

Emma E. Craig 29, 30, 31
 box 449

The Review and Herald

"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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COULD WE KNOW.

I THINK if thou couldst know,
O soul that will complain,
What lies concealed below
Our burden and our pain,—
How just our anguish brings
Nearer those looked-for things
We seek for now in vain,—
I think thou wouldst rejoice,
And not complain.

I think if thou couldst see,
With thy dim mortal sight,
How meanings dark to thee
Are shadows hiding light,—
Truth's efforts crossed and vexed,
Life's purpose all perplexed,—
I think that they would seem
All clear and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, poor soul,
In Him who rules the whole,
Thou wouldst find peace and rest:
Wisdom and sight are well,
But trust is best.

— Selected.

THE PEARL OF GREAT PRICE.

MRS. E. G. WHITE.

WHILE God warns us to beware how we waste truths of the highest value upon those who do not appreciate them, he also presents to us such cases as that of Cornelius and the centurion, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." An angel came to this man, saying, "Cornelius." When he saw the angel, "he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do."

There are many to-day who are in the same position as Cornelius. They are living up to the light they have received, and God speaks to them, as he spoke to Cornelius, and brings them by his appointed agencies to the place where they will receive the truth into good and honest hearts. God reveals himself to those who are striving to form characters that he can approve. The prayers of those who fear him, who recognize their obligations to him, are heard and answered. The Lord takes special

notice of those who walk in the light that he has given them, who testify by their deeds that they are trying to honor God. Through a Peter he will present the pearl of great price, and through a Cornelius and his family many souls will be brought to the light.

God declares, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." In every place God has his witnesses, who testify to the power of his rich grace. In all their ways they acknowledge God, and he directs their path. They testify to the transforming power of the grace of God; for they stand under the blood-stained banner of Prince Emmanuel.

God desires us to realize the value he sets on his believing people. "They that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

Christ has revealed the value of his word. He declares that we must eat and drink his flesh and blood, if we would be partakers of the divine nature. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

No work of man can improve the great and precious truths of God's word. They are not a mixture of truth and error. They are without a flaw.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in

him should not perish, but have everlasting life." He is the same yesterday, to-day, and forever. The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours. Salvation, with its blood-bought, inestimable treasures, is the pearl of great price. It may be searched for and found. But all who really find it will sell all they have to buy it. They give evidence that they are one with Christ, as he is one with the Father. In the parable the merchant man is represented as selling all that he had to gain possession of one pearl of great price. This is a beautiful representation of those who appreciate the truth so highly that they give up all they have to come into possession of it. They lay hold by faith of the salvation provided for them at the sacrifice of the only begotten Son of God.

There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not lift the cross, and follow Christ in the path of self-denial and self-sacrifice. They never know what it is to have peace and harmony in the soul; for without entire surrender there is no rest, no joy. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they do not enter therein. Almost but not wholly saved means to be not almost but wholly lost.

A daily consecration to God brings peace and rest. The merchant sold all that he had to possess the pearl. When those who are seeking for salvation refuse to fail or be discouraged, they will find peace and rest in the Lord. Christ will clothe them with his righteousness. He will provide them with a clean heart and a renewed mind. These blessings cost the life of the Son of God, and are freely offered to those for whom the sacrifice was made. But how do many treat the proffered gift?—They turn away, choosing rather the pleasures of this life. Christ says of them, "Ye will not come to me, that ye might have life."

Sinners are under a fearful deception. They despise and reject the Saviour. They do not realize the value of the pearl offered to them, and cast it away, rendering to their Redeemer only insult and mockery. Many a woman decks herself with rings and bracelets, thinking to gain admiration, but she refuses to accept the pearl of great price, which would secure for her sanctification, honor, and eternal riches. What an infatuation is upon the minds of many! They are more charmed with earthly baubles, which glitter and shine, than with the crown of immortal life, God's reward for loyalty. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number."

A GOOD word is as soon said as a bad one.

THE TWO SEALS.

"Set me as a seal upon thine heart, as a seal upon thine arm." Cant. 8: 6.

Set me as a seal upon thine arm,
On that mighty place of mighty strength;
For all other arms to dust, at length,
Turn, dear Lord.

Set me as a seal upon thy heart,
On that mighty place of mighty love;
For all other hearts must cease to move
But thine, dear Lord.

And thus ever on thine arm and heart,
In a covenant thou canst not break,
Thou 'lt remember, though I sleep or wake,
I am thine, dear Lord.

—A. W. M., in the Interior.

HEAVENLY VISIONS.

J. N. LOUGHBOROUGH.

WHEN the veil was drawn back, and Paul was permitted to look upon heavenly scenes, it appeared to him as if he went up to heaven. The same was true in John's case. Rev. 4:1. Paul was lost to everything around him. While the vision continued, he knew nothing of his surroundings, and so he could only testify of what he saw while in the vision.

The closest tests applied to Mrs. White while in vision have led the most skeptical to decide that she was oblivious to all surroundings. Pricking the hands with needles would not occasion the slightest resistance. A lighted candle brought suddenly so near her eyes as to singe her eyebrows, or even the tip-end of the finger touched to the pupil of the eye, failed in causing her to flinch, or to produce the least resistance. Those thus experimenting have exclaimed, "She does not know anything of what is taking place around her!"

The next comparison will be in the case of Daniel's vision as recorded in chapter ten. He said to the angel: "For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man [by reference to Dan. 9: 21 we learn that the one who appeared to him before was "the man Gabriel"], and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me." Dan. 10: 17-19. Here are five points in the description of his vision: loss of strength; sees an angel; the angel puts his hand upon him; he is supernaturally strengthened; and no breath in his body, though he is talking to the angel at the same time.

As before stated, the first thing, as Mrs. White goes into vision, is loss of consciousness of earthly things, and loss of strength. The first thing she sees is a bright, glorious angel, who lays his hand upon her. She is then clothed with strength, sometimes rising to her feet, walking about the room with a great Bible open on her left arm; and while her eyes are turned upward, and away from the book, with the right hand the leaves are turned from place to place, the fingers pointing to texts, which she repeats verbatim, though her eyes are never for once turned toward them. While thus talking and quoting Scripture, the closest test of skilful physicians has failed to detect breath in her body. So in these five particulars, her visions in their manifestations are precisely like the vision of Daniel.

While in vision, physicians have held a lighted candle as close to her lips as possible without burning her, and notwithstanding she was speaking with much force in the voice, not a single "flicker" was made in the blaze of the candle. Such a test was made by two physi-

cians in Rochester, N. Y., June 24, 1854. After that experiment they said: "That settles it! There is not a particle of breath in that woman's body!" On another occasion, in 1853, a physician seeing her recover her breath on coming out of vision, said: "The action is precisely like that of the new-born infant drawing its first breath, and is *positive proof* that while in vision she has not been breathing."

RIGHTEOUSNESS BY FAITH.

H. W. REED.
(Milwaukee, Wis.)

AS CHRIST and the law of God are righteous, how can we obtain the righteousness that is witnessed to by God's law, and illustrated in Christ's life of obedience to that law? Here is the true way: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

When God removes sin from a believer, he does not leave a vacancy, but substitutes his own righteousness in the place of the believer's sin. And this righteousness of the believer is the same as that in the law; for the law of God witnesses to its completeness. In the giving of righteousness, life is given; in fact, righteousness is life, and life is righteousness. The Spirit of God is life, and it is this Spirit that makes the change in man. "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

THE GRACE OF GOD.

W. S. CHAPMAN.

GRACE is an attribute of God. It is that influence which emanates from him because of his character, and is that which impels the angels, when approaching him, to cry, "Holy! holy! holy!" This grace was revealed to the world by the Son of God. John 1: 7; 1 Cor. 1: 4. "In the matchless gift of his Son, God has encircled the world with an atmosphere of grace, as real as the air that circulates around the globe. All who choose to breathe this life-giving atmosphere will live, and grow up to the stature of men and women in Christ."

In Acts 4: 33 we read with what power the disciples preached the word because of this atmosphere of grace, which surrounded them. Paul tells us that God makes grace abound more and more fully, wherever sin abounds (Rom. 5: 20; Eph. 4: 7), that he may be able to save to the uttermost all who call upon him for help. Heb. 7: 25; 2 Cor. 4: 15; 9: 18; 12: 9.

It was this grace that protected the Son of God while upon the earth, and that protects every child of God. "The Father's presence encircled Christ, and nothing befell him but that which Infinite Love permitted for the blessing of the world. Here was his source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with his presence. Whatever comes to him comes from Christ. He has no need to resist evil; for Christ is his defense."

Peter tells us that Christians are stewards of the grace of God (1 Peter 4: 10); and "Christ's followers are to be more than a light in the midst of men. They are the light of the world. As Christ is the channel for the revelation of the Father, so are we to be the channel for the revelation of Christ. While our Saviour is the great source of illumination, for-

get not, O Christian, that he is revealed through humanity. . . . Every individual disciple of the Master is Heaven's appointed channel for the revelation of God to men. Angels of glory wait to communicate through you heaven's light and power to souls that are ready to perish."

As the light from God, and the power of God, are revealed *through the grace of God*, Paul exhorts all not to reject, or fail to appreciate, the wonderful gift and privilege in its possession (2 Cor. 6: 1; Heb. 12: 14, 15); and Peter pleads with Christians to seek to grow in grace. 2 Peter 3: 18. Paul also explains, in Ephesians, how God co-operates with his Son in the salvation of sinners, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus;" for "by grace ye are saved."

What, then, is grace? Can we know what it is from what it accomplishes?—Yes. Will not Rom. 1: 20 apply here as well as in the natural world?

The influence of an individual is his life. The life is an exemplification of the character; hence the influence of an individual is that individual's character.

The influence surrounding God causes every being that approaches him to cry, in adoration, "Holy! holy! holy!" therefore the influence of God is his character,—holiness, or righteousness,—and the character of God is his power; and the power flows from him (power being naturally diffusive) *because* of his character. As grace is the revelation of God to man, primarily through Jesus Christ, and afterward through his followers, therefore grace is the righteousness of God, which is the power of God, to man. Rom. 1: 16, 17.

As this influence is *holiness*, whoever is enshrouded by it is *sanctified*, set apart from the world, translated into the atmosphere of heaven, and thus transformed, breathing that which purifies and spiritualizes.

Grace, then, is the *holy, sanctifying* attribute, or influence, emanating from God, which is the *power of God*. This power changes our beings, setting us apart, and remolding us in the image of God. 1 Thess. 5: 23.

TRUSTING THE LORD.

S. A. BOWEN.

AGAIN and again the Bible exhorts us to put our trust in the Lord. What is it to trust the Lord? Suppose the question is brought to something fully within our comprehension.

What is it to trust mankind, to trust our friends?—It is to believe in them, to have confidence in their word, in their promises. But suppose a day comes when we are ignored on the street, when they do not call on us as formerly, when they say something very strange for them, or, in any of the possible ways in which it might occur, it happens that a decided change in them has come. What then?—If we are true to them, we will still believe in them, believe there is some good reason for what at least seems to be something wrong, and will either kindly ask, or simply wait, for explanations.

So with the Lord. If he speaks somewhat out of the ordinary,—through affliction, bereavement, greater burdens,—do we still love him, and believe there is good reason back of it all? If not, is there not in this a call to examine the ground of our confidence, and make sure that every stone in the foundation is a tried stone, a sure promise of our God? We must remember that he does not change, but loves us continually; and so surely as we have, as fully as we know how, submitted to his will and way, he will try us. This means trials, tests. Then to be patient, and believe he does all things well, is to trust the Lord.



PURE RELIGION.

WILLIAM P. PEARCE.

(Pastor of First Baptist Church of Goshen, Ind.)

"PURE religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Brief sentences, pregnant with gigantic thought, have made men famous in the political, commercial, and religious worlds. It is not so much the voluminous works as the principles they contain; not so much the weight of the seed as the quality of the germ; not so much the color of the eye as the intensity of the sight; not so much the elaborate mechanism of the engine as the power it generates; not so much the philosophy, the dogmatism, of religion as the *activity* of it.

