but such counsel does not better their condition. He tells them that they need love and sympathy. Pretending great interest in their welfare, he casts a spell over his unsuspecting victims, charming them as the serpent charms the trembling bird. Soon they are completely in his power, and sin, disgrace, and ruin are the terrible sequel.—"Christian Temperance and Bible Hygiene," pages 111-116.

Again, the same writer, speaking of the evil effects and great power of Spiritualism (the mother of hypnotism and all other magnetic "isms"), says:—

There are few who have any just conception of the deceptive power of Spiritualism and the danger of coming under its influence. Many tamper with it, merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them, against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.—"Great Controversy," pages 558, 559.

In another place the Spirit of Prophecy speaks of the part Satan will play, in the last days, in the following terms:—

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation.—*Id.*, page 589. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed.—*Id.*, page 588.

And again, as far back as the year 1862, the servant of the Lord sent this warning to the people:—

Evil angels are upon our track every moment. We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against his invisible agents, they assume new ground, and work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully?

Some will be tempted to receive these wonders as from God. *The sick will be healed before us.* Miracles will be performed in our sight. Are we prepared for the trial which awaits [this was written thirty-seven years ago] us when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken?—"Testimonies for the Church," Vol. I., page 302.

Inasmuch as these "lying wonders" are to ensnare many, even among the professed followers of Christ, what, we ask, is the reason that so many will be deceived? In the same connection, the servant of God continues:—

By departing from the plain precepts and commandments of God, and giving heed to fables, the minds of many are preparing to receive these lying wonders. . . . Faith in God's word, prayerfully studied and practically applied, will be our shield from Satan's power.—*Id.*

Such are the dangers accompanying the unlimited use of power over the human mind, by degenerate man, and the only means of escape therefrom. In answering Simon the sorcerer, the apostle Peter told him the reason why he could not have the gift of the Holy Spirit, in the following words: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." A person's heart must be "right in the sight of God" before he can receive the power of God. A person whose heart is in such condition will never draw the attention of the people to himself, as does the hypnotist. Such was the condition of Christ's heart "in the sight of God," that though he had given unto him all power in heaven and on earth, he ever gave all the credit to his Father, saying, when making use of that

power: "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father." John 5:30. Are hypnotists ever heard to use such words as these? — Never.

Finally, we are to judge of men, principalities, and powers, by the fruits they bring forth, the character of their works; and hypnotists, whether they be pretended ministers of the gospel, physicians, or teachers, must be judged by their works—the fruits they bear. Especially must the injunction, "To the law and to the testimony," be heeded by those who would rightly discern the spirits; for, says the prophet, "if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Speaking of the "last days," in which we are living, the good Book also says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1-5, 13.

Spiritualism, being founded upon the first and greatest lie ever told to the human race,—"Ye shall not surely die,"—is the greatest deception ever palmed off by Satan upon the world. However, of late years, not much has been heard of it. Satan prefers to vary his plan of operations, fearing that the bolder manifestations of Spiritualism will repel rather than attract men to him. He is at present working under the innocent (?) veil of "hypnotism," "personal magnetism," "scientific evolution," "Christian Science," "the triumph of modern thought," etc., etc., thus hoodwinking the masses by leading them to believe that through their wisdom "new fields of science" and of "thought evolution" are being opened to their "enlightened" minds.

However, we are sure that in these last days "seducers shall wax worse and worse, deceiving, and being deceived," and that it will not be long before Satan, having successfully worked his, so-to-speak, smaller deceptions upon his subjects, will gradually increase the deception until their beclouded minds will not only be ready, but eager, to accept, without astonishment, his boldest deceptions, believing them to be the truth. But there will be a class of people upon the earth who, in the midst of all these satanic deceptions, will heed the injunction, "To the law and to the testimony;" for of these it is said in Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." What a glorious privilege is the Christian's: that of having a standard—the law and the testimony, the commandments of God and the faith of Jesus—whereby to measure all things, good or bad. Study the word of God. Hold up the standard.

A. J. B.

THE CHRISTIAN ENDEAVOR CONVENTION AT DETROIT.

ONE movement among the Endeavorers is certainly commendable, and that is what is known as the "Tenth Legion." Commenting on this organization, President Clark said:—

"The Christian Endeavor 'Tenth Legion' now numbers fourteen thousand seven hundred members, who are giving not less than one tenth of their incomes to God. This is an increase of over four thousand members since we met in Nashville. But you are no more satisfied with that growth than I am. Let's work for ten thousand new members this year. When the proper proportion of our rank and file is marching under the banner, 'Render . . . unto God the things that are God's,' such a dilemma as a missionary board in debt, or a young student volunteer equipped for service, but prevented from reaching the front because of lack of funds, will never be known."

Commenting on the tithing system, the general lack of money for the carrying forward of religious and missionary work, and the subterfuges too often resorted to for raising funds, another speaker very pertinently remarked:—

"We have our church fairs, and for one dollar's worth of material and one dollar's worth of work the ladies try to get \$1.50 from some rich outsider. We have given great dinners and gorged our stomachs for Christ's sake, at twenty-five cents a gorge, all to make some rich old fellow loosen up with his twenty-five cents."

Among the good things briefly said at the convention are the following:—

"Soda-water preaching, with its foam and fizz, may be all right for the 'dilettante' and the élite, but we need the water of life for the thirsty soul."

"What I want to see is reality in religion, and not mere professions of godliness. I want to see secular life so permeated with loftiness of purpose, with height of thought, that it will matter not how humble a man's pursuit is, he will be respected by all his fellows. Better one ounce of real Christian thought and ideal than one hundred tons of empty outward show."

"If small churches and many churches have any justification, it is the increase of opportunity to reach the unit. The church needs to make this emphasis. The power of the pastor is in danger of being forgotten amid the glamor and éclat of pulpit oratory, in the presence of immense congregations. The pastorate is, I am sure, too much neglected. The poor and the sick are not visited as they once were. The divine process is 'one soul at a time.'"

"One of the last things in the world that people will acknowledge belongs to God is money. They speak of my house, my corner lot, my bank account. If they use these words with the thought of 'mine to administer,' it is all right."

"There is not one thing in all God's word that commands me or your pastor to be a better man, to have a higher kind of conduct, than the man who rides out here on this car, than the man who works down-town in the hotel. There is only one standard of conduct for the whole wide world, and that is to live the life that Jesus lived."

"Unless one has innate grace, goodness of heart, and a pure mind, in fact, has God in him and with him, humbles himself to seek lovingly his Saviour, and does not expect to be sought after, he must needs stop and think. Yet none is so poor, so lowly, so commonplace, but if he will only humble himself, he can hope for the blessing divine."

Notwithstanding all the good things said at the convention, and the good things there reported to have been accomplished by the organization, in the mind of one who is candidly seeking to learn the truth regarding the Christian Endeavor movement, there must arise certain serious questionings as to the real moral and spiritual uplift which it signifies; as to the validity of the claims made by its general officers as to membership, activity in Christian service; and its general efficiency in promoting the cause of Christ throughout the world.

It is evident that at these conventions every possible effort is made to make the greatest possible show of numbers, enthusiasm, and devotion. Not only is cheering freely permitted at the services, but if the audience does not make a sufficiently noisy demonstration in favor of some sentiment or speaker, the officials often call for a second effort. Then, too, at nearly every large meeting the delegates were strongly urged to sing gospel songs at any time of night or day they might be passing to and fro through the city on the street-cars.

The real consecration of Christian Endeavor members throughout the world may be fairly judged, in a measure at least, by the number who conform to the Scriptural rule of tithing. The claimed membership throughout the world is 3,500,000, and yet of this vast army, only 14,700, according to President Clark, are systematically "rendering unto the Lord his own."

But that which most causes the observer seriously to question the general claims made in behalf of the Christian Endeavor movement, is the wholly unwarranted figures given out by the general officers, at the conclusion of the convention, as to the attendance of delegates. Throughout the entire week the highest estimate made by railway officials and others capable of judging of the number of visitors in Detroit on account of the convention, was 15,000. These figures included hundreds, and probably thousands, who simply took advantage of the low rates to visit the city, and were not, and never had been, members of the Endeavor organization. Yet on Monday, President Clark sent a message to President McKinley conveying to him the greetings of "twenty-eight thousand Christian Endeavorers" in convention, and at both the large tents practically the same misleading and extravagant figures were given out.