James was a practical enthusiast. He was not much of a writer; but one verse of the five chapters he wrote shows that he regarded a religion of no use unless actualized, unless operative rather than stagnant, aggressive rather than passive.

During the progress of the World's Parliament a Brahman, who had come fourteen thousand miles, arose and said: "The time is fast approaching when the best religion must come to the front." Possibly unknown to himself, he uttered a truth in favor of Christianity. What religion overthrew pagan idolatry; entered imperial Rome and polite Athens; set down and confronted philosophers under the very show of the Parthenon; and has since marched over the continents of the world, supplanting error, subjecting jest and ribaldry, caricature and blasphemous epithets, emancipating slaves, elevating women, and making the leading nations of the world what they are, if not this religion of Jesus Christ,—the religion that I advocate as the best in the world, and before which all others are mere ciphers?

BEST FOUNDER.

Christianity is the best religion because it had the best founder. Mohammed was an Arabian, Confucius was a Chinaman, Gautama was a Hindu, Joseph Smith was an American; but Jesus Christ was God's Son. These others simply sprang up; Christ was sent. These others resorted to the sword or strategy; Christ resorted to love. These others professed visions, and claimed to speak direct from God; Christ spoke as never man spoke. These others died, but no Chinese nor Buddhist bible tells how the stone was rolled away from the sarcophagus of Confucius or Gautama; no Mohammedan dares affirm that Mohammed has ever been since he was placed in the tomb of Mecca; nor has any adherent of Joseph Smith affirmed that he rose from his grave in Nauvoo. But be it known that the founder of the Christian religion rose from Arimathea's tomb, was seen on eight occasions, ascended to God, and to-day controls and directs the spiritual workings of his kingdom here on earth, guiding it through the rough breakers of agnosticism, infidelity, and atheism; and promises to guide it and uphold it till the end of time, in spite of traitorous Judases, and forsaking Demases, and denying Peters, and doubting Thomases, and bloody Neroes, and persecuting Charleses,

and scoffing Bradlaughs, and sneering Ingersolls, and hypocritical professors, until heaven shall applaud at the church in line, and hell and unbelievers shall tremble as she steps "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Cant. 6:10.

BEST GUIDE-BOOK.

Christianity is the best religion, because it has the best Guide-Book. There are bookless religions, and religions of books; but none ever stood the test, and imparted knowledge, and gave comfort, like the Bible. While some sacred books justify murder, suicide, infanticide, lying, and polygamy, our inspired Book sets up a high standard of morals, and exhorts us to attain thereto. Not to do as others do, but as "ye would that men should do to you" (Luke 6:31); not evil for evil, but "good for evil;" for in so doing we shall "heap coals of fire on his head." Rom. 12:20.

Our Guide-Book, which has stood the ravages of ages, and was kept intact when chained to the desk of monks and burned at the fires of atheists, has been made the foundation of our civilization, the text-book of our intelligence, and the chart by which we must sail our mortal barks over the unknown sea of life. Yes, my brethren, it is the greatest leaven in the world of ignorance, superstition, unbelief, and lethargy to-day; and when the firmaments above and the revolving globe beneath shall be annihilated by the last conflagration, this Word shall remain, with every promise, and every command and every anathema, the same throughout eternity.

GREATEST INDUCEMENTS.

Christianity is the best religion, because it holds out the greatest inducements. What other religion makes burdens light, gives fortitude in trouble, promises safety and provision through the earthly pilgrimage, and immortality?—None. Brahmanism promises absorption; Buddhism, annihilation; the religions of Egypt, endless transmigration; Indian mythology, the happy hunting-grounds: but Christianity imparts comfort in this life, and promises immortality in the life to come. It makes our existence here a blessing, and existence hereafter a lofty privilege. It rewards us here with satisfaction, and over there with royal distinction, and balmy atmosphere, and genial society, and infinite intelligence, and sublime intimacy with "Him who loved me and gave himself for me." Gal. 2:20.

DONE AND DOING.

Christianity is the best religion, because it has done and is doing more for humanity than all other religions together. It is the social, national, and universal dynamic. It has given a death-blow to slavery, abolished human captivity, relieved prisoners, softened into tenderness the hearts of despots, improved the condition of women, and reclaimed dissolute men. By its charitable institutions have been founded, literature has been preserved and diffused, stability given to thrones, wisdom to human laws, protection to the masses, and best of all, salvation to personalities. I love this religion because it knows no generalities nor localities. Out of her carriage it wooed and

won Lady Huntingdon, and on the other hand Amanda Smith at her wash-tub. It gave a witness to Prince Albert on his throne and to poor, bespotted, intemperate Jerry Mc Cauley on Water Street, New York. It influenced the blasphemous tinker to pen in Bedford jail the "Pilgrim's Progress," and the slave-dealer Newton of India to sing immortal hymns. It has carried peace into the Eskimo's ice-cabin of Greenland, and the African's hut on the Congo. It has won the Indian in his wigwam and the Turk in his mosque. It has waved its glorious blood-stained banner over every part of the globe; and best of all, it has revolutionized many of our lives, and transformed many of our characters.

WHAT IS RELIGION?

But what is religion? The word is very ambiguous. Its etymology is doubtful. Cicero refers to it as *relegere*, to give over again, to consider. *Religio* is, then, consideration, devout observance. It is not a kind of knowing, as Hegel claimed; for then would it be only an incomplete form of philosophy, and knowledge would be the basis of piety. It is not a mere feeling of dependence, as Schleiermacher declared; for many wicked persons realize this very dependence. It is not moral action, as Kant maintained; for morality is conformity to an abstract law of right, but religio is devout observance of certain principles.

But to make this definition as final would be to extol the Mohammedan in his mosque, the Chinaman in his temple, the ignorant Catholic in the confessional. *Religio*, it is true, includes all religions, true as well as false; but if you ask me what is *Christian religio*, then in Strong's words, I answer: "A life in God, or in other words, a life living in recognition of God, in communion with God, and under control of the indwelling Spirit of God." "Not a creed," as Stalker said, "but an experience; not a restraint, but an inspiration; not an insurance for the next world, but a program for the present world." It is a reincarnated Christ, with Christlike actions, and Christlike expressions, and Christlike characteristics. Such is the Christian religion.

(To be concluded.)

NOT OF THIS WORLD.

A. SMITH.

(Grandville, Mich.)

JESUS says, "My kingdom is not of this world." John 18:36. As Christ's kingdom is not of this world, it is plain that the subjects of his kingdom are not of this world. Speaking of his disciples, he says, "They are not of the world, even as I am not of the world." John 17:16.

Paul, addressing the Christian church, says, "For our citizenship is in heaven." Phil. 3:20, R. V. As our citizenship is in heaven, and we are not of this world, as Christ says, it is evident that we, in common with God's true people of all ages, are "strangers and pilgrims on the earth." Heb. 11:13.

A person born under any government on earth has a natural and civil right to remove to any other country, and change his citizenship, if he chooses to do so; or he may hold his citizenship in one country, and his residence in another. Every man has a natural right to breathe God's free air, to bask in his sunshine, to drink of his crystal waters, and partake of his life-sustaining fruits and grains, so long as he does not interfere with the rights of his fellow man.

But it would not be right for the citizen of one government to remove to another, and there meddle with its political conditions: it would be his duty to be submissive to its laws

and usages so long as they do not interfere with his first and higher duty toward God, the Creator and ruler of the universe.

A true Christian does as really and truly, body, soul, and spirit, by adoption, become a citizen of the kingdom of God, as any citizen of an earthly government becomes, by naturalization, a citizen of any other government in the world. And such a citizen of the kingdom of God has no moral right to meddle with the political conditions of the earthly government in which he dwells. Although *man* may recognize his right to do so, how can a citizen of Christ's kingdom join in hurrahs, or wear badges, carry torches, or join the ranks of politicians marching to the tune of "Yankee Doodle," or to the blasts of a big tin horn, or the shoutings of the promiscuous crowd?

God is now bestowing his Holy Spirit upon his remnant people; but it is for a purpose. It is to separate them from the world, and sanctify them to himself; and those who do not cut loose from everything that binds them to the world will not be ready when Christ comes to take his people to the mansions he has prepared for them in the Father's house. It is dangerous to the spiritual life of any Christian to engage in any issue pending before the country. These questions should never be entertained except as opportunities to give emphasis to our heaven-appointed mission as ambassadors for Christ.

In a recent Special Testimony are these words: "The Lord has been greatly dishonored by his people catching up the issues that arise in this time of test and trial. His people are to keep free from politics. They are to stand as a separate and peculiar people; the name of God, our Ruler, is to be in their foreheads, showing to all that he is their Sovereign."

So strained are the financial, political, and military conditions that the events of the past year have developed, that it is difficult to engage in conversation with many people without running into a heated debate entirely foreign to the spirit of a true Christian.

As we approach another presidential campaign, these issues will be intensified, and it will require wisdom, which only God can give, to preserve an unsullied character amid the general corruption and strife. Let us begin to seek it now.

DEARLY BELOVED.

The King's Messenger.

Now are we the sons of God! Now, here, to-day, in the flesh, the royal blood courses through our veins, the Holy Spirit dwells, reigns, rules in our hearts. Heaven on earth!

We are in preparation. Jesus is preparing a place for us, the Holy Spirit is preparing us for the place. Wonderful place, glorious preparation. Preparing us as sons. The multi-millionaires of to-day prepare their sons and heirs by placing them on the lowest round of the ladder, saying to them: "Climb, mount, rise;" and when they reach the top, they have the money, the brain, the brawn, and the fellow-feeling. Our Father is rich; our Elder Brother was rich, became poor, that we through his poverty might be made rich. He became one of us, bone of our bone, flesh of our flesh; was tempted, tried, and proved; worked, sweat, wept, suffered, died, so he might know just what was necessary. He found out we needed another Comforter to abide, and he sent him, and he makes known to us our relationship to the King of kings and Lord of lords.

Children of God, heirs of promise, in training for the world to come! So let us rejoice that it doth not yet appear what we shall be, but we know when he shall appear, we shall be like him, we shall see him as he is.

TWENTIETH CENTURY RELIGION.

E. A. STILLMAN.
(*Westerly, R. I.*)

THIS title carries a twang, which, to the ear of those who have no settled conviction upon the truth of God's word, is both pleasing and captivating. The desire for "some new thing" is as strong in the human breast to-day as it was when Paul's spirit was "stirred in him" as he beheld the ancient Athenians "wholly given to idolatry." But to the careful student of the prophetic word, the appearance of a new order of religion in these last days, or a revision of an old order that long ago proved its worthlessness, is not strange, and has no attractions.

The sacred writers warn us repeatedly concerning these things; and it is not strange that the high-sounding words of many of the great men of our time are so glaringly opposed to the Bible, because the word spoken by the Holy Ghost concerning such is God's truth to man, and we are to understand and recognize the truth spoken by Jesus, that men *love* darkness rather than light. The acceptance of a strained interpretation of Holy Writ, or an interpretation diametrically opposed to the plain word itself, is readily accepted as truth by some; and thus souls are deluded, and carried down to ruin by these specious means.

Benjamin Fay Mills, who once stood high as a pulpit orator of the orthodox type, delivered an address in Hollis Street Theater, Boston, Oct. 9, 1898, on the theme, "Why I Became a Liberal in Religion." The address has been printed for distribution in tract form. The views presented in this address are so utterly at variance with the Christian religion that we are almost led to wonder why Mr. Mills does not withdraw completely from all connection with the Christian name, and take his proper place alongside of Confucius and others who have made for themselves a name in the world. Evidently his audiences will continue the larger by retaining his standing where he is, and it is very certain that Satan can use him to advantage in furthering his ends by so doing.

As evidence of Mr. Mills's departure from the faith of the gospel of Jesus Christ (if he ever held it), a few extracts from this address will suffice. He says:—

"By the time I was twenty-five [years of age], the old idea of what is called the expiatory atonement, which is only held by a fraction of the people in the orthodox churches to-day, had left me, and also the idea that the Bible was equally inspired in all its parts. By the time I was thirty, I had changed my notions about salvation; I had ceased to believe in what is sometimes called salvation only in Christ."