In the morning papers giving these wholly unwarranted figures of the Endeavor officials, the report of the joint railway agent, Frank E. Snow, showed that up to that time only five thousand Endeavor Convention tickets had been executed

in his office, and that six thousand three hundred tickets of the same kind had been placed on deposit, making a total of less than eleven thousand. Two more days were allowed for depositing tickets, and no doubt that, during that time, two or three thousand more tickets were placed in the hands of the joint agent.

In this connection a statement contained in the next morning's *Tribune* is of interest:—

"I never saw such brazen-faced estimates in my life," said Blaine Gavett, of the D., G. R. & W., in horror. "We put on no specials, we carried no delegations, we did but an individual business. Our returns show seven hundred and fifty persons traveled on Christian Endeavor rates during the convention. But if the Michigan Central carried eight thousand five hundred, we carried fifteen hundred; and if the Grand Trunk carried seven thousand five hundred, we carried twenty-five hundred. You can't tell me that this convention filled the city anything like others we have had here. There have been crowds in Detroit before. Exclusive of the few carried by the suburban car-lines, I should say that the total number of visitors to the city was between thirteen and fourteen thousand."

Just how twenty-eight thousand people, and all Christian Endeavorers, came to Detroit on less than fifteen thousand tickets might be quite an endeavor for President Clark to explain.

If other "official" figures given out by the managers of the General Society of Christian Endeavor are no more reliable than are those relating to attendance at the Detroit convention, they are worth but very little. J. C. BARTHOLOMEW.

THE ANCHOR HOLDS.

"WHICH hope we have as an anchor of the soul, both sure and steadfast." Heb. 6:19.

The following quotations are taken from letters received from those who have recently anchored by faith to "that within the veil," and have ceased to drift before the storms of temptation:—

"The anchor still holds, and there is peace in my soul. Praise the Lord."

"When you were here, you spoke of having a new reputation in your father's family. Oh, how I wished I could say the same, as my father and I had trouble more than four years ago, and we were as far from a reconciliation as when the trouble first came up. You remember I spoke of writing some letters of confession, one of which was to my father. He responded, saying he freely forgave all, and that he would come to see me. True to his promise, he did come, although he had to travel four hundred miles. Thank the Lord I now have a 'new reputation' with my father and all the family."

"When you were here, I thought that if I could only be with you all the time, in meetings, we could feel the Spirit's power continually, though you said we would not miss you. I have not missed you, as the Comforter has made his abode with us. Praise the Lord. Yes, 'the anchor holds.'"

"The anchor still holds, the work is still going on. The brethren and sisters are all of good courage. Bless His holy name. Oh! how much I enjoy the work. [The writer is over seventy years old, and nearly blind.] It is still opening up on my hands, each day as I go out. On an average, I am daily selling sixty copies of the *Signs of the Times*, all for a nickel apiece, also books,—the 'Gospel Primer,' 'His Glorious Appearing,' and 'Coming King.' When I go out with the books, I sell from twelve to fifteen copies a day. It don't make any difference what street I canvass on, the Lord blesses me with success. He gives me favor in the sight of the people. Bless his holy name."

"You understand me when I say there is a new song in my life. The work of the Holy Spirit abides in our midst. With all the service of my life, I am sure I can not show my gratitude for this last blessing so graciously bestowed upon us here. The richest of all blessings is the gift of the Holy Ghost. Oh, what a comfort! No heart can express it; no tongue nor life can express the joy that comes by the Spirit of Christ dwelling in our hearts. Brother—has a live testimony. He attends meetings at the mission—something new for him. He certainly rejoices in deliverance. It makes our hearts glad to see and hear him. On the part of many more in the church there is now a new interest for the mission work. The church is going forward. There is a company here who are going through in the strength of Jesus. The Lord is granting us victory over sins daily. It is all in believing and trusting. There is a blessed assurance. No possibility of defeat when trusting our Lord and Saviour."

The sinning of the people of God has long deferred the "latter rain," but the signs of the times show clearly that a remnant within the church are gaining the victory over "every besetting sin"—not for a few days or weeks, but *forever*. There is no excuse for sinning. On page 311 of "The Desire of Ages" is found the following:—

"God's ideal for his children is higher than the highest human thought can reach. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and he has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning."

"The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God. The ideal of Christian character is Christlikeness. As the Son of Man was perfect in his life, so his followers are to be perfect in their life."

Have you the victory? If not, why not? Do you want victory? Then surrender for it, repent for it, and believe for it. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "This is the victory that overcometh the world, even our faith."

A. F. BALLENGER.



BATTLE CREEK CHURCH.

At the General Conference held at South Lancaster, Mass., it was recommended that our churches be invited to devote the services of the second Sabbath of each month to the study of foreign mission fields and their needs. In harmony with this recommendation, the Foreign Mission Board sent out matter to be read the second Sabbath of July. It consisted of a brief statement of the needs of the foreign fields and the depleted condition of the treasury, showing that the board is powerless to do anything unless God moves upon the hearts of the people to give of their entrusted means. Following the reading was a brief responsive service, consisting of questions, and answers to the same, taken from the Special Testimony, "Appeal for Missions."

The church at this place called a special meeting in the afternoon of the 15th inst. for this service. An excellent spirit came into the meeting. When the question was raised as to who would co-operate with the Foreign Mission Board in the plan suggested in the reading, there was not one dissenting vote. And why should there be? Is ten cents a week too great a sum to ask each Seventh-day Adventist to lay aside for foreign missions?

The brethren here considered this meeting one of the most profitable they have had for some time. A number contributed to the foreign mission work. May the good work go on until all are actively connected with the cause, either by giving of their money or by going to needy fields themselves.

L. A. HOOPES.

CHURCH SCHOOLS.

THE opening of a school the coming fall has brought some anxiety to the members of many of our churches. That the subject is causing many to seek the Lord, and to make a study of the subject of education, is evinced by the numerous letters, filled with questions, which are addressed to Battle Creek College.

Many know that the Lord has spoken directly on the subject of the education of the child, saying that the time has come for all to be taken from the public schools, and placed under the instruction of Christian teachers; but while wishing to obey the Lord, they question in their own minds why such a demand is made of them.

There are reasons why our children at this time, above all times in the past, need careful instruction in a Christian school. The world is repeating the history of antediluvian ages, when the thoughts and intents of the hearts of men were only evil continually. The days of Sodom seem to be before us, and the minds of the children are vile and full of evil imaginations. Mothers and fathers awake to this fact when the purity of their own little ones has been lost forever. God asks them to believe him before the evil is done.

It is of little use to withhold the child from temptation, hoping thus to save him. His heart must be so filled with the good, pure, honest, true things that there will not be room for one evil thought to germinate. You know the way to keep out weeds is to sow good seed, and cultivate thoroughly. Doubt not that the devil will be trying to cast evil seeds into your child's heart; but prevent those

seeds from taking root by having a flourishing crop of the plants of life, then, struggle as they may, the weeds will die for lack of nourishment.

The atmosphere of the church school should be one of holiest love. Every thought should tend upward; every fact taught should be connected with a saving truth. Christian education does not mean a change of surroundings merely; nor will a change of teachers produce the result. God has for his people an entirely different system of teaching from that found in the worldly schools, of which these latter are but the grossest counterfeit.

The schools of the world say, "Pass a grade;" the Christian school says, "Form a character." Health—physical, mental, moral—is the aim of the Christian school. Death of the head, heart, and hand is the result of the worldly education.

You question the truthfulness? You need but look into the pale faces of our high-school girls to know that the method of education they receive is sapping their physical strength. You need only to visit hundreds of homes where mothers slave while daughters study, to know that much of our modern education fails to cultivate the hand. And you have only to look into your own church in a search for Christian young people, to realize that something has taken hearts away from the love of God.

Hiring a church-school teacher is a serious question. God says, "Only the very best material should be used." It is a high and noble calling, second only to a mother's work. If you have children of school age in your congregation, there is no subject which could with greater profit be the subject for frequent study than the question of a school. Laying aside all preconceived ideas, seek for the oneness which brought the pentecostal showers; and as you study, pray God to send you a consecrated teacher. "The effectual fervent prayer of a righteous man availeth much."

Should questions arise, or should you desire information, letters addressed to the *Advocate*, Battle Creek College, will receive prompt attention.