Referring to the Bible teaching concerning the fate of man, he says:—

"We know absolutely that man has not fallen, at least not in the last two or three hundred thousand years. . . . There is not nearly so much impurity or crime or brutality or selfishness or hypocrisy to-day as in any age of the past."

"Again: the Biblical account of the history of Israel is not true. Not only is it contradictory, but not correct.

"The *prophecies* of the Old Testament have not been realized: it is only by such a straining of words as would be discredited in any court of justice anywhere that any prophecy of the Old Testament can be said to be fulfilled to-day. . . .

"When we turn over the pages and come to the New Testament, the supernatural life of Jesus and his followers has to go. . . . No honest scientist can believe in the supernatural character of Jesus, for two reasons: First, because no scientist believes in anything super-

natural; in other words, he does not believe that there is anything better than natural, but that the present and the past laws are sufficient. And in the second place, he does not believe that anything can be manifested out of its time, but he knows that everything is produced by its time. In other respects, in that which is physical and mental and moral he has read the law of growth from the less to the greater; and we must believe that the character of Jesus, great as it is, may be matched, in the years to come."

"What is needed more than anything else to-day is to get rid of the idea that the human race needs redemption, or a mediator, and to understand that we ourselves are a part of God. When you wake up to it, you can know God at first-hand for yourself, and go on infinitely to know him better and better and better still. There is something better than the doctrine of man's redemption, and that is that there should be no need of it, because man has never fallen."

The foregoing extracts are a fair announcement of what this "twentieth century religion" actually is; and they go to prove the correctness of the scripture that says, "The heart is deceitful above all things, and desperately wicked: who can know it?" and also, that we have already entered upon the time "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

The literal fulfilment of the prediction of Peter is forcibly manifested in the preceding quotations. He says: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. Let us continue, brethren, to herald the words of Isaiah, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them;" and to this add another of Paul's statements: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

Mr. Mills's utterances, as quoted above, are in perfect fulfilment of the teachings of the apostles of our Lord, concerning the teachers and doctrines taught by *some* in these *latter times*. Let us who know the way of life *only in Christ*, engage earnestly in spreading the pure gospel of the Son of God to earth's remotest bounds. Let us take courage, knowing that the days are evil, and that the signs of the times in the religious world are as rapidly fulfilling as in the physical world.

Jesus says, "Go ye into *all the world*, and preach the gospel," not of this modern *twentieth century religion*, which denies the Scripture, and makes God a liar; but the gospel of your redemption, which is in Christ Jesus.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

REMEMBER those articles on "Drugs and Their Effects," the first one of which will appear in next week's REVIEW. Get your friends and neighbors to subscribe for our church paper. Only \$1.50 a year, 52 issues, or less than three cents a copy. Trial subscription of four months' duration for only fifty cents.



"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.

"I MUST be doing something for the weary and the sad,
 I must be giving forth the love that makes my heart so glad;
 For God so fills my spirit with a joy that passeth show,
 I fain would do his bidding in the only way I know.

"So to suffering and to sorrow I shall always give my heart,
 And pray to God that every day I may some good impart,
 Some little act of kindness, some simple word of cheer,
 To make some drooping heart rejoice, or stay some falling tear.

"And when I've crossed the river, and passed its waters o'er,
 And feel that some will miss me upon the other shore,
 My grateful spirit ever shall bless the Lord divine,
 Who crowns the humblest efforts of a human love like mine."

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

WE would lay no new foundation for educating our students. We have the word of the living God as our study-book.

Watch for souls as they that must give an account. What a responsibility rests upon every soul! for we are accountable for our influence upon others.

All who search the Scriptures will understand that there is a decided difference made by the Lord between those who are obedient to his commandments and those who are disobedient.

The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience; and that one soul has carried to thousands the intelligence that she received.

The most successful toilers are those who will cheerfully work to serve God in small things. Every human being is to work with his own individual thread, weave it into the fabric that composes the web, and complete the pattern.

We have an advocate with the Father, Jesus Christ the righteous. In him all our hopes of eternal life are centered. True repentance brings forth patience, forgiveness, self-denial. We have to do with a God who tries the hearts. All who are truly converted will set the Lord ever before them.

The wails of a world's sorrows are all around us: its shadow is pressing in upon us, and our minds must be ready for every good word and work because we know we have the presence of Jesus. The sweet influence of his Holy Spirit is teaching and guiding our thoughts to speak

the words that will refresh and cheer and brighten the path of others.

Natural selfishness leads many persons to think that they are simply to secure their own spiritual advantages; that their lives are to be spent in seeking their own soul's salvation, and that their work ends there. This is why many make no progress in growing up to the full stature in Christ Jesus. They ever remain dwarfs.

We believe fully in church organization, but in nothing that is to prescribe the precise way in which we must work; for all minds are not reached by the same methods. Nothing is to be allowed to keep the working servant of God from his fellow man. The individual believer is to labor for the individual sinner.

There is not cultivated as there should be that tender regard for one another that God requires. There must be a drawing close to Christ; then there will be exercised tender, pitying love one for another. Not one is to seek for the supremacy, but all are to seek to draw nigh to God at all times and under all circumstances.

If we can, my sister, we should speak often to our sisters, and lead them, in the place of saying Go,—lead them to do as we would do, to feel as we should feel,—a strong and abiding perception of the value of the human soul. We are learners that we may be teachers. This idea must be imprinted on the mind of every church-member.

Each person has his own lamp to keep burning; and if the heavenly oil is emptied into these lamps through the golden pipes, if they empty the golden oil out of themselves, and if it is received into the vessels which have been emptied of self, and so prepared to receive the holy oil, then that lamp, well supplied with the holy oil, can throw its light on the sinner's path to some purpose. Very much more light shines from one such lamp onto the path of the wanderer, than would be given by a whole torchlight procession got up for parade and show.

QUESTIONS AND ANSWERS.

I FEEL that I have no right to expect God to save my children, nor to blame him if they are lost. The principal object of my life has been to pray for them. But lately it has seemed more consistent with the message to work for whomsoever Providence gives me a chance to work for. The Lord has brought many into my home for whom I have tried to labor as I would that another should labor for my precious sons.

A great many times we hinder the work of God for those in whom we are most especially interested, because we carry the labors and the burden that belong to him. We are told to lay our cares and burdens on to him; for he cares for us. Many times a mother will, by her con-

duct, assume that God is inclined to forget, to be unfaithful in his part of the work, and that he needs to be continually nagged and probed, like a laggard ox, to even up his end of the yoke. Instead of this, he is more concerned than you can possibly be, and all that he asks is an opportunity to use you and your life as an illuminated testimony, shining, from your eyes downward all through your being, with the light and life of the Spirit. Certainly it is your privilege to work for others as well as for your own children, and in this way multiply your own children without limit. I hope that you may have many sons and daughters born to you of the Spirit of God in the faith of the gospel, and that along with these will be every one of your own sons.

It is a great source of trouble to me that through my constant sickness I am so impatient with my dear little ones. I worry much over it, and feel as if I am only marring the Master's work in the training of my children.

In the matter of impatience and worry because of illness, you can have victorious health through faith in Christ. This is a part of your Christian privilege and duty. What you need is the fulness of salvation, an understanding of your privilege in the Holy Spirit, and harmony and agreement with him, so that you shall be controlled by him in your thoughts as well as in your words and life.

"HE knows when joyful hours are best,
 He sends them as he sees it meet;
 When thou hast borne the fiery test,
 And art made free from all deceit,
 He comes to thee all unaware,
 And makes thee own his loving care."

NOTICES.

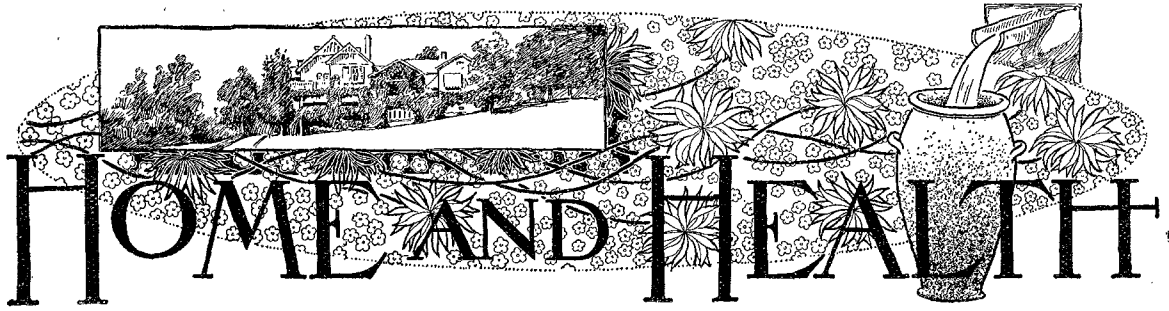
A LETTER has been received from Mrs. M. A. Hickock, Gravenhurst, with no State given, and therefore can not be answered until this sister shall write again, giving full address.

THE majority of the letters that I receive contain postage-stamps, and very frequently they are stuck together, or stuck to the letter, so that it is difficult to preserve them. If all who send stamps will remember that they should be wrapped in oiled or tissue paper, it will save money and time.

I AM at present preparing manuscript for a book on Good Form, which will deal with different phases of social life. I desire to make this book as practical as possible; and if any persons have any questions they would like to ask along this line, I will be glad to receive them at once, and to incorporate them into the book, with the best answers that I can give, for the help of all who are similarly perplexed. It will be necessary to have these questions at once, in order to be used for this purpose.

I HAVE received a letter from a sister who says that a short time ago her house burned down, destroying all the household goods, and all our books and papers that she had. It will be impossible to get the money to replace these very soon. Perhaps some of our sisters having some books or papers which they do not really need, would be glad to send them to this sister. She mentions especially a large print Bible, or a copy of "Early Writings," "Great Controversy," or any other of Sister White's books. If any one would like to correspond with this sister, I will be glad to give the name and address. This is one of our isolated sisters; and if any have books to spare, they will be greatly appreciated.

S. M. I. H.



NEW EVERY MORNING.

YESTERDAY now is a part of forever,
Bound up in a sheaf which God holds tight,
With glad days and sad days and bad days, which
never
Shall visit us more with their bloom or their
blight,
Their fulness of sunshine or sorrowful night.

Let them all go, since we can not relive them,
Can not undo and can not atone;
God in his mercy receive, forgive them:
Only the new days are our own —
To-day is ours, and to-day alone.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain;
And 'spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.
— Susan Coolidge.

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

THE first important lesson for children to learn is the proper denial of appetite. It is the duty of mothers to attend to the wants of their children, by soothing and diverting their minds, instead of giving them food, and thus teaching them that eating is the remedy for life's ills.

If parents had lived healthfully, being satisfied with a simple diet, much expense would have been saved. The father would not have been obliged to labor beyond his strength, in order to supply the needs of his family. A simple, nourishing diet would not have had an influence unduly to excite the nervous system and the animal passions, producing moroseness and irritability. If he had partaken only of plain food, his head would have been clear, his nerves steady, his stomach in a healthy condition; and with a pure system, he would have had no loss of appetite, and the present generation would be in a much better condition than it now is. But even now, in this late period, something can be done to improve our condition. Temperance in all things is necessary. A temperate father will not complain if he has no great variety on his table. A healthful manner of living will improve the condition of the family in every sense, and will allow the wife and mother time to devote to her children. The great study with parents will be in what manner they can best train their children for usefulness in this world, and for heaven hereafter. They will be content to see their children with neat, plain, comfortable garments, free from embroidery and adornment; and will earnestly labor to see them in possession of the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Before the Christian father leaves his home, to go to his labor, he will gather his family around him, and bowing before God, will commit them to the care of the Chief Shepherd. He will then go forth to his labor with the love and blessing of his wife, and the love of his children, to make his heart cheerful through his laboring hours. And that mother who is aroused to her duty realizes the obligations resting upon her to her children in the absence of the father. She will feel that she lives for

her husband and children. By training her children aright, teaching them habits of temperance and self-control, and teaching them their duty to God, she is qualifying them to become useful in the world, to elevate the standard of morals in society, and to reverence and obey the law of God. Patiently and perseveringly will the godly mother instruct her children, giving them line upon line, and precept upon precept, not in a harsh, compelling manner, but in love; and in tenderness will she win them. They will consider her lessons of love, and will happily listen to her words of instruction.