Probably one hundred and fifty young people will be placed in schools in the early autumn, and those who desire the services of one who has received some training should not delay to make it known. Schools should begin some time in September, and it is only justice to the children that the term continue eight or nine months.

Let us make haste while time lasts.

M. BESSIE DE GRAW.

"ESTABLISH CHRISTIAN SCHOOLS."

God's people are to be brought back to first principles; therefore it is well for us to ask, Where and of what nature was the first school?—It was in the garden of Eden, and God was the teacher.

But Adam, the first pupil, listened to the false teacher, partook of the tree of the knowledge of good and evil, and was expelled from that ideal school. God left that pattern upon the earth for sixteen hundred years, that Adam and his descendants might have an opportunity of returning to that ideal school, the only condition of entrance being perfect obedience to the law of God. But as the mental, moral, and physical condition of man grew worse rather than better, that model institution of learning was withdrawn from earth.

In the days of Abraham and his family another effort was made to establish the principles of "higher education." In the lives of the patriarchs we find the "home school." At this time the parents were the teachers. Deut. 6:7.

Later the Levites went into every city of Judah, "and they taught in Judah, and had the book of the law of the Lord with them, . . . and taught the people." 2 Chron. 17:9. These were the "church schools."

Later still, the schools of the prophets were established. 2 Kings 2:6. Here we have the whole system of Christian education,—first the home school; second, the church school; third, the schools of the prophets. The Scriptures were the basis of all instruction in these schools.

Why, now, the look of incredulity when we are told and some believe and teach that "the Bible must be made the basis of all study"? Is not the God of Israel our God? Does he change? When the Great Teacher's plan was followed, the verdict of the heathen was, "Surely this great nation is a wise and understanding people." Deut. 4:6, 7.

KATHERINE A. PINCKNEY.

INDIA.

At the close of March it was thought best that we come to Darjeeling to spend some time during the hot season in the plains. Brother Ellery Robinson was already here, working with the paper. He secured a suitable house, and March 29 his wife, Miss Whiteis, and my family also came. Several days later, Dr. Place sent up a few patients, with the Drs. Ingersoll and two nurses. Still others desired to come, so it was found necessary to take another small house to accommodate all. These we have had full till the present; but now that the rains will soon be setting in, we shall not have so many.

We are situated a mile and a half out of the town, in full view of the everlasting snows, which tower up nearly thirty thousand feet into the sky. Darjeeling itself is seven thousand feet high, making it sufficiently cool to need a fire in the morning and at night.

The first Sunday in May we began meetings in the town hall. After holding three services, we received word from the authorities that we could not have the hall unless I would promise to say nothing that would give offense to the Catholics or to any other sect. Of course, not being able to make such a promise, we had to give up the hall. The final decision in the matter did not reach us till Saturday night, and we had an appointment out for the next day at the hall. A hotel proprietor, who, with his wife, had attended the meetings at the hall, on learning of the situation on Sunday morning, offered us his big room in the hotel for the meeting that day. By watching the people on their way to the hall, we were able to inform them of the change, and so had a fair audience. We have now made arrangements with this hotel to have the meetings there every Sunday.

Our largest audience, however, has been from the country over the mountains, from the tea estates, and through the district. After our first meeting, the editor of the *Darjeeling Standard* requested that I give him the substance of the talk, for his paper; so I have given him between three and four columns each time, and this I shall continue to do as long as we are here, if the way remains open. The Catholics went to this editor two weeks before we began meetings in the hotel, but we did not know it. They desired him to turn his paper against us, but he told them he would do no such thing. Darjeeling is a small place in the mountains, and consequently everybody knows what is going on. We have one hundred regular subscribers for the *Oriental Watchman*, who have taken it through to the end of the year, and some books have been sold here. The Catholic element is strong, and would rule everybody and everybody if it could.

Our canvassers are working mostly in the north-west. Brother Brown is at Nini Tal, a hill station two or three hundred miles west of Darjeeling. Brother Spicer has charge of the meetings in Calcutta, which, with his work on the paper, gives him plenty to do.

About the middle of this month, when the rains begin, our English school, which has been closed for a few weeks, will open again. Miss M. M. Taylor will have charge of it. We are all looking forward with interest to the arrival of the two teachers who we understand will reach India about the first of October. We shall be able to give them a warm reception even as late in the season as that; but the hottest weather will then be past.

In April, thirteen were baptized in Calcutta. The friends there are anxious to do all in their power to carry forward the work. One interesting case is that of a young brother afflicted with leprosy, who accepted the truth several months ago. It is no injustice to him when I say that he was a wild, reckless

young man, without hope and without God in the world, till the truth found him, and he found it. He can and does truly say, "Thy word was unto me the joy and rejoicing of mine heart." He is happy in the Lord, and his friends know it, too.

We greatly need a place in Calcutta for our meetings, a central location where the people can find us. Calcutta is the great metropolis of India. Through it many are passing and repassing, and there ought to be a place sufficiently prominent to be readily found. If we could have a hall, book depot, and *Oriental Watchman* office all combined, it would add very much to the interests of the work in this field.

D. A. ROBINSON.

THE COLORADO SANITARIUM.

THE blessing of the Lord has been upon our institution and work. We have witnessed the power of God working in a marvelous manner in the healing of disease. In my long experience in medical work in our sanitariums, I have never seen such wonderful recoveries from serious diseases as I have recently seen in this institution. For all this I am indeed grateful to our kind Heavenly Father, whose power it is that heals all diseases.

Yet this is not the only good that is accomplished by the Colorado Sanitarium. The Lord is blessing us spiritually as well as physically. Many who come seeking physical help become acquainted with the Lord and the power of the saving gospel for this time. We believe that our people are all interested in our work, and that they may, by a little effort, be of material help to the Lord's work in this place. Some have already read the appeal and request of our secretary, Elder F. M. Wilcox, in a recent issue of this paper. Several have responded to this appeal, and sent in their contributions toward our much-needed building. We sincerely hope that every Seventh-day Adventist will respond to this urgent appeal, and do his duty in this direction, sending us a dollar or more, if possible, for our special building for the care of patients suffering with lung trouble. We have been much encouraged by the ready response of many, but yet there are thousands who ought to respond. The building ought to be completed before winter. Scores of invalids suffering from disease of the lungs will be knocking at our doors for shelter and care the coming year. Will you not help us care for this unfortunate class by sending your dollar or more at once?

In this connection, I wish to say a word with reference to the class of patients that should come to the Colorado Sanitarium. Some of our people have the impression that we do not treat any diseases here but diseases of the lungs. This is not the case. At the present writing there are at least five patients taking treatment for other trouble to one that is here for lung trouble. Our sanitarium at Boulder, Colo., is to receive and treat all classes of disease that are treated in any of our other sanitariums. We do not believe that the Lord would have us restrict ourselves in our field of usefulness. In a recent Testimony we are told that we should have a separate building for those suffering from lung trouble. This means, of course, that we are to have buildings and facilities for the care and treatment of those suffering from other diseases.

We have already built up a patronage in the treatment of other diseases, and of course this work must be carried forward. This does not mean that those suffering from lung trouble will be in any way neglected. We have carefully cared for all such who have come to us; and we invite others to come, and desire our brethren throughout the field to send us all patients of this class, as our climatic advantages and our facilities enable us to care for them better than can any other of our sanitariums. We expect the new building will be filled as soon as it is in readiness. We have a patronage already built up in this line as well as in others.