Instead of sending them from her presence, that she may not be troubled with their noise, nor be annoyed with the numerous attentions they would desire, she will feel that her time can not be better employed than in soothing and diverting their restless, active minds with some amusement, or light, happy employment. The mother will be amply repaid for her efforts in taking time to invent amusement for her children.

Young children love society. They can not, as a general thing, enjoy themselves alone; and the mother should feel that in most cases the place for her children, when they are in the house, is in the room she occupies. She can then have a general oversight of them, and be prepared to set little differences right, when appealed to by them, and correct wrong habits, or the manifestation of selfishness or passion, and can thus give their minds a turn in the right direction. That which children enjoy they think mother will be pleased with, and it is perfectly natural for them to consult her in little matters of perplexity. And the mother should not wound the heart of her sensitive child by treating the matter with indifference, or by refusing to be troubled with such small matters. That which may be small to the mother is large to her children. A word of direction, or caution, at the right time will often prove of great value. An approving glance, a word of encouragement or praise, from the mother, will often cast a sunbeam into their young hearts for a whole day.

The first education children should receive from the mother in infancy, should be in regard to their physical health. They should be allowed only plain food, of that quality that will preserve to them the best condition of health; and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they will soon learn that they can receive nothing by crying or fretting. In training her children, a judicious mother will act not merely in regard to her own present comfort, but for their future good. And to this end, she will teach them the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress with reference to health.

A well-disciplined family, who love and obey God, will be cheerful and happy. The father, when he returns from his daily labor, will not bring his perplexities to his home. He will feel that home, and the family circle, are too sacred to be marred with unhappy perplexities. When he left his home, he did not leave his Saviour and his religion behind. Both were his companions. The sweet in-

fluence of his home, the blessing of his wife, and the love of his children, make his burdens light; and he returns with peace in his heart, and cheerful, encouraging words for his wife and children, who are waiting joyfully to welcome his coming. As he bows with his family at the altar of prayer to offer up his grateful thanks to God for his preserving care of himself and loved ones through the day, angels of God hover in the room, and bear the fervent prayers of God-fearing parents to heaven, as sweet incense, which are answered by returning blessings.

Parents should impress upon their children that it is sin to consult the taste, to the injury of the stomach. They should impress upon their minds that by violating the laws of their being they sin against their Maker. Children thus educated will not be difficult of restraint. They will not be subject to irritable, changeable tempers, and will be in a far better condition for enjoying life. Such children will the more readily and clearly understand their moral obligations. Children who have been taught to yield their will and wishes to their parents will the more easily and readily yield their wills to God, and will submit to be controlled by the Spirit of Christ. Why so many who claim to be Christians have numerous trials, which keep the church burdened, is because they have not been correctly trained in their childhood, and were left in a great measure to form their own character. Their wrong habits, and peculiar, unhappy dispositions were not corrected. They were not taught to yield their will to their parents. Their whole religious experience is affected by their training in childhood. They were not then controlled. They grew up undisciplined, and now, in their religious experience, it is difficult for them to yield to that pure discipline taught in the word of God. Parents should realize the responsibility resting upon them to educate their children in reference to their religious experience.

Those who regard the marriage relation as one of God's sacred ordinances, guarded by his holy precept, will be controlled by the dictates of reason. They will consider carefully the result of every privilege the marriage relation grants. Such will feel that their children are precious jewels committed to their keeping by God, to remove from their natures the rough surface by discipline, that their luster may appear. They will feel under most solemn obligations so to form their characters that they may do good in their life, bless others with their light, and the world be better for their having lived in it, and they be finally fitted for the higher life, the better world, to shine in the presence of God and the Lamb forever.

WORDS.

J. E. GREEN.
(Hebron, Wis.)

“By thy words thou shalt be justified, and by thy words thou shalt be condemned.”

There are kind, helpful, strengthening words, which are “like apples of gold in pictures of silver,” — words that leave in your ears a sweet refrain for many days, and, like the pleasant songs of childhood, are never forgotten. There are bitter, burning words, which sweep over our hearts like the simoom over the desert, and leave them sore and sorrowful — unkind words which cut like a two-edged sword.

There are foolish, obscene, and slanderous words, which pollute the speaker and the hearer, and leave a blot upon the day's record, dark and unsightly to look upon. Many persons who would be horrified at the thought of letting the byword or smutty speech slip from their lips before a crowded house, will do so when only one or two persons are present. Do they forget that God is ever present, and angels are

writing down their every word? How pained and disgusted must the holy angels feel when obliged to record such words as uttered by any professing to be getting ready for that land of perfect purity, where Jesus is! See Matt. 12:36.

Then there are the jealous, sarcastic words, which burn and burn till they consume all the love we ever had for the speaker. Many careless words are spoken and called jokes. The joker seizes upon any and everything out of which to make sport, and to the victim much of it seems very far fetched. Dwellings, clothing, natural defects, conduct, all are subjects of mirth, and the victim must submit with grace; for, "I was only joking" is all the comfort he may expect from the joker.

What is a joker?—A jester; and a jester is a clown. Where is the Seventh-day Adventist who would like to have Jesus come and find him in a circus, acting the part of a clown? Then let us not do it in a small way outside of the tent, and run the risk of wounding our friends, and estranging from us their affections; for true friends are too scarce to be lightly thrown away. See Eph. 5:4.

Some, especially mothers, use impatient, fretful, scolding words till their homes are anything but a type of heaven; they scold about big things, about little things, and about nothing; and what wonder is it if angels are driven away, and the children leave the truth behind them when they go out into the world.

There are hypocritical words, which we never know how to estimate; then there are frank, outspoken words that are worse than the soft words of the hypocrite. These are the words of those who, before any and every one, take us to do for every fault, blazing abroad our transgressions because to be silent concerning them would be to cover up sin. Such persons should read Prov. 17:9.

This is a sad spirit when indulged in the family. Even if husband is given to taking the social glass, and sometimes becomes hilarious, or the wife does sometimes neglect her home duties to gossip with a neighbor, or Tommy or Mary goes out of an evening and stays a little too long, are these things proper subjects for conversation with those outside the home walls?

Many times the husband, but oftener the wife, is the one addicted to the use of these frank words, and friends, neighbors, and even strangers are entertained with the shortcomings of husband and children, and that to the disgust of the hearer and the grieving of the Spirit of God. No woman can indulge this disposition, and long retain the respect of her family or friends; for one sad feature of it is the tendency to tell these things before the offending person, and that hardens his heart. I have heard persons brought up in such a home, say, after making a visit home: "It is no comfort to go home; for mother talks just as she always did. Father's and Sammy's and Jennie's faults are the theme of conversation, and she gives them no credit for any good thing. A short visit was long enough for me."

It is hard for one given to this kind of words to realize that he is bringing shame to himself; for, as he listens to the recital of shortcomings, the sympathy of the hearer is more often enlisted for the accused than for the accuser. Surely it is a shame to open the doors of the sanctuary of home, which ought of all places on earth to be a sacred place, and let outsiders in to view the contents. Strangers have no business in those walls except as transients, not to learn all the secret things that belong alone to the family.

Mothers, home is our kingdom. Let us guard carefully its sacred portals; and if in times past we have been too prone to let the

door open, and make our neighbors and the stranger welcome to all the secrets of our domain, let us, on bended knees, with streaming eyes, implore forgiveness of God and of those we may have wronged, and henceforth lock within our own hearts the failings of those whom God has placed in our care. Let us no longer proclaim to the world our own shame; for this we do when we retail to others the faults of husband and children. We bring upon ourselves the disrespect of all who know us; for although they are sorry for our troubles, yet they secretly feel a pity, if not disgust, for our weakness; and they wonder what all our pretended faith is good for if our God is too impotent to help us bear the trials that come to us in family relationship. Surely there is nothing in this to make them desire to know more about such a God. Thus we are in danger of driving others from the truth, instead of drawing them to it.

Let us search the Word to learn what God has said about the use of the tongue, and then scan our lives, and search our hearts by the light of his Word, that we may perfect pure characters, free from guile and all evil-speaking; for only such will stand the test of the Judgment.

YOUR CROSS.

SEEK not to drop the cross you wear,
Or lay it down; for if you do,
Another shall be built for you,
More difficult and hard to bear.

The cross is always made to fit
The back which bears it. Be content;
Accept the burden which is sent,
And strive to make the best of it.

Think not how heavy is your load;
Think not how rough the road, or long;
Look up, and say: "Lord, I am strong,
And love makes beautiful the road."

Who toils in faith, and knows not fear,
Shall live to find his cross some day
Supported all along the way
By angels who are walking near.

—Ella Wheeler Wilcox.

TEACHING CHILDREN INDUSTRY.

MRS. LUELLA B. PRIDDY.
(Bastrop, La.)

YOUR means could not be used to better advantage than in providing a workshop furnished with tools for your boys; and equal facilities for your girls. They can be taught to love labor.—"Healthful Living," page 137.

Young children usually have a disposition to be industrious, and desire to help do whatever they see being done; but after they become a little older, they seem to lose all interest in simple home duties. To cultivate a love of honest industry in the child, is a matter of vital importance; for on it depends the welfare and happiness of the home.

The Christian home is the dearest spot on earth to its inmates. An atmosphere of loving helpfulness pervades it, which makes it like a breath of paradise. Our Heavenly Father lives to make his creatures happy, and the angelic hosts live to glorify God, and to minister to those who shall be heirs of salvation. So we should live to help one another.

How to encourage a love of labor in our children is an important question. Often the tiny toddler comes to us with willing hands to help, but we turn him away because he is so little, and we fear he will be more trouble than help. We keep turning him away until he has acquired a habit of idleness, which is hard to break. Thus he grows up with a habit of amusing himself, which cultivates selfishness. And oh, how the mother's heart aches as she sees her children drifting away from her into the world.

It takes thought and study to plan work for inexperienced little hands, but it is really the easiest way in the end. It is surprising how soon they begin to be a real help, if they are carefully taught. Children do not love to work alone; and if required to do so, they will slight their work. But they always want to do what mama does. When mama washes dishes, the little three-year-old girl wants to wash dishes, too. Just put her up on a chair by you, and give her a basin of water and a little dish-cloth, and a pile of spoons. She will drop them into the rinse water just as mama does, and be happy while doing it; and you will not have to watch her to keep her out of mischief while she is busy.

A light-weight flat-iron, and some small plain pieces to iron, will keep the little girl busy while you iron.

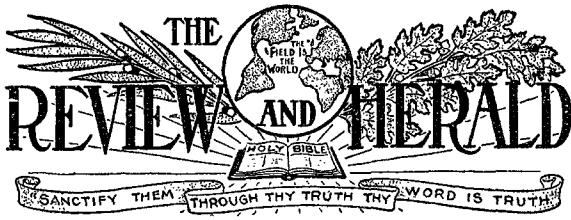
Little girls love to cook, and to work with dough. When you bake, let her have one or two patty-tins, and a little piece of dough to work and mold to suit herself, until she is old enough to handle a larger quantity. Then let her begin with a little pan large enough to make one loaf, setting the sponge and mixing when you do, until she has gained sufficient experience to go ahead with it herself. With a motherly eye to oversee the work, she will not need to suffer the mortification of a failure, and there will be no wasted material. Then let her double the quantity, and make two loaves, thus increasing the quantity until she is able to do a full-sized baking, and knows how much material it takes for a given number of loaves. Nothing but experience can make a good bread-maker. The most carefully prepared recipe can not teach just how light the dough ought to be, and just how warm to keep it that it may get light, and how to regulate the fire that the oven may be of the right temperature.