No place in the United States offers any better advantages for the care and treatment of dyspepsia, all forms of indigestion, and malaria, than does the Colorado Sanitarium. Nerve exhaustion, neuralgia, and rheumatism, and in fact all forms of disease, are being most successfully treated here. The purpose of our work is to offer to those suffering from chronic diseases of any form all the advantages that are offered in our other sanitariums; and on account of our special climatic features, we offer special advantages to those suffering from lung trouble, dyspepsia, malaria, and other diseases that are especially benefited by a dry, sunny, and bracing atmosphere. It is our plan to build only such a building as our

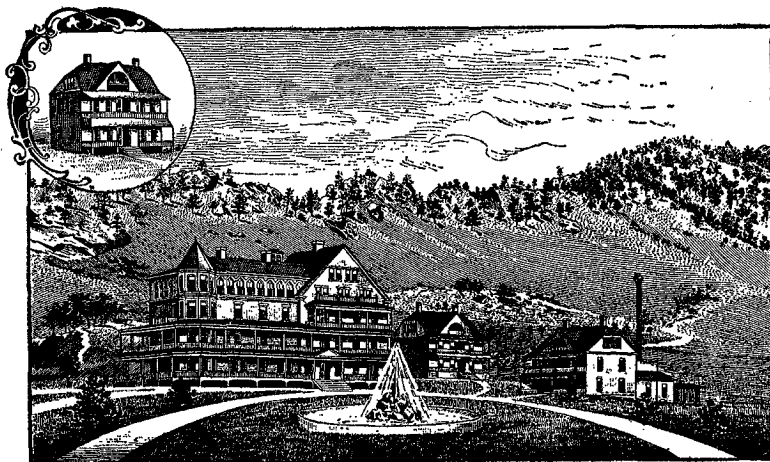
present needs demand. We want a building that will afford every comfort and advantage of treatment that is possible, and to this class of patients it will afford many advantages that they do not now have. Our cottages will be used for our helpers, and our main building for the care of those suffering from other chronic diseases, as our patronage in this direction is rapidly increasing. By thus having a building for our patients with lung diseases, all our lines of work can be carried on to better advantage.

We hope this article will place our work here in Boulder before our brethren in a clear light, and that it will enlist their sympathy and help in the work which is before us.

W. H. RILEY, M. D., Supt.

WINNIPEG (MANITOBA) CAMP-MEETING.

THIS meeting was held in the city of Winnipeg, June 16-26. It was under the supervision of the director of the province, Elder B. G. Wilkinson



Everything moved off pleasantly, and the meeting made an excellent impression on the large congregations attending it.

The work in the province of Manitoba has been started but a few years, yet it is in a prosperous condition. There were about twenty-five tents on the grounds, and one hundred and twenty-five campers. These, in connection with those who live in the city, made our numbers about one hundred and fifty. The camp-meeting was in the very heart of the city, only a few blocks from the post-office. We are certainly glad that our brethren there are so enterprising as to place the camp-meeting in the heart of the largest and most centrally situated city in the province, the capital. The people of the city were well represented at all our preaching and instruction services. Several took a decided stand to obey God, observe his Sabbath, and live out the truths of the message. Among them was a young Iclander, a telegraph operator, who has been interested in the truth for several months. At the close of one of our discourses on the rise and progress of the work, he took his stand.

Elder A. F. Ballenger and myself were the laborers from abroad. All the workers in the province were present, both ministers and Bible workers. Brother J. H. Watson, of Toronto, Ontario, was present in the interests of the publishing work. Several persons are entering the field as canvassers. Books sell readily in the province. Thousands of dollars' worth have already been sold, and these have opened the way for an equally large sale as soon as the books are presented. The country in the province is sparsely settled, yet the workers are diligent, riding and driving many miles in order to dispose of our publications.

When one of the earlier laborers was asked how the work was first introduced into the province, he said that a canvasser had sold a copy of "Thoughts on Daniel and the Revelation" to a man living in North Dakota, near the Manitoba line. A man in Manitoba, living near the North Dakota line, purchased some hay of the man in North Dakota who had bought the book. Before leaving the house where he had secured the hay, the hay dealer told him he might have the book, "Thoughts on Daniel and the Revelation," which he was looking at. The Manitoba man took it home, and not becoming interested in it, gave it to a neighbor, who was a class-leader. This class-leader became so deeply interested that he, with several of his class, accepted the truth. Thus the truth first gained a foothold in the province.

There are now two hundred and twenty-five or more Sabbath-keepers in the mission field. They have a tract society and a Sabbath-school association. The field is under the supervision of the General Conference. The tithe last year was nearly

twelve hundred dollars; and more thorough instruction concerning the tithing system having been given at the late camp-meeting, the amount will doubtless materially increase during the year to come.

Sixteen persons were baptized, four of whom are Indians. The sentiment of the meeting was a full surrender to God, a baptism of the Holy Spirit, and a deeper consecration to God and his cause. Brother Wilkinson has labored faithfully since he took charge of the field last fall; and under the prospering hand of God his efforts have been greatly blessed. He is now called to labor in Union College. The friends were sorry to have him leave them; but they have extended to Elder L. F. Starr, of the Iowa Conference, a cordial welcome, as he takes up his duties as director of the mission field. Elder W. L. Bird, formerly of Tennessee, has also, at the request of the General Conference, begun work in the province. This field has four English ministers, one German minister, three Bible workers, and a large corps of canvassers. Thorough consecration to God and to his work, and earnest prayer for the outpouring of the Holy Spirit, marked the closing hours of the meeting. Manitoba is surely a good field of labor; and we shall expect, through the blessing of God, a great work to be accomplished in a short time.

S. H. LANE.

QUEBEC AND NORTHERN VERMONT.

At or near the place in Argenteuil County, Quebec, referred to in my last report, I found five persons keeping the Sabbath, one of whom speaks French as well as English. I spoke twice to interested hearers; gave a Bible reading to a French family, who are gradually coming into gospel light; and visited among French and Scotch families, with a view to making a public effort in due time.

June 1-5 I had an interesting time in the townships of L'Ange Gardien and Buckingham, about one hundred miles west of Montreal, where Elders R. S. Owen and H. E. Rickard worked successfully several years ago. The enemy has since broken up this once promising church. I spoke there, visited much in families, and I hope that under the reviving and cheering influences of the Spirit of God, the church will be restored, and a languishing cause revived.

Shortly after this effort, I attended the Quebec camp-meeting at Sutton, the battle-ground where my brother and myself labored thirty-eight years ago, which I had not seen for more than a quarter of a century. While here, meeting with familiar faces from the surrounding country, and visiting places that called up events of thrilling interest in by-gone days, I, like one of old, felt to raise my Ebenezer, thanking God for help and glorious victories. It was in this township that I received ordination at the hands of Elders Albert Stone and A. S. Hutchins, and others, and first administered the ordinance of baptism. Here also an interesting tent-meeting was held thirty-eight years ago, following a successful public effort; evidences of which still remain in many precious souls who have clung to the truth till the present time. Some of these attended this camp-meeting. The tent meeting referred to was held the very year of the opening of the American Rebellion. Elder James White and Mrs. E. G. White were present at that meeting, and labored with telling effect. At that time also precious light came to us from the gift of prophecy concerning this war. We were told to what terrible extent it would be carried on, and the relation that we should sustain to it. Intensely interesting prophetic utterances were here made concerning the Rebellion, which were soon literally fulfilled, confirming us in the conviction that God had really connected the genuine gift of prophecy with the third angel's message, in accordance with more than one prediction of Holy Writ.

The Quebec camp-meeting this year, 1899, was a grand success. It was carried on in a rational way the plan recommended in the Testimonies, ministerial work being performed by home laborers as well as by those from abroad. The Spirit of God did a great work for both believers and unbelievers.

Following this meeting, and in harmony with our Saviour's recommendation to retire from the field to rest awhile, Mrs. Bourdeau and myself spent a few days in visiting relatives and brethren and sisters at Barton Landing, Burke, and Brownington, Vt. Especially did the Lord draw near to us as we met with, and spoke to, the Brownington church, Sabbath and Sunday, July 1, 2. At Newport, Vt., we found a French sister who is keeping the Sabbath alone. She did not understand English, and had not seen a minister who could speak to her in her own tongue. Never did I have a more precious season in laboring for a lone Sabbath-keeper. This sister asked for baptism, but I could not administer it, as I had bought our tickets, and the train

was about to leave. I referred her to Elder Watt the president of the Vermont Conference.

My family and myself will now do pioneer work among English and French at a place about seventy-five miles north of Montreal. D. T. BOURDEAU.

MONTANA.

THE first Montana camp-meeting of this season was held in Red Butte Settlement, twelve miles from Great Falls, from June 29 to July 9. The place chosen for the camp was in a beautiful, grassy valley, about three hundred feet in width, hills rising on each side with a gradual slope of from two to three hundred feet. Wild roses, primroses, blue lupine, and other varieties of flowers, grow on every side.

Our camp consisted of twenty tents and eighty-six campers, some of whom came, with teams, one hundred and fifty miles over the mountains to attend this meeting, and expressed themselves as well repaid by the good they received during the meeting. Aside from the home laborers, Brethren A. F. Ballenger and C. L. Taylor, Sister Fannie Ireland (one of the Healdsburg teachers, en route to Battle Creek), and the writer assisted in the services, and in the children's meetings.