The true joy of labor consists in anticipation of good results. When there is a failure, or what is almost as disheartening, a constant fear of failure, which comes from lack of knowledge, work degenerates into drudgery.

The school-teacher carefully grades the lessons to the capacity of the pupil. Can we not plan the children's household duties the same way, so that they may see that progress is being made, and thus be encouraged to persevere until the many details have been mastered? We may think this takes time, but let us not be so busy that we shall fail to do the very work for which we live. Let us teach the children to be skilful in their work, and they will love work, and will enjoy home better, and be less easily tempted to stray away from it.

In Burmah, the other day, a man was fined twenty-five dollars, and sent to jail for thirty days, for the offense of mutilating herons to secure "ospreys" for the adornment of women's hats. In that half-pagan country they have a curious prejudice against sewing shut the eyes, and pouring melted wax into the ears, of live birds used as decoys, and also against leaving fledgling herons to starve to death, for fashion's sake. As for our friends, the women who will wear the plumages torn from the birds, we doubt not they will contribute liberally of their husbands' money to send missionaries to that barbaric country.—*Christian Work.*

"God requires all who believe the truth to make special persevering efforts to place themselves in the best possible condition of bodily health; for a solemn and important work is before us. Health of body and mind is required for this work; it is as essential to a healthy religious experience, to advancement in the Christian life, and progress in holiness, as is the hand or foot to the human body."



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

SPECIAL CONTRIBUTORS:

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

"THE Spirit of the Lord God is upon me; *because*," — Isa. 61:1; Luke 4:18.

"Because," in this place, signifies "in order to," "for a purpose."

What then is the purpose for which the Spirit of the Lord is put upon a person? — Here it is: —

(a) "Because he hath anointed me to preach the gospel to the poor."

(b) "Because" "he hath sent me to heal the brokenhearted."

(c) "Because" he hath sent me "to preach deliverance to the captives."

(d) "Because" he hath sent me to preach "the recovering of sight to the blind."

(e) "Because" he hath sent me "to set at liberty them that are bruised."

(f) "Because" he hath sent me "to preach the acceptable year of the Lord."

(g) "Because" he hath sent me to proclaim "the day of vengeance of our God."

(h) "Because" he hath sent me "to comfort all that mourn."

(i) "Because" he hath sent me "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

(j) "The Spirit of the Lord God is upon me" "for the purpose" that I might do all this to all these, "in order" "that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

All that is the *purpose*, the *object*, of the gift of the Holy Spirit. And when that is the purpose, what need of the gift of the Spirit has anybody who does not follow up the purpose of the gift—who does not engage in the work "in order to" which the Spirit is given?

To ask for the Holy Spirit for any other purpose, or to ask at random, not knowing what is the purpose of the gift, is only to "ask amiss, that ye may consume it upon your pleasures."

Do you reply that this would require that every Christian should be a minister? — Suppose it would: is that anything new? If it is, read this: "As every man hath received the gift, even so MINISTER the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10.

Has the gospel been preached to you? and have you received it? — "Even so minister the same."

Has your broken heart been healed? — "Even so minister the same."

Has deliverance from captivity been preached to you? — "Even so minister the same."

Have your blind eyes been opened? — "Even so minister the same."

Have you been set at liberty from bruising? — "Even so minister the same."

Have you heard preached the acceptable year of the Lord? — "Even so minister the same."

Has there been proclaimed to you the day of vengeance of our God? — "Even so minister the same."

Have you been comforted in your mourning? — "Even so minister the same."

Has there been given to you beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness? — "Even so minister the same."

Are you a tree of righteousness, the planting of the Lord, that he might be glorified? It is only because the Spirit of the Lord God was upon some one, "in order" that he should preach the gospel to

the poor; to heal the broken-hearted; to preach deliverance to the captives, the recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. And now, *you*, having received the gift, "even so minister the same" as a good steward of the manifold grace of God.

THOUGH it is true that the great subject in the book of Galatians is the true gospel as against a false gospel, salvation by faith of Jesus Christ and not by works of the law, still the question is asked, "What law is referred to in the phrase 'works of the law,' which is several times used?"

The answer is, It is not *any particular law* exclusive of all other laws; it is any law at all, all laws, in the general idea of law. Accordingly the Revised Version puts in the margin each time, "works of law," and other translations render it directly "works of law," as of the idea of law in general.

The Greek also sanctions this; for in each place where the expression, or a kindred one, is used, it is written without any article *εργων νομων* — works of law, or *νομων* — law (Gal. 2:16 three times; 3:2, 5, 10); while in other instances, such as Gal. 3:12, 13, 19, 21, 24, it is written each time with the definite article *τον νομον* — of the law, or *δ νομος* — the law.

The expression, then, being that of the general idea of law, that men are justified by faith of Christ and not by works of law, in the nature of the case any law and all law would be comprehended, and therefore the highest of all law—the law of God—as well as all other: that there is no justification, no righteousness, no salvation, by any law whatever, nor by the works of any law whatever; but only by the faith of Jesus Christ.

And that more than one law is included in the argument is evident from the text itself.

(a) In chapter 5:14 it is written: "All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself," which is unquestionably a direct reference to the law of God, while in the same chapter, and even all through the book, the question, the law, of circumcision—the law of Moses (John 7:23)—is involved.

(b) In chapter 6:13 it is written, "For neither they themselves who are circumcised keep the law." Here plainly both the law of Moses and the law of God, the ceremonial law and the moral law, are referred to; because it says that they who are circumcised do not keep the law. Now their being circumcised was in itself to keep the law of circumcision—the law of Moses. Therefore if only the one law were referred to, it could not be said that they who are circumcised do not keep the law. But when it is borne in mind that circumcision, both in the mind of God (Deut. 30:6) and in the scheme of these controversialists, was the sign that the law of God was kept, and these who were so tenacious of circumcision did not keep the law, then it is perfectly plain that both the law of circumcision and the law of God are referred to in the words, "Neither they themselves who are circumcised keep the law."

(c) The same thing is shown also in chapter two, verses 12-14 with 17-19.

(d) All this shows that in Galatians there is involved the same matter that was raised by the "Pharisees which believed," and that was considered in Acts 15: "Except ye be circumcised after the manner of Moses, ye can not be saved." Verse 1. They must be circumcised to be saved! They "must be circumcised and keep the law" to be justified, to be righteous, to be saved! Justification, righteousness, salvation, must be *by works* of law!

But there Peter showed that God had already settled the matter, saying, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Verses 7-10.

And when the sentence was pronounced by James, and the decree was framed and sent forth, it showed that it was the general idea of law—including all law—that was involved, rather than any specific law, exclusive of all others; for the sentence was that "they abstain from pollutions of idols [the moral law], and from fornication [the moral law], and from things strangled [the ceremonial law], and from blood [the ceremonial law]." Verse 20.

And that it is not the merit of any law in itself, not even of the ceremonial, nor the relative merit of certain laws, that is involved; but solely of law as a means of justification, of righteousness, of salvation, is doubly emphasized by this fact: when certain in Jerusalem wanted Titus circumcised in accord with their views of justification, Paul would give "place by subjection, no, not for an hour; *that the truth of the gospel* might continue." Gal. 2:4, 5. Yet when the question had been settled, and the decree proclaimed, and Paul and Silas went through the cities of Syria and Cilicia, and "delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem;" when they came to Derbe and Lystra and found there Timothy, whose father was a Greek, and whom Paul would have to go forth with him, Paul "took and circumcised him, because of the Jews that were in those quarters." Acts 15:40, 41; 16:1-4. That is to say: So long as people clung to circumcision as essential, or as a means, to justification, Paul would not countenance such a thing for a moment. But when there was in it no question of justification, he would do it when entrance for the gospel could the better be gained by it. So long as law was held up as essential, or as a means, to justification, or as having any part in it, Paul would not recognize it at all. But when it was acknowledged that justification is by faith alone, without any deeds of any law whatever, then he would recognize and consider the merit, the purpose, and the place of any law and of every law.

Thus the subject of the book of Galatians is salvation by the gospel, not by law; it is justification, righteousness, life, by faith of Christ, not by works of law. It is to show that as a means of justification, of righteousness, of salvation, any law of any kind, and all law of every kind, is absolutely excluded. "If righteousness come by law, then Christ is dead in vain." Gal. 2:21.

As to what law is referred to, whether the moral, the ceremonial, or law in the abstract, in particular verses, this is easily discovered in and by the details of the argument, when the *great thought*—the two gospels—is held constantly in mind.

Now let all who are interested in the book of Galatians, read that book through seven times with the thought of this article in mind, and they will be prepared for some studies in Galatians, which we hope to begin next week.

INFORMATION from Washington on the railroad interests in China says:—

Railway lines now existing, under construction, or projected form a great circle, sweeping from Paris across Germany, Russia, and Siberia, to the Pacific, thence southward through China, skirting the Pacific Coast, thence eastward through Burmah and India to the Indian Ocean and Arabian Sea, and pushing thence for passageway through Persia, to complete the grand circle of all the continent of Europe and Asia. . . . Thus the proposed American railway line in China is to form an important link in what promises to be in the comparatively near future a grand railway system skirting the shores of the continent of Europe and Asia, and bringing the Orient into direct railway communication with all Europe by both a northern and a southern route.

WHAT are you doing to increase the circulation of the REVIEW in your immediate neighborhood? Have you ever shown the paper to your neighbor across the way? This paper is, under God, one of the best means of leading people to become Seventh-day Adventists. You can help support this "silent messenger" of truth by taking an interest in circulating it freely in your neighborhood. Sample copies for this purpose will be sent free on application.

OLD PATHS VERSUS OLD PATHS.

TRUTH has its old paths, in which the Lord counsels his people to walk. Thus it is said in the prophecy of Jer. 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Truth is truth, however ancient it may be; and if men ever find that they have by any means been led away from it, and have lost sight of it, their first duty is to search diligently into the matter, and seek for the old paths; and when they are found, then to return and steadfastly walk therein.

But error as well as truth has its old paths; and all the devotees of error urge all persons over whom they have any influence, to walk in those ways. How often error pleads its antiquity, its "fathers," its great names, and its long standing, as reasons why men should accept it. The Sunday institution and the doctrine of the immortality of the soul may serve as examples. Has not all Christendom held these doctrines? and is not this enough for us? Seek these old paths, and you will come out all right.

We spoke last week of the necessity of changing some scriptures, if we would make them conform to views and practises prevalent in the Christian world to-day. The text just quoted presents another like case. This would need to be changed as follows: "Thus saith the devil, Stand ye in the ways, and see, and ask for the old paths of error, wherein is the evil way, and walk therein, and ye shall find trouble and vexation to your souls."

This becomes more apparent in the agitation attending the Sunday movement of the present time. The reader well remembers the course pursued at the time of the World's Columbian Exposition. The friends of Sunday were thrown into a frenzy of agitation through fear that the fair was to be open on Sunday. The same feeling prevails still in reference to all public institutions and public occasions; namely, will they be closed on Sunday? If not, then Sunday is lost, and the nation will be ruined. For these reasons it is urged that the Sunday must be guarded against pollution and degradation. And from the ecclesiastical side comes the complaint that the politicians, the local interests, financial considerations, and other influences combine to have everything open and free on Sunday, as on any other day; and the plea used in behalf of the church claim is an *argumentum ad hominem*, or an appeal to the selfishness and love of power that dominate the church above all other organizations,—a plea actually used by the New York *Christian Advocate*, not long since,—"Politicians know that Christians seldom bolt when trodden upon, but sinners are sure to do it."

That is to say, "Sinners will tread upon Christians by claiming an open Sunday; and Christians will not bolt; but let Christians tread upon sinners by working for a closed Sunday, and they will bolt. Politicians know this; and for the sake of their support, will play into their hands, against the church, for the sake of political success. Therefore let us rally, O brethren, Catholic as well as Protestants, and tread upon these sinners with such a heavy tread that politicians will take heed, and play into our hands instead of theirs, and thus we will compel them to surrender, and bring Sunday under our control, and oblige them to keep it. Let us not only walk in the old path of Sunday observance, but let us return to the old path of papal intolerance and oppression, and compel the sinners to bow to our will in religious matters."

But would these people have the kindness to tell us when and by whom the church was commissioned to tread on the sinners? Who has ever subjected the consciences of men to the dictation and control of the church? Is the commission of the church to be worded in this manner, "Go ye into all the world, and give to all men a peremptory command to give allegiance to the church; and if they decline, then use the rack and thumbscrew, fire and sword, to bring them to submission"? Is this the work given to the ministers of Christ to do? If churchmen feel or fear that politicians, capitalists, or business interests are liable to tread on their toes, they can easily remedy that difficulty by withdrawing their

itching toes from those paths where they have received no commission to tread.

But what can be said of the consistency of these ministers in their Sunday-law contention? They want no places of resort other than the churches open on Sunday. But do they not know that men, idle by force, and impelled by him who proverbially finds some mischief for all such to do, if they do not prefer to go to the church, will seek unlawful recreation in places that can not be closed? Thus the Sunday-law policy will drive men to the saloon, the gaming house, the brothel, and all questionable resorts; and if the real design is to make the Sunday more highly esteemed in the minds of men, how will this accomplish it? Will Sunday be degraded more by a person's attending a museum, or public library, or some respectable social gathering, than it would be if the same one should plunge into open vice, and by intoxication, and actions more vile, spend the day debauching himself and all whom he could influence? Can Sunday be made more holy by ministers taking a course that leads to such results? It shows that it is not the good of their fellow men that is at heart, but the carrying out of their own will, and their ambitious lust of power.

There is another straw which shows how strongly the current is setting in the direction of Christianity by law. The dignitaries of the Catholic Church are calling for an addition to all their catechisms, of the following question and answer:—

"Question.—How can we obtain the establishment of a Christian government?"

"Answer.—We can obtain the establishment of a Christian government by voting at election for men resolved to defend the interests of religion and society."

This desire for the establishment of a Christian government, which Catholics are so anxious to see obtained that they want an addition to all their catechisms in order to instil the idea into the minds of all their people, is just what the so-called National Reformers of this country are working ardently to secure; and this is why they so naturally and so obsequiously press upon Catholics their piteous petition, even against repeated rebuffs, for their help to carry out the national-reform scheme. Thus they seem willing to go back to the old and evil path of the Romish policy in matters of religion. National Reformers and Romanists are certainly working together for the same end; why not, then, show their colors and make an open coalition?

In all seriousness we would ask why governmental aid is so necessary to Christianity. Has the church repudiated the power with which she was at first endowed? Did not the Master say, "All power is given unto me in heaven and in earth;" and did he not promise that he would endow his people with the same power? Is not that all the power that Christianity, the truth, and Christian ordinances need? Did the Lord ever instruct his people as to the best methods by which to capture the aid of the government in his cause? "My kingdom," said Christ, "is not of this world." And the weapons he furnished his people, said Paul, "are not carnal, but mighty through God to the pulling down of strongholds."

Leaning on the arm of Cæsar for help, and walking with the world for the sake of influence, is an old path of worldly policy, in which no one should walk. Those who follow it, show that selfishness lies at the root of their actions, and that the pure principles of Christianity are not the object that they are seeking. There is no promise attached to this course. The pursuit of it will bring destruction both to the government and to the church, both to ministers and to people; and the promise, "Ye shall find rest unto your souls," will be far away.

U. S.

"CONFESS sin instantly. If you allow acid to drop and remain on your steel fenders, it will corrode them; and if you allow sin to remain on your hearts unconfessed, it will eat out all peace and rest. Do not wait for the evening, nor until you can get alone; but there in the midst of the crowd, in the rush of life, with the footprints of sin still fresh, lift up your heart, and say, 'Lord Jesus, wash me now from that sin, in thy precious blood, and I shall be whiter than snow.'"

THE CURSE A BLESSING.

GOD is love. His very nature is love. His law is love. Every manifestation of creative power is an expression of infinite love. This is the character of God. He is "the same yesterday, and to-day, and forever." Every effort of Satan to destroy man is turned into an expression of love by the mysterious working of the Spirit of God; for "we know that all things work together for good to them that love God." Even the working of sin in its manifestation to the people of God is but an expression of his infinite, fatherly love. "Surely the wrath of men shall praise thee: the remainder of wrath shalt thou restrain." Sin is far-reaching in its effect, and nothing but the power of God as manifested in the expression of his love in giving his Son to die can paralyze and destroy sin.

Sin has defiled the earth. God said, "Ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land can not be cleansed of the blood that is shed therein, but by the blood of him that shed it." Sin has even defiled the air. "For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets." Satan is the prince of the power of the air. But there is efficacy in the blood of Christ, which was offered instead of the sinner's life, to cleanse both the earth and the air.

It was the SIN of our first parents that cursed the earth; but the LOVE of Christ so controlled the operation of that curse that man's relation to it would prove to him the greatest blessing that could be conferred upon him in his fallen condition. Even his life of labor would bring peace and joy and happiness. "Cursed is the ground FOR THY SAKE; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

The expression, "Cursed is the ground FOR THY SAKE," was no more designed to inflict a penance upon man than was the expression, "The Sabbath was made FOR man." God designed to confer a blessing upon man by this decree. The blessing to man in his fallen state was of a twofold character:—

First, it necessitated that his time be fully occupied to earn his daily bread. This was a blessing; for the idle mind is the workshop of the devil, but to have the mind constantly occupied in useful employment is a safeguard against the wiles of the enemy. "The hand of the diligent shall bear rule: but the slothful shall be under tribute." To accept the decree of God and live an industrious life means freedom and happiness; but a slothful life means bondage. Satan so manipulates the machinery of this world that some may live an idle life, and yet have daily bread; but God still rules, and those who persist in ignoring God's decree to labor are brought into bondage by the irrevocable laws of their physical being, which bring suffering and disease upon every son of Adam who lives a life of idleness. Thus the earning of his bread by the sweat of his face is designed to be a precious boon to man in his fallen condition.

Secondly, in the cultivation of the soil itself God designed a practical lesson of redemption. Every seed sown, and even the tilling of the soil, contain spiritual lessons, pointing the laborer to Jesus Christ.

The seed, before it is planted, contains a volume of instruction, which could be studied with profit. The term "seed" originated with God, and it was used to illustrate a gospel truth. It is used six times in the first chapter of Genesis, referring to nature; and then the third chapter associates it with Christ: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It is thus that Christ uses the term seed, in nature, and associates it with the gospel. "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

God, in the creation of nature, used expressions that reveal the gospel of Christ. In the creation of nature, God used words that "are pure words: as

silver tried in a furnace of earth, purified seven times." They were choice words, select words, words that contain the gospel of Christ. Then he associates them with nature, so that fallen man might not only see Christ as the central thought in all nature that is visible to the eye, but learn the lesson of redemption, and his relation to the Redeemer. Thus the cultivation of the soil would give him a practical knowledge of the way to save his own soul; and having first obtained the experience himself, he would be enabled to impart to others the instruction that would enlighten their minds in the way of life.

The prophet said: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Here the sowing of the grain would be a reminder of sowing righteousness; for the grain represents the word of God, which gives life to the grain. Reaping in mercy would remind them of the forgiveness of God, and the hope that was bountiful in joy and peace. The ground represents the soul; the breaking up of the fallow ground represents their seeking the Lord so that he would come and rain righteousness upon them.

The apostle associates the spiritual with the natural, as follows: "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry," or tillage; or, as Rotherham says, "God's farm;" or, as the Revised Version reads, "tilled land." So in the tilling of the soil, God designed to teach men not only the gospel truth, but how to labor for the salvation of others.

S. N. HASKELL.

THE EPWORTH LEAGUE CONVENTION.

THE Epworth Leaguers, of the Methodist Church of the United States, of the Methodist Church South, and of the Dominion of Canada, held their biennial convention at Indianapolis, Ind., July 20-24.

In many respects the convention was quite like that of the Christian Endeavorers held at Detroit a few weeks previously. In one respect this likeness was decidedly noticeable—the disposition of the leading officials to see double, and sometimes triple, in estimating the "enormous crowds" of alleged delegates in attendance at the convention. As at Detroit, at the last evening session an "official" statement was made. As the estimate of attendance given out at Detroit placed the figures at twenty-eight thousand, the Epworthian estimate must not be allowed to fall below that figure, and so it was placed at "from twenty-eight to thirty thousand," when, as a matter of fact, there were not in attendance at the convention, at any time, much, if any, more than one third that number of bona fide delegates. At the very meetings where these misleading figures were given out, the total aggregate standing-room, making a liberal allowance to each place of meeting, was not greater than fifteen thousand. The closing meetings, being held Sunday evening, were the most largely attended of all, and it was absolutely impossible to crowd more than fifteen thousand persons into the auditoriums where the meetings were held. Of this number, at the lowest calculation, one third were citizens of Indianapolis, who came out to hear what they could hear, and see what they could see. In view of these facts, it was absolutely preposterous for the League officials to claim that "from twenty-eight to thirty thousand" delegates attended the convention.

On the question of the union of church and state the Epworthians took more radical ground than the Christian Endeavorers at Detroit, several of their leading speakers openly avowing that in the United States "church and state are united." Among those taking this un-American and non-Biblical position was Rev. J. M. Buckley, D. D., LL. D., of New York, editor of the *New York Christian Advocate*, the leading Methodist paper in the United States. The Epworth Leaguers seemed to be more radical in their position in favor of enforced Sunday sabbath observance, demanding "the enactment and the vigorous enforcement of laws on the Sabbath question."

There was noticeable at Indianapolis greater fervor, more demonstration of interest in religious and spiritual affairs, more manifestation of the emotional in human nature, and greater attention was given to missions and their work, than at Detroit.

During the first three days of the convention a very instructive and helpful missionary exhibit was made in one of the large rooms of the State-house. Here any one interested in the good cause of Christian missions could learn much of value and importance on this vital subject. At the different meetings devoted to missions, many good thoughts were brought out, and many excellent suggestions were made, regarding proper preparation for missionary work, and methods of conducting it.

That the missionary field is a wide one, and that the "fields . . . are white already to harvest," is evident from the following figures given by one speaker:—

"The inadequacy of the force might well cause us to hang our heads in shame. In India are 700,000 villages, and only one missionary to every 400 of them. In one part of Africa alone are 45,000,000 people, and only one missionary. In four provinces of China are about 190 aboriginal tribes, all untouched, to reach whom will require fifty distinct languages and translations of the Bible. And as for South America, in Brazil alone are 250 Indian tribes, and at least 4,500,000 persons not yet having anything done for them. At home we have an ordained minister to every 700 people; in heathen and Mohammedan lands they have one to every 200,000; while it has been estimated that there are 800,000,000 in this great world to-day who have never heard the name of Jesus. We know not what that number means; but if you desire to get even a faint conception, try to count it. Take out your watch and listen to its ticking, and you will count it, day and night, for ten long years, before it ticks 800,000,000 times, and every tick will indicate a soul for whom Christ died, who never yet has heard his name, and 70,000 of these are dying every day. If you wish to think just what that number means, listen to your clock, and every time its pendulum swings to or fro is tolled the death knell of an immortal soul, who passes, while you count, out of the twilight of time into the midnight of eternity."

These figures certainly should arouse an earnest interest in the heart of every Christian, especially of those who are looking for our Lord's soon return, in the cause of missions. Among other good things said on this important subject, I note the following:—

"A call to go is a call to prepare. The missionary must have, first, good sense. The inhabitants of the Orient are pagans, but they are not fools. A stupid missionary is no match for a shrewd heathen. The wise missionary, buttressed by his better cause, wins. The foolish one fails, in spite of his cause. It will be to his advantage to be college-trained. It is not absolutely necessary any more than at home. Nevertheless, to meet the agnosticism and versatility of the Japanese, and the scholarship of the Chinese, and the keenness and subtlety of the Brahmans, the best mental culture is needed. The missionary ought to master one foreign tongue before leaving home, as the best preliminary for readily mastering the languages where he goes. A few need to be thorough enough linguists to act as translators. All missionaries ought to know practical things, as planting, building, printing, and trade usages, etc. It is highly desirable that a candidate spend a year or so in a missionary training institute, where the manifold technique of the calling may be learned."