The cause in Montana is new. There are over three hundred church-members in the Conference; but as they are situated in different parts of the State, it is needful to have four camp-meetings to accommodate all. These meetings, like this first one, will tend to establish the believers more firmly in the work, as well as exert an influence in the various communities where held. Ten were baptized at this first meeting, and two others besides these united with the Great Falls church. Those assembled in camp willingly paid the expense of the meeting. They contributed forty-five dollars to foreign missions, besides the Sabbath-School contribution of seventeen dollars. The meeting was a season of refreshing to us all.

My address for the next few months will be 451 Holloway Road, London, N., England.

J. N. LOUGHBOROUGH.

BUTTE.—This city is a mining center situated high up in the mountains, away from all vegetation that is pleasing to the eye. As a result, there are no natural attractions; therefore Satan has taken advantage of this fact, and the lack is being supplied by every artful means which he can invent. In this city there are three hundred saloons; numerous gambling houses of all kinds; variety-shows, frequented by both men and women; and beer halls, which are owned and operated exclusively by women. The most vile haunts of any are the Chinese opium dens, which are liberally patronized.

But shall we stand back in amazement, doing nothing to stay the evil forces that are sweeping in upon us like an avalanche of destruction? In this wicked city, amid these appalling conditions, the Helping Hand Mission has been opened, and a band of earnest Christian workers are gathering out the honest in heart. Some remarkable transformations in the lives of sinful people are being effected, for which we thank God, and take courage.

Recent Testimonies tell us that just now is the time to put forth earnest efforts in our large cities; for soon our work in these places will be restricted. Not all can leave their farms and homes to engage in this work, but all may share equally the reward of the righteous. In view of this, we wish to call attention to the fact that this is a needy field. The work is comparatively new, and we are exhorted in the fifteenth chapter of Romans to remember the weak members: The Butte Mission is laboring under a heavy financial strain. We hope soon to get the work on a self-supporting basis; in order to do this, how many of the readers of this paper will esteem it a privilege to send us one dollar, or some provisions, with the freight prepaid, thus becoming sharers in this good work, the results of which will stand as a monument throughout the ceaseless ages of eternity? Oh that we all might heed the admonition of our Saviour, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also."

Address all mail matter to the writer, 553 S. Main St., Butte, Mont.

R. D. QUINN.

KANSAS.

RANDOLPH.—Sabbath, July 1, 1899, only seven of us came together; but the Lord met with us, and gave us a blessing.

After an interesting Sabbath-school we had the pleasure of hearing words of instruction from Brother Anderson, who has finished another term of school at Union College; also a very interesting exhortation

from Brother Moline, from Dakota. Every one present took part in prayer and testimony.

This church formerly had a membership of twenty-six, but at present has only twelve or thirteen members. Letters have been granted to seven persons, the others have left the truth.

Brethren, pray for us. We are living in the sifting time. I am greatly encouraged in the Lord, and will keep on sowing seed in his name. May he be exalted in our hearts.

A. MORSE.

THE SPOKANE CAMP-MEETING.

THE following extract is taken from the *Reaper*, Upper Columbia Conference:—

Three of the four camp-meetings planned for our Conference during the present season are in the past. The last one was held in one of the suburbs of Spokane.

At the close of the last service a stranger came forward, and addressing the writer, said he wished to give fifty dollars to assist in carrying on our work. He also said that he had a large amount of mining property, which was paying good dividends, and that he would tithe the same, and give to the work of the Lord. We trust, above all things else in this case, that he will fully accept the truth as it is in Christ Jesus.

Near the close of the meeting, twenty-nine persons were buried with Christ in baptism. It is truly encouraging to note that in our three camp-meetings this season, nearly one hundred persons have been baptized.



FOR WEEK ENDING JULY 29, 1899.

—There are 40,000 Protestant church-members in Japan.

—In the Old Testament not more than 5,642 different words are used.

—Three fourths of the students in Japanese schools are agnostics or atheists.

—Colonel Davis, successor to General Henry as governor of Porto Rico, is a Roman Catholic.

—Elihu Root, of New York, has been appointed to succeed General Alger as secretary of the War Department.

—Since the pope issued his letter to the English people four years ago, 30,000 Anglicans have joined the Roman Catholic Church.

—In China there is one missionary to every 50,000 persons, in Japan one to every 1,000, and in America one to every five persons.

—Mr. Moody has made an earnest appeal for support for his colportage department in providing books for distribution among the English-speaking people of India, of whom there are 5,000,000.

—At the Paris exposition next year it is proposed to unfurl an American flag on the Eiffel Tower by the President of the United States pressing a button at the White House in Washington.

—Most of the monks at Kiug Williamstown, Cape Colony, South Africa, are tradesmen, and do their own carpentering, bricklaying, blacksmithing, etc., besides teaching school. All the buildings they occupy were erected by themselves.

—The British House of Lords has passed a bill requiring shopkeepers to provide seats for their assistants, by a vote of 73 to 28. The marquis of Salisbury, prime minister and secretary for foreign affairs, spoke and voted against the measure.

—D. L. Moody has invited Dr. George Adam Smith, "the foremost apostle of higher criticism," to speak at the World's Student Conference, at Northfield, Mass., this summer. Thus the great evangelist seems to give his indorsement to this school of Bible critics.

—The average length of life of sailors is 46 years; mechanics, 48; physicians, 52; lawyers, 54; merchants, 57; teachers, 59; farmers, 65; and clergymen, 66. This computation was based upon the record of a thousand cases, in countries where accurate records are kept.

—The power of Niagara Falls is estimated at about 7,000,000-horsepower—greater than the physical force the whole human race is capable of continuously exerting. Of this enormous power, 350,000-horsepower is being developed on the American and Canadian sides of the river, or only about five per cent. of the total power available—not enough perceptibly to diminish the flow over the falls.

—It is announced that the Dreyfus court-martial Rennes will open on August 7.

—A letter to General Otis from two officers who, some of their men, were captured, May 30, by the Filipinos, says they "are receiving excellent treatment."

—A London paper says: "President McKinley and his advisers must have known that such Muscovite methods as have been displayed by the censor at Manila are certain to produce an explosion."

—China is now seeking an alliance with Japan, against whom she was at war five years ago. She hopes that her former conqueror may protect her against her would-be conquerors of the present day.

—July 23 three negroes were lynched in Georgia for a crime committed a few days before by two men of that race. Whether both the criminals are included in the victims is not known, as they were unidentified. One man surely was not guilty.

—At a meeting in a Congregational church in Cincinnati the speaker said: "We are going to know why and on whose authority the army that was organized for the purpose of expelling the last monarchy in America is now being used against the first republic in Asia."

—The Alaskan boundary question between Canada and the United States has of late assumed menacing proportions, but it is now said that the outlook is more peaceful. English sentiments look toward calming a serious diplomatic collision that Great Britain is anxious to avoid.

—A treaty, which it is said will add millions to America's commerce, was signed at Washington, July 24. It is founded on the plan of the reciprocity schemes of the late James G. Blaine, but made with France instead of the South American republics. Valued concessions have been made in the duties of both countries.

—The tithe rent charges bill, an act to exempt Church of England clergymen from the payment of certain taxes, has passed the second reading in the House of Lords, by a vote of 113 to 23. Thus Gladstone's work of separating church and state, begun by the disestablishment of the Irish church, and followed by later concessions of the church in Wales, is now going backward.

—The Brooklyn strike is practically in the past. The men who quit work are many of them still out, but their places have been filled by others. Many have asked to be reinstated, which has been granted in all but extreme cases. From all accounts, the whole affair seems to have been a causeless action on the part of the men, who were set on by speculators for selfish purposes.

—Last week a leading minister in the Canadian house, who enjoys knighthood at the hands of Her Majesty, the queen, made the statement, in debate, that "Canada owes nothing to England." It created much excitement, and it is thought may lead the mother country to withhold support in the dispute on the boundary question. Although raising a storm of opposition, the speaker had many supporters.

—The Cleveland street-car strike, which it was supposed was permanently at an end, has been renewed with increasing violence and bloodshed. Five hundred non-union men were sent by the company to Brooklyn, and the occasion was seized by the men as a favorable time to renew the strike. They claim that certain reforms promised by the company have not been carried out. Now, on the advice of their leaders, they do not hesitate to destroy the property of the company at every opportunity.

—Much has been said in this country concerning the means Russia uses to keep her people ignorant of public affairs. It has been said that Americans would not endure such a suppression of facts. On this subject the *St. James Gazette* (London) comments on the recent protest of the American correspondents in Manila against the press censorship under General Otis, as follows: "The great American people have been hoodwinked by their general and the administration, who have kept up a series of suppressions of the truth and suggestions of the false, with Russian ingenuity and thoroughness."

—There seems to be no end of strikes this summer, and we are said to be enjoying unusual prosperity too! There are the street-car strikes at London, Ontario; Cleveland, Ohio; Brooklyn and Manhattan, N. Y.; Bay City, Mich.; the proposed strike of the telegraphers on the New England roads, the strike of the freight handlers on the New Haven road, the newsboys' strike and boycott in New York, the messenger boys' strike, and the strike of the tailors in the same place, and the 2,000 bricklayers' strike in Chicago. Strikes with cause, and strikes without cause. Strikes for more money, and for less hours. Verily these are striking times!

—Friday, July 21, at Dobbs Ferry, N. Y., Robert G. Ingersoll, the lawyer and agnostic, died suddenly and painlessly. His unexpected death resulted from heart-disease, with which he had been afflicted since 1896. It is said that "Colonel Ingersoll's father was decidedly rough, and not well fitted to impress the heart of a child with the beauty or the authority of religion." It is also said that young Robert was led to look with hatred upon the teachings of Calvinism on account of the constant strifes between his father and members of his congregation. While there is no doubt that the son had a chance to accept and obey truth, his life experience is a lesson to parents that their religion should be the true one, consisting of love and life, and not stern, harsh creeds without foundation, which must tend to drive children into infidelity.

SPECIAL NOTICES

GEORGIA CAMP-MEETING.

OUR meeting this year will be held at Roswell, Cobb County, August 4-13, about twenty-five miles north of Atlanta. This is a desirable place for such a meeting, and as centrally situated for our people in the northern part of the State as we could get. Later on we expect to hold a general meeting in the southern part of the State, for the benefit of those who can not come so far to attend this meeting. Money is so scarce that our people could not come from either extreme to the center of the State; therefore two meetings are necessary.

All who possibly can do so should come, and avail themselves of this golden opportunity. Those wishing to attend will take the Southern Railway to Chamblee, changing cars for Roswell, which is at the end of this branch road.

Elder Allee, Elder Brunson and his wife, Professor Irwin, of Graysville, Tenn., and others are expected to be present to give such instruction as the Lord may direct. Come, brethren and sisters, let us lay aside our busy cares for a few days, and seek the Lord together. M. W. LEWIS.

HEALDSBURG COLLEGE.

CALIFORNIA and Nevada have a church membership of over four thousand, and a large per cent. of this membership consists of young people, who should be fitting themselves for usefulness in the cause of God. We believe that it is the Lord's will that the college should be filled to its utmost capacity with young people who desire to have a part in the closing work of the third angel's message. Special arrangements have been made, for the coming year, to accommodate those who desire to work part of their way through school. All who desire information should write to the undersigned, and receive a calendar containing full particulars.

The college offers two general courses of study for the coming year,—scientific and literary; also six special courses,—ministerial, preparatory, medical, teachers', commercial, and canvassers,—calculated to fit persons speedily for different lines of work. In order to meet the demand that is being made upon the college for church-school teachers, a summer school is being held at Healdsburg, where from twelve to fifteen persons are in attendance, preparing for this line of work. We believe that this is only the beginning of summer schools. Those desiring information with reference to the work should address M. E. Cady, Healdsburg College, Healdsburg, Cal.

VERMONT CAMP-MEETING.

THIS important annual gathering will be held at St. Johnsbury, August 24 to September 4. A beautiful ground has been secured near the city, and will be lighted with electricity. Those who desire to rent tents should drop a line to Elder T. H. Purdon, 82 N. Main St., Rutland, Vt., stating size of tent desired, etc. A dining-tent and grocery stand will supply the camp with food at a reasonable rate. Elder Purdon is looking after the matter of railroad rates, and will doubtless give notice soon.

Elders H. W. Cottrell, S. H. Lane, and I. N. Williams will be present to assist in the meetings. The first meeting of the Conference will probably be called August 25, at 9 A. M. We hope all the delegates will try to be present at that time. Youth and children's meetings will be held daily. Parents, bring your children with you to camp-meeting. We hope every Seventh-day Adventist in the State of Vermont will make an effort to be present. The message is rapidly closing, the light of truth is increasing; and if we do not make haste to keep pace with it, we shall be left behind in darkness. How dreadful that would be! Come, brethren, let us seek the Lord together. Bring your friends and neighbors with you, that the light of truth may shine into their hearts also.

J. W. WATT, Pres.

TEACHERS! TEACHERS!

THERE is an increasing demand for earnest, intelligent, consecrated, educated young men and women who possess real teaching ability. During the last few months Union College has scattered among the several hundred churches in this district, thousands of pages of literature on the subject of church schools, and the teachers who have taken their training here have been in great demand; in fact, the demand has been much greater than the supply. It is not right to encourage the churches to take up the work of church schools unless they can be supplied with competent teachers. We now extend the invitation to those who wish a part in this work to join our classes next fall. The college and sanitarium will unite in furnishing the very best instruction to be obtained.

The regular expenses will be quite reasonable, ten dollars covering price for tuition, furnished room and plain laundering. Rooms are heated with steam, and lighted with electricity, and all are made comfortable and pleasant. Good hygienic table-board will be furnished on the European plan. Each student will be furnished at least one hour's work a day, for which ten cents an hour will be paid in cash. Other work at the same rate will be furnished as it may be provided.

Special instruction will be given in Child Study, Methods of Teaching, Nature Study, Discipline, School Management, and kindred subjects. The Bible, of course, will be the basis of all educational effort. Union College district has many of the most prosperous churches in the denomination, and in these is room for several hundred teachers. Those who are best prepared will be most sought after.

For further information, write to the president of Union College, W. T. Bland, College View, Neb.

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.

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

DISTRICT TWO.

Alabama, Gadsden,	July 27 to Aug. 6
Georgia, Roswell,	Aug. 4-13
North Carolina, Charlotte,	" 11-20
Cumberland Mission, Knoxville, Tenn.,	" 25 to Sept. 3
Tennessee River, Milan, Tenn.,	Sept. 14-24

DISTRICT THREE.

Wisconsin (local), Waukesha,	Aug.	14-21
"	Sept.	
Ohio, "Randolph Park," Akron,	Aug.	3-14
Indiana, Alexandria,	"	10-20
Illinois, Peoria,	" 24 to Sept. 3	
" (local), Mt. Vernon,	Sept.	14-24
Michigan (State), Ionia,	Aug.	17-27
" (local), Manistee,	Sept.	8-17

DISTRICT FOUR.

Nebraska (local), Crawford,	Aug.	3-13
" (State), Seward,	Sept.	19-25
" (local), Alma,	Aug. 29 to Sept. 4	
Iowa (local), Southwestern, Malvern,	" 15-21	
" " Northwestern,	" 29 to Sept. 4	
" " Northeastern,	Sept.	12-18
" " Southeastern,	" 26 to Oct. 1	

DISTRICT FIVE.

Texas (State), Waxahachie,	July 27 to Aug. 7
Missouri, Pleasant Hill,	Aug. 10-21
Colorado (State), Longmont,	" 24 to Sept. 4
" (local), 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, Basin,	July 27 to Aug. 9	
" Woodside, Bitter Root Valley,	Aug.	14-21
California (local), 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.

THE annual meeting of the Kansas Conference of Seventh-day Adventists will be held at Wichita, September 7-17, in connection with the camp-meeting. The first meeting will be held September 8, at 9 A. M. J. W. WESTPHAL, Pres.

SOUTH LANCASTER ACADEMY.

SOUTH LANCASTER ACADEMY is a training-school to prepare young men and women as quickly as possible for different branches of gospel work. Each church in District 1 should see that every young man and woman in that church who ought to attend the school this next year shall have the privilege. This the church will do when it remembers that "the work that lies next to our church-members is to become interested in our youth."