"If we throw into our labors in this field the amount of enthusiasm that we put into our daily business, we shall accomplish more in one day than is being now done in one year."

"The first principle to be set down in the question of giving for mission work is that we ourselves and all we possess belong to God. The adoption of such a principle, making it a part of yourself until it develops into a desire of being God's steward, is the surest road to happiness. We have it in the Old Testament, that one tenth of our possessions belong to the Lord. So I say that before you begin to think of giving, go back and settle your arrears. When that tithe is paid, the lesson of giving will be learned."

"The most convincing evidence the world can have regarding the church is the godly, devout life of the professed follower of Christ. There are many godly men and godly women trained and educated for mission work, who are thirsting and panting to go into the field, but the men in authority are confronted by a depleted purse. They can't send them. There is money for everything else; but when asked for mission funds, the people shake their heads and say, 'I pray thee have me excused.'"

Mention was made by several speakers of the Student Volunteer Missionary movement. The most interesting fact brought out in this connection was that in the various colleges and universities of North America there are now four thousand five hundred young Christian men and women who have dedicated themselves to foreign missionary work, and are now preparing for such service. One speaker

pointed out the additional fact that as these young people become ready to go, they can not do so in many cases because of the great lack of funds in the treasuries of the various denominations to which they belong. In regard to the situation among the Methodists, one speaker made the undisputed statement that "the average contribution of the M. E. church for missions would not amount to the value of a two-cent postage-stamp for a month. With the money spent by the young people of the church for soda drinks, cigars, etc., were it given to him, he would found a mission such as had never been known."

One session of the convention was devoted to the subject of education. At this session, too, many good sentiments were given expression, with others not so good. One should always be on the outlook for gems of truth, and ever be ready to acknowledge the truth wherever he may be, and ready also to pass it on to others. Here are a few samples:—

"Read no book in which the beauty of divinity does not predominate."

"A system of education would be fatally defective if it developed brains minus a conscience."

"Culture is not an inheritance nor an accident. It is the result of labor. Most persons are born with a veil over their brain, which makes mental labor difficult. It must be torn away. Such effort may be painful, but it must be persistent until intellectual inactivity has been counteracted. Even hereditary dulness may be thus overcome by the stern effort of invincible determination."

"The faithful Leaguer cultivates his powers that he may the more efficiently serve God. For one to achieve, and, like a recluse, enjoy among a small circle that which he has accomplished is to be guilty of the crime of the miser."

"The Bible gets into life because it first came out of life. It was born of life at its best. Its writers were the tallest white angels literature has known. No other literature has five names equal to these: Moses, David, Isaiah, Paul, and John. These men as well as others wrote as they were moved by the Holy Ghost. The messages of the Bible are the loftiest in the range of human thought."

"The Bible has a sound psychology. It seeks to influence the whole man. It pours white light into the intellect. It grapples with the great themes upon which thinkers stretch their minds. John Fiske's three subjects are all familiar themes to the readers of the Bible. Its style is incomparable in grandeur and variety. It approaches the intellect with every form of literary style. It is the supreme intellectual force in the life of the common people. It has been the chief representative of the English language at its best. Anglo-Saxon life and learning are saturated with it. The literature of England and America is full of the Bible."

The nearest the convention came, by resolution, to committing itself to the imperial policy of the present administration was the adoption of the following resolution regarding the present apparent friendliness between Great Britain and the United States:—

"We acknowledge again our pride in the fellowship of the great Anglo-Saxon brotherhood so noticeably augmented since our last biennial meeting, and reaffirm our wish and prayer for the heartiest co-operation of England and America in all lands and upon every sea. Between these two countries, and in God's own time among all nations, there should be a league of perpetual peace."

Scarcely any speaker left the platform without ringing the changes with fulsome eulogy as to England's venerable Christian queen and the noble Christian president of the United States. Occasionally, however, a speaker would get somewhat out of consonance with the usual hosanna of adulation to these two Anglo-Saxon rulers. A notable example of this statement was Rev. Dr. Charles A. Crane, of Boston, who paid his compliments to America's "Christian president" in the following vigorous and racy manner:—

"The same scepter sways the legislatures of our various States. The nation itself, by a system of infernal revenue, falters on the spoils of this arch-robber, and shares his plunder. And when we seek to stop his multiplied iniquities, and Congress makes him an outlaw in the national army, there is not for a moment lacking a tool to do his bidding. Despite the prayers and protests of the church's people, press and pulpit, this tool construes the law of Congress with a monkey-wrench,—main force,—and makes of no effect the act designed to save the soldier's health and life. Because of politics the outlawed canteen is still alive—a governmental hell."

"The story of our soldier dead is bad. The story of our soldier left alive is little better, if at all. From a village in my native State of Illinois seventeen young men went to the Spanish war. One returned a corpse, sixteen returned confirmed drunkards. Had my son been one of them, I would

have prayed for him to be the corpse. The canteen, which works such wreck and ruin, was abolished by Congress. That righteous act is nullified by a creature of the president. Conferences, synods, assemblies, and bishops have appealed to the President to execute this righteous law. To all our prayers, petitions, and letters 'William the Silent' makes no reply. A body of women who went to see him on the subject were refused an audience. Another 'Ethelred the Unready' has arisen."

A musical organization that attracted much attention at the convention was a colored sextet from Claffin University. They were everywhere received with great enthusiasm. One morning at the Tomlinson-Hall meeting the subject under consideration was "Charity, Mercy, and Help." When first introduced, the sextet sang a gospel selection not unsuited to the topic under consideration. They were thunderously encored, and responded with a medley winding up with "Yandee Doodle Went to Town." The audience, evidently forgetting entirely the theme of the hour, loudly demanded another song, notwithstanding the deprecatory gestures of the chairman. The more he objected, the more noisy the demonstration, in which were to be heard reg-

ular theater whistling and cat calls. Finally the demand of the assembled Epworthians was acceded to, and the sextet sang another selection, this time a cheap topical song, entitled "Dewey's Victory at Manila," in which everything the very opposite of "Charity, Mercy, and Help" was magnified and glorified. The entire song was greeted with uproarious applause by the assembled Leaguers, who were supposedly present to promote the holy cause of the ever-blessed Prince of Peace, and not the satanic cause of hate, malice, bloodshed, and war.

As was the case at Detroit, so at Indianapolis; many good things were said and done, and, too, many things at utter variance with the principles of government and life set forth in both God's Holy word and in the Constitution of the United States. In fact, at both places there was an almost inextricable intermingling of the good and the bad, the false and the true, the wrong and the right. No doubt many earnest, honest, devoted Christian people attended these conventions, and are zealously desirous of knowing and doing God's will. How and by whom shall the truth and the whole counsel of God be brought to their understanding?

J. C. BARTHOLF.



THE TWENTIETH ANNUAL MEETING OF THE DANISH CONFERENCE.

THIS was the last but not the least of a series of Scandinavian Conferences, nor the least interesting. The people came together to seek God, and they were not disappointed. They came to study his word, and they found it "sharper than any two-edged sword, even to the dividing asunder of soul and spirit." From first to last the meetings were a season of blessing to the Danish churches.

After a few days of preliminary meetings, the Conference was formally opened, July 3, by the president, M. M. Olsen. In his opening address he fittingly remarked that we were present as the representatives of the greatest and most glorious work on earth, and that the responsibility was also great in proportion.

Denmark had but few workers last year, only one minister spending all his time preaching and doing gospel work; others have been in the field part of the time, being occupied with other work in connection with our health institutions, publishing work, etc. What Christ says about the harvest is certainly true of Denmark: "The harvest truly is plenteous, but the laborers are few." Nevertheless he has blessed abundantly in what has been done. A new church in Randers has been organized, with a membership of twenty-three. The Conference now has sixteen churches and about six hundred members.

The tithe during the year was 16,687.90 kroner, an increase of 4,654.50 kroner over last year. The New-year's offering amounted to 14,614.07 kroner, 600 kroner more than the year before.

The tract and missionary society has a membership of three hundred and three, and the following report for the year is encouraging: letters written, 438; visits, 1,800; Bible readings, 880; subscriptions taken for the paper (*Zion's Vaktare*), 96; number of pages of books and tracts scattered, 324,496; papers sold, 12,162; paid out for food, clothing, and fuel for the needy, 1,237.68 kroner.

The school question was carefully considered. In reference to church schools, Denmark is ahead of the other Scandinavian countries, there being at the present time six church schools in the Conference. What this Conference now needs is a school for young people and older children, something like the one we have in Sweden, where the physical side of education shall also be considered. To this end a resolution was adopted, authorizing the new board to purchase a piece of land large enough to carry on farming and gardening, and to erect on it a school building, to be ready for use in the spring of 1900.

In view of existing conditions in regard to diet in the Scandinavian countries, it is encouraging to note the interest our people take, and the willingness they show, in adopting the principles of health reform. The question whether we, as a people professing to advance in truth and knowledge, can afford to be left in the rear by scientists, who have demonstrated

that the diet which God gave men in the beginning is the best and safest, was discussed to some extent. Shall we not, rather, take the lead, and once for all do away with those things that bring sickness and death; adopt the diet of Eden, and choose our food from mother earth's plentiful storehouse? The question was heartily answered in the affirmative.

There is a growing demand everywhere for medical missionary and Christian Help work in general; and in view of this, and the important part this kind of work occupies in the saving of souls for Christ, the Danish Conference decided to give the philanthropic branch a fuller support than ever. And this means much, as the Danish brethren have already carried on this kind of work extensively.

Arrangements were made by which poor, sick, and suffering members of the church are to receive nursing and treatment at our health institutions, free of charge.

The Conference accepted the following persons as ordained ministers: M. M. Olsen, J. F. Hansen, C. C. Hansen, N. Clausen, J. C. Ottosen, J. C. Raft; as licentiates, P. Christiansen, L. Muderspack, H. L. Henriksen, H. P. Andersen; as Bible worker, Jensine Thulstrup.

The Conference Board was elected as follows: President, M. M. Olsen; Secretary, N. Clausen; Treasurer, Jens Olsen; J. C. Ottosen, J. C. Raft, H. L. Henriksen.

Fourteen persons were baptized during the Conference.

The precious seasons we had together are now in the past, the people have parted, and are again scattered to their homes and work all over the country; but they carried something away with them that they did not have before, and of this they will impart to others. Thus the influence of this Conference will be felt in years to come, and will lead many who are now in darkness into light and everlasting joy.

O. A. OLSEN.

Copenhagen, Denmark.

ESTABLISH CHRISTIAN SCHOOLS.

IN the case of Solomon is shown what Christian education will do for one who yields himself to be taught by God. "Solomon's wisdom excelled the wisdom . . . of Egypt." 1 Kings 4:30. There are only two forces at work in this world; and there are only two systems of education,—the true, and the false,—the one of God, the other of Satan. If Solomon's wisdom was of God, then Egypt's wisdom was, and is, of Satan. But Egypt is a type of sin. Heb. 11:25-27. In Ezekiel 30 is a message for to-day: "For the day is near, even the day of the Lord is near." Verse 3. "They also that uphold Egypt shall fall; and the pride of her power shall come down." Verse 6. What is the *pride* of the state to-day? Wherein does she say her *power* lies?—In education.

"When Israel was a child, then I loved him, and called my son out of Egypt." Hosea 11:1. Spiritually, Christ was never in Egypt; but we were, and are to-day, unless we have obeyed the call "Come out." Where are the children of the Israel of God to-day? If they are not in our denominational schools, they are in Egypt, just as truly as Christ was in literal Egypt until his earthly guardians heard and obeyed the call of the angel who led them out.

"When Israel was a child," God loved him; and he loves the children to-day, and the call "Come out" is sounding to all people.