We have already a number of calls for church-school teachers, which we can not at once fill. As I go about the district, I see that our people are arousing to the subject of Christian education. In many places they are considering the matter of church schools, and it is evident that many schools will be opened soon. We trust that all those members of our churches who are now engaged in teaching in the public schools will consider the matter of teaching in our church schools, and of receiving a preparation for this work in our district school. We do not take the position that every one should at this time resign his position in the public schools; but if these teachers will seek the Lord for wisdom, he will reveal to them their duty in this matter. As with the schools, so with every other branch of our work; there is a crying need for workers.

The hearty interest our people manifest as I go about the district is gratifying. The establishment of the sanitarium at South Lancaster is regarded as a source of help to the school, and such it will certainly be; and on the other hand, we trust that the school will be a benefit to the sanitarium, so that these two institutions, standing side by side, may have a common interest.

The taking of the east home for the sanitarium has materially decreased the indebtedness of the school; and through a united effort by all, old and young, rich and poor, the school will soon be entirely free from debt. It will then be able to do its God-given work unhindered by this heavy cloud, which has so long rested over it, but which now seems to be lifting. The system of daily pledges, which has been devised to meet this indebtedness, has been worked, to a limited extent, in the district for two years past, with encouraging results. It is now planned to enter upon the circulation of these pledges in an energetic and systematic manner, so that every one of our people shall have an opportunity to assist. If you are not now taking part in this work, send a card to the business manager of the school, W. A. Wilcox, South Lancaster, Mass., and he will send you the desired instructions. The united effort of all our people in the district upon every feature of the educational work, will certainly produce encouraging and permanent results. FREDERICK GRIGGS.

PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$183 45

THE Kansas Tract Society will hold its annual meeting in connection with the camp-meeting at Wichita, Kan., September 7-17. J. W. WESTPHAL, Pres.

MICHIGAN, NOTICE!

THE twenty-first annual session of the Michigan Sabbath-school Association will be held in connection with the camp-meeting at Ionia, August 17-27. C. N. SANDERS, Pres.

ILLINOIS DELEGATES.

THE first meeting of the next session of the Illinois Conference will be called at 10 A. M., Aug. 24, 1899. This meeting will be held on the camp-ground at Peoria, and we urge all the delegates to be present, that the work of the Conference be not hindered. Important matters must be considered during this session, and our time will be limited, so let all be present to aid in making the meeting a success, and to share in the blessings in store for us. N. W. KAUBLE.

ILLINOIS, NOTICE!

THE camp-meeting for southern Illinois will be held at Mt. Vernon, September 14-24. From the brethren who have had the responsibility of locating this meeting we have the assurance that excellent accommodations have been secured. As this meeting is quite centrally located for our brethren in southern Illinois, we hope that we may see a large attendance. We have reached the time when we need to awake to the importance of attending these convocations. The Lord has said that we are not to forsake the assembling of ourselves together, and so much the more as we see the day approaching. Ample accommodations will be made for tents for this meeting. All who desire to rent tents should write to Elder E. A. Curtis, Willow Hill, Ill. N. W. KAUBLE, Pres.

KANSAS CAMP-MEETING.

THE beautiful South Riverside Park, affording ample shade and water, and only about half a mile west from the courthouse, has been secured for our annual camp-meeting. Rate of one fare for the round trip from all points in Kansas, and from Kansas City and St. Joseph, Mo., has been granted over the following railroads: A. T. & S. F., B. & M. R., C. R. I. & P., Mo. Pacific, St. J. & G. I., and Union Pacific. This will be upon the plan of round-trip excursion tickets to be sold September 4, 7, 8, 12, 14, 15, good to return until and including Sept. 19, 1899. This meeting will be for Germans and Scandinavians as well as for others. Elder Lewis Johnson will be present to labor in the interest of the Scandinavians, and Elders H. Schultz and S. S. Shrock and Professor Doering will work in the German language. Elder Kilgore and others will be present from abroad to labor in the English. An educational and a sanitarium representative are also expected. The prospects are for a large meeting. J. W. WESTPHAL.

NOTICES.

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

WANTED.—Help to work in woods and saw-mill; Adventists and good references required. Address L. M. Richards, West Sumpter, Mich.

WANTED.—First-class dressmaker, a Sabbath-keeper, to go in a store with woman who is conducting a business of specialties in all kinds of health undergarments. Good opening for right person. Write at once, giving references. Address Miss Mary Noel, New Sharon, Iowa.

WANTED.—Work among Sabbath-keepers by a man thirty years of age. Has had experience at carriage-making, repairing, etc.; but willing to do any kind of work, including farm work. Can give first-class references. Address Harry Ramsdell, 4 Andrews St., Pontiac, Mich.

ADDRESSES.

THE address of Elder D. T. Bourdeau will be Larose Station, Argenteuil Co., Quebec, until further notice.

It becomes necessary again to call attention to the fact, which many have failed to notice in previous issues of the REVIEW, that the International Tract Society is now situated in New York City, and not in Battle Creek. The address is room 1902, American Tract Society Bldg., 150 Nassau St., New York, N. Y.

PUBLICATIONS WANTED.

ROBERT TORRANCE, Miles City, Mont., Instructor, Little Friend, Life Boat.

Thos. Pasmore, Derwent, Ontario, has sufficient reading-matter, sends thanks for same.

The Religious Liberty Library.

Alexander Campbell

ON THE

Enforcement of Sunday Observance.

Eighty years ago the question of the legal enforcement of the observance of Sunday was before the people of the United States. Societies were organized to favor and enforce religious laws. Good, Christian men opposed them as they do now. Alexander Campbell, the noted founder of the Disciple Church, an able man and a Christian, was one of these. He published his views in the *Reporter*, of Washington, Pa. So pointed and effective were his arguments and his efforts that these societies were overthrown, and did not arise again for nearly half a century. These societies have again come into existence, and

Alexander Campbell's Arguments are Needed Now.

No. 57 of the RELIGIOUS LIBERTY LIBRARY, just published, is a reprint of his words. Every lover of religious liberty should read this tract, and acquaint himself with the principles underlying this all-important subject, that he may meet the issue intelligently, and make right decisions. The issue is here, and must be met.

Price, 2½ cents a copy, or \$2.50 a hundred. Address all orders to Review and Herald Pub. Co., or to your State tract society.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

	LEAVE.	
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, Ticket Agent, 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.	*Night Express.	*Night Express.	*Night Express.	*Night Express.	*Night Express.	*Night Express.
Chicago.....	pm 9.35			am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25			8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40			10.15	1.00	6.37		2.30
Kalamazoo.....	2.10	am 7.15	pm 12.01	2.08	6.52	pm 6.00		5.10
Battle Creek.....	3.00	7.55	12.50	2.42	7.28	6.43		6.00
Marshall.....		8.25	1.20	8.09	7.51	7.10		5.27
Albion.....	3.50	8.50	1.45	8.30	8.11	7.30		5.50
Jackson.....	4.40	10.05	2.35	9.05	8.50	8.15		6.30
Ann Arbor.....	5.55	11.10	3.47	10.15	9.43	8.45		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45	9.15		8.15
Falls View.....					am 5.18	pm 4.18		
Susp. Bridge.....					5.38	4.38		
Niagara Falls.....					5.58	4.58		
Buffalo.....				am 12.20	6.00	5.30		
Rochester.....				3.13	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.....				12.18	8.34	7.40		
Boston.....				3.00	11.35	10.34		
WEST		7	13	3	5	23	13	37
		*Night Express.	*Night Express.	*Night Express.	*Night Express.	*Night Express.	*Night Express.	*Night Express.
Boston.....						pm 3.00		pm 6.00
New York.....						am 12.10		pm 12.10
Syracuse.....						am 2.10		pm 12.25
Rochester.....						4.15		pm 2.25
Buffalo.....						5.35		pm 3.50
Niagara Falls.....						6.18		4.32
Falls View.....						6.45		5.05
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 4.35		11.25
Ann Arbor.....	9.48	9.10	8.40		1.35	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		3.35
Niles.....	3.15	1.22	3.15		6.00			6.05
Michigan City.....	4.26	2.15	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.

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"DANIEL AND THE REVELATION,"

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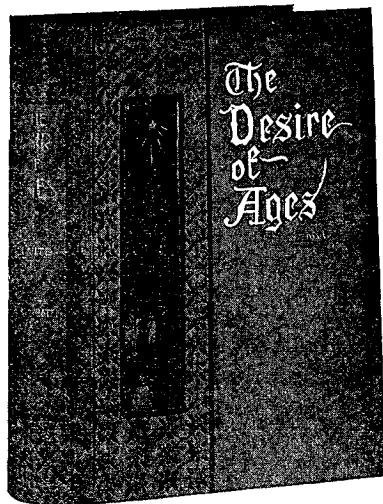
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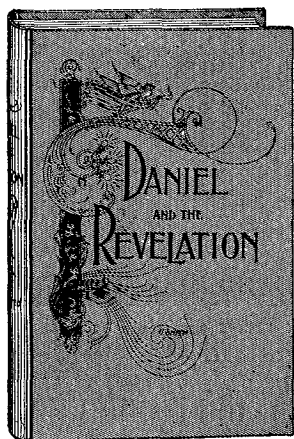
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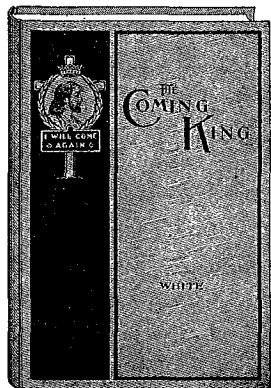
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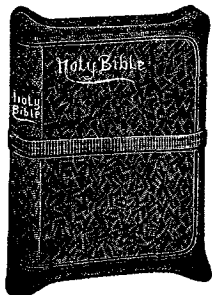
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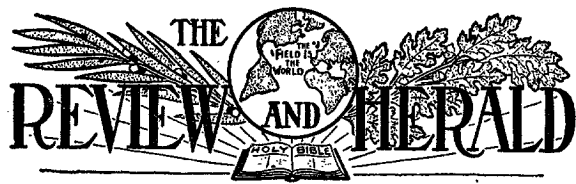


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Professions of obedience.	PSALMS.	The safety of the godly.
* Luke 21. 33.	have known of old that thou hast founded them for ever.	A Song of degrees.
* Lam. 5. 1.	153 Consider mine affliction, and deliver me: for I do not forget thy law.	IN a my distress I cried unto the LORD, and he heard me.
* 1 Sam.	154 Plead my cause, and deliver me:	2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.
		3 What shall be given unto thee?

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BATTLE CREEK, MICH., AUGUST 1, 1899.

THE *Catholic World* declares that "to have a Peace Congress, and to shut out the representative of the Prince of Peace, is the most farcical performance that the closing years of the nineteenth century have witnessed."

SPEAKING of "America in China," *Harper's Weekly*, July 29, 1899, says: "We have become a powerful unit in the armed concourse of powers in the East." Thus the last, the most extreme, power of the West has become one of "the kings of the East."

A PROMINENT Ohio man, a great traveler, recently returned from a trip through Russia and Siberia. He declares that "there is no country in the world that is working harder for the interests of the people than Russia." Yes, Russia is pre-eminently one of those "governments which exist for the benefit of the governed," according to the new reading of the Declaration of Independence.

It has perhaps been noticed that we have had very little opportunity to acknowledge, in the REVIEW, contributions to the fund for the circulation of *Present Truth* in England. We supposed that the large number of brethren and sisters who have come to this country from England, and who now love present truth, would be glad to contribute to the spread of *Present Truth* in England. We are wondering why it is not so. The same might be said also of our French brethren and sisters regarding the French tract fund; though of course all are invited to contribute to both.

THE writer of the special despatch to the Chicago *Times-Herald*, which announced the death of Robert G. Ingersoll, July 21, said that "thousands will look upon his death as the close of a career that was a constant threat to the foundation principles of the Christian religion." From this it is perfectly plain that he knows nothing at all about the principles of the Christian religion. And the "thousands" to whom he refers can be only those who, like himself, know nothing whatever of the principles of the Christian religion. It was King Canute—was it not?—who commanded, under dreadful threats, the ocean tide not to rise. That is just about how much Colonel Ingersoll's career was a constant threat to the principles of the Christian religion.

THE WEEK OF PRAYER.

THE holding of a week of prayer has become an established custom with this denomination, and the term "week of prayer" has become almost a household word. The time for this occasion has usually been in the latter part of December, and to many it has been a season of rich spiritual blessing.

In writing to our brethren in responsible positions, the consensus of opinion, as re-

ceived from them, is that we should have our regular season of prayer for this year. The time for this event will be noticed in the REVIEW, at a later date.

The one object that this people have in setting apart a week for special prayer, is that we may draw especially near to God. This means more than drawing near to him with our lips. The Lord says that we draw nigh with our mouths, while our hearts are far from him. There is a special blessing that we stand in need of, and therefore we must pray with special fervency. The disciples at Jerusalem, in that "upper room," prayed with special fervency; for they were seeking the fulfilment of the promise that they were to be endued with power from above. If it was necessary for them to do that, it is certainly essential that we do so now. The message that is due, and that we are bearing to the world, makes it imperative that those bearing it should live on a high spiritual plane.

As a people, and as individuals, there are spiritual attainments that we have but a faint conception of, and yet they are all promised in his Word. The prayer of Jesus must be fully experienced by each and all of us. We must be one with one another, and one with him. Herein is the secret of our power.

For two years or more we have been saying that it is time to receive the baptism of the Holy Spirit; that Pentecost is to be repeated, only with a much greater power. We have said, "These signs shall follow them that believe;" but we must blush for shame when we see so little of this promised blessing realized.

We have had showers of blessing, but the abiding presence of the Spirit's power has not been experienced. We let go of the arm of God too soon. We seek his face, and he reveals himself to us as a sin-pardoning Saviour. We are led to consecrate ourselves to him as never before; but we soon forget, or are too easily satisfied, and thereby come short of obtaining that which will enable us rightly to perform even the mechanical part of the work before us.

The perilous times in which we are living make it absolutely necessary that this people should be a living example of the power of God to save to the uttermost. How many there are all around us who are looking eagerly to see if there is any salvation for them; and when they see professed Christians coming short, they are disappointed and disheartened.

We need to seek God most earnestly, that the saving grace may be in our households. Each member of the home must obtain an experience for himself. Each child as well as grown person must know how to obtain the victory, and maintain it unto the end. The victory over the beast and over his image will be obtained in no other way than by our seeking God with all the heart, and by holding on by faith.

The true victory over sin will make missionaries of us. It begets in us the same spirit that is in the heart of Christ. All the lovable attributes, all the energy of his soul, and all the desire he had for perishing humanity, will, like a stream, keep pouring into our lives; that we may be a blessing to those about us. No one will question for a moment that we must have these blessings.

GENERAL CONFERENCE SECRETARY.

DOES YOUR DOCTOR PRESCRIBE DRUGS?

If so, did he ever ask you, when ill, to take doses of quinine, calomel, nux vomica, opium, etc.? You have doubtless heard people say that these are the proper things to take in case you are afflicted with fever, nervous prostration, or other kindred ailments. But why not know for yourself the philosophy, so to speak, of drugs? In the REVIEW for June 6, 1899, there appeared the first of a series of articles from the Spirit of Prophecy, entitled "Disease and Its Causes," which has been followed by like articles in the issues for June 13, 20, 27, July 4, 11, 18, 25, and August 1. Another valuable article of this kind will appear in next week's paper. Then, beginning with the REVIEW for August 15, these articles will treat, in a simple yet exhaustive manner, on the subject of "Drugs and Their Effects." To say that any one of these articles is worth more than the subscription price of the paper for one year, is putting it too mildly; for what is money worth in comparison with one's well-being—one's very life?

Now, we feel sure that you will read these articles with care; but after doing so, please do not hoard up this God-given light for only yourself and family. Let your friends and neighbors see and read these articles. Take them the REVIEW, and ask them to read and investigate this matter. Then, if you can, get them to subscribe. One brother, speaking of the articles in question, says: "I would not take twenty-five dollars and be deprived of such excellent, practical advice. Indeed, I prize it above all money."

If you want to know how you may, to a great extent, become your own physician, do not fail to read this valuable matter on "Disease and Its Causes."

Copies of the REVIEW will be sent free of charge to any reader who desires to show the paper to his friends. If you can not secure all yearly subscriptions, take some four-months' trial subscriptions, at fifty cents each. Order blanks will be furnished free on application. Now, how many new subscribers will you send in, to begin with the REVIEW for August 15? Will you not do your very best to interest your neighbors and friends in our church paper? Let them see that the perusal of the REVIEW will be of great benefit to them *healthwise* as well as mentally and spiritually.

TO YOU IF—

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