In the return of the Jews from Babylon the Lord has a lesson for those who profess to believe the third angel's message. After the return, the Jews gave much attention to religious instruction. Synagogues were erected, and schools were established, in which the law was expounded, and the arts and sciences taught. But these became corrupted; for when the people came out of Babylon, they brought Babylonish ideas and principles with them.

Many who to-day have "come out" of Babylon, and profess to believe present truth, have brought Babylonish ideas and principles of education with them, not realizing that there are only two minds in the universe—the mind of God and the mind of Satan. Man, in the beginning, had the mind of God; but when he accepted the word and the thoughts of Satan, he received the mind of Satan, which is enmity against God and can not be subject to his law, in place of the mind of God.

Therefore the expression "my mind," when used by man, is only a deception of Satan, and means Satan's mind. "But we have the mind of Christ." 1 Cor. 2:16. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. "So then with the mind I myself serve the law of God." Rom. 7:25. And of the world it is said: "These have one mind, and shall give their power and strength unto the beast." Whose mind will we choose, Christ's or Satan's?

KATHERINE A. PINCKNEY.

RELIGIOUS LIBERTY SUSTAINED.

THE readers of the REVIEW are acquainted with the circumstances of my arrest for not keeping Sunday, and will be interested to learn the result of the trial, which occurred at Amory, Miss., July 19, 1899.

Having evidence that the justice was not favorable to the principles of religious liberty, I called for a jury, which was granted. Witnesses testified that I had done some work in my garden on Sunday, which I did not dispute, though I pleaded "not guilty of anything against the peace and dignity of the State," as was charged.

I stated frankly that I keep the seventh day as the Sabbath, and gave my reasons for so doing. My only ground for defense was that of my right to the exercise of my own conviction in regard to religion and its observances. The only reason that can be given for prohibiting labor on Sunday, is the religious belief of the people. Some believe that the seventh day is the Sabbath, while others regard the first day of the week as holy. It is purely a question of religious belief, and we are commanded to "let every man be fully persuaded in his own mind." Rom. 14:5. Religion is not to be promulgated by force. The State is forbidden by its own constitution, as well as by the federal government, to enforce religious laws, or to show a preference for any religious sect or mode of worship. I was allowed one hour in which to speak, after which the case was submitted to the jury, who returned a verdict of "not guilty."

Not only was there unanimity in this decision, but there seemed to be a clear and deep conviction that it was just and right.

While my case was being tried, one of my brethren, J. H. Nash, was placed under arrest for working on Sunday, the fifth day of March. His trial was set for July 21, at ten o'clock. The Thursday intervening was spent by the officer in searching our neighborhood for witnesses, and it took him until two o'clock the day of the trial to secure sufficient evidence to begin. There was a determination on the part of the prosecutors to make this case a success. They went among the people of Amory to solicit money to hire a lawyer who had promised to convict Brother Nash for two dollars and a half. (This lawyer had previously offered me his services to secure my acquittal.) In their efforts to secure this amount they met with some embarrassing rebuffs, but I suppose they succeeded; for when the trial came, the lawyer was on hand to champion a cause that he had previously offered to defeat. I can not think that God wants his people to entrust their cases to such men. During the trial there was a spirit of exultation on the part of the enemies of the truth, and we saw no ground for hope except in God's promises.

Before the court was called, the prosecuting attorney came to us, and professing much love and

sympathy, offered to get the case thrown out of court on one condition. "And that is," said he, "that you respect our Sabbath." This, of course, we could not do. The first day of the week is not the Sabbath, and we can not respect it as such. We prefer a gloomy prison with the liberty we have in Christ, to bodily freedom with our souls bound in slavery. I will quote two sentences of the prosecutor's plea as an illustration of his argument. "You may talk about the persecutions of the past ages, you may tell of your martyrs; but we live in a progressive age. We now have men smart enough to tell other men what to do, and they have got it to do." "These people have got to obey our laws, or leave the country."

Brother Nash's defense was made by himself, and a friendly lawyer, who presented the claims of the rights of conscience as guarded by the State and national constitutions, to the effect that these are the bulwarks of American liberty, and, under God, constitute the ground of our hope for maintaining our rights as American citizens. The case was left to the jury, and in about ten minutes they returned with the verdict "not guilty." Thus has closed a determined effort to impede the progress of God's work. In each case there seemed to be a prospect of success; but the way opened before us, and God is to be praised for the deliverance he has granted. "All things work together for good." Our brethren and sisters are made stronger in the truth. The message has been proclaimed before many who otherwise would not have heard it. A large amount of our literature has been circulated, and read with interest. The way is now open for the circulation of literature, and I hope to see something relating to present truth placed in the hands of every legal voter in this county during the next few weeks.

I desire to express my appreciation of the liberal response that has been made to the request for publications. Many more can be used. The reasons for our faith have been set forth at some length in the daily paper. The International Religious Liberty Association has rendered valuable assistance in spreading the truth, and in securing the results thus far attained. We especially appreciated the presence of the president of that association at our trials. For the convenience of the public the court was held in a seated grove; and in this same grove after my trial, Brother Moon addressed an appreciative audience, speaking on the movements in our government to change the Constitution, and curtail the liberties it grants, showing that it is for the interest of every citizen to maintain the Constitution as it is. R. S. OWEN.

EDUCATIONAL WORK IN CALIFORNIA.

It was the privilege of the writer to be in attendance at the closing exercises of Healdsburg College, May 25, 26. The present year in the college has been prosperous, and a good degree of interest has been manifested by the students. A class of fourteen students was graduated from the Biblical, normal, and scientific courses of study. The class-day exercises, which were held May 25, consisted of essays and orations, interspersed with vocal and instrumental music. The entire program was well rendered, and indicated that the students had done good, thorough work during the year. The sermon was delivered by Elder H. A. St. John. He pictured to the students the education that is to be obtained in the school of Christ. The graduation address was given by Professor Rine, who spoke of the power, wisdom, and love of God as expressed in his marvelous handiwork. From the study of God's handiwork, the Christian is to learn lessons of trust and faith in his Creator. The marvelous working of God about him on every hand serves to the Christian as an object-lesson of the mighty power of God, who worketh with all might in the inner man.

The work of the year closed with a determination, on the part of both students and teachers, to make the coming year one of greater success than the one just past.

The educational work received its share of attention at the Stockton camp-meeting, held May 28 to June 11. Special interest was manifested in the matter of establishing schools in our different churches. The brethren and sisters at the camp-meeting seemed anxious to walk in the light that God has given with reference to this branch of the work. It was clearly seen that there would be obstacles and difficulties in the way as the churches attempt to follow the instruction that God has given, and yet it is firmly believed that God will add his blessing to our efforts so that there shall be victory and not defeat.

Healdsburg College, like many of our other institutions, is heavily encumbered with debt. The indebtedness was \$35,000; but when the matter was brought before the brethren, there was a hearty response on the part of the people to take steps to

relieve the college of this heavy encumbrance. Over \$12,000 was pledged, and it is hoped that the entire debt may be liquidated during the coming year. This step seemed to bring strength and courage to our people, and we look forward to better times for this institution. M. E. CADY.

NOTES OF TRAVEL.

I TAKE advantage of a slow, easy, mixed train from Fayetteville to St. Paul, Ark., which closes my first long trip, to write a brief report of the beginning of my summer's campaign. Some new features characterize this summer's work.

After the camp-meeting route was planned to begin with the meeting at St. Paul, I received two invitations that led along the lines of my old work, and I was very glad to accept them, even if to do so took me from home several days sooner than I had anticipated. I was especially rejoiced that these two invitations were a recognition of the fact that in present truth I must have received new light, which my old associates in labor are anxious to receive. In both cases I was asked to represent the principles embodied in the reforms in which our people are recognized as leaders.

The first took me, July 6, to Berrien Springs, Mich., to the Sociological Assembly, which is being held there, under the auspices of the Peoples' University. This is a very important meeting, embodying and teaching reform principles and methods that run very closely to our own work.

I first met the W. C. T. U., and gave them a plain talk on the necessity of co-operation between man and God; and on Friday evening I gave a Sabbath evening lecture on healthful dress. To my audience it was not Sabbath evening, but they accepted and appreciated the gospel in the theme. I gave it to them as it is to me—a part of the last message to a frivolous world. A great deal of questioning resulted, which would surely be of interest if I could have space to tell it.

I was accompanied on this trip by Miss Belle Winnegar, who has charge of the dressmaking department at the sanitarium. One of the W. C. T. U. homes was thrown open to her for entertainment and exhibit of her models and patterns. She did most excellent work on Friday afternoon, when she held a reception for the ladies, demonstrating the principles of healthful dress.

At this assembly the evening is given to lectures, and the day to rest, personal work, and study. I was expected to give a thirty-minute prelude to the lecture by Dr. Andrews, superintendent of the public schools of Chicago, which would be my only other opportunity to speak. But I was not left to idleness. Sabbath afternoon, as I was resting on the lawn, I was called to the hotel, which was headquarters, where I was waited on by a delegation of the guests, who requested that I talk to them; and for more than two hours I was kept busy answering questions concerning the principles embodied in the reforms peculiar to our people. Many expressed their interest and determination to look more thoroughly into these matters. Some said they would go to Battle Creek for that purpose.

Somewhat to my surprise, I was notified on Sabbath that the churches of the place, with the W. C. T. U., had decided to have a union meeting on Sunday morning in the assembly pavilion, which I was invited to address, instead of giving the thirty-minute prelude in the afternoon.

This was a very practical testimony to the fact that some prejudice had been removed; for all were fully acquainted with our "peculiarities" of faith. I speak of this to my brethren and sisters that they may understand and appreciate the opportunities that are opening to us, and the readiness to hear that is manifested.

On Wednesday, July 12, Miss Durland and I started on our six-months' tour, beginning with the trip to Harriman, Tenn., where the State Teachers' Association was in session, to which I was invited to speak.

Our visit to Harriman was a little disappointing at first, from the fact that I was not able to arrive early enough in the session of the teachers' institute to do the special work that they had asked for. The work of the institute was practically over, and the examination of teachers was in progress. But taking it altogether, it was by no means an unprofitable visit.

The first meeting was on Thursday night in the W. C. T. U. Temple, at which Professor Taggart, of the university, presided. The meeting was opened by an address of welcome presented to me by the mayor of the city, in which he paid high tribute to the work represented by the W. C. T. U., and also by the sanitarium health principles, which I was supposed to represent in a manner much more official than I would venture to assume; in fact, I was introduced as a representative of the sanita-

rium at Battle Creek, as well as evangelist of the W. C. T. U.

I make this statement that you may understand how the doors I had supposed were closed to me are opening, and how frankly I am accepted by many of my old associates in labor, as one who represents what they consider a strange doctrine.

On Friday afternoon a reception was tendered me at the home of Professor Taggart, who is, with his family, a Sabbath-keeper, although not with us as yet in all points of truth.

Sabbath morning I had the pleasure of meeting the brethren and sisters in their regular services in the parlors of this same home. Brother and Sister Haskell, who have charge of the work in Harriman, seem to be possessed of a very quiet, restful spirit, and are doing a good work. Professor Taggart works with our people with the most open-hearted earnestness, and is fearless and outspoken in the community. He has the confidence of the people, and is in a position to give strength and emphasis to the truth as far as he has come into its light. His learning and qualifications as a teacher are such that although he represents, and does not hesitate to express, a faith that is at variance with much for which the college stands, yet the management evidently have no intention of asking for his resignation on account of his change in belief. It would not be difficult for them to fill his chair in the college; but they evidently appreciate the fact that a man of convictions, fidelity, and courage, such as he has evidenced, might not be so easy to find.

A Methodist local conference was in session at Harriman, and I was invited to a place on their program. Accordingly, on Sunday, at 3 p. m., following their "love-feast," I gave, by request, an address on social purity. The ministers present at this meeting, together with the teachers, and the members of the W. C. T. U., some of whom came from a distance to attend, gave me a hearing from quite a representative body of people for the State.

Through the kindness of W. K. Kellogg, of Battle Creek, I was well supplied with social purity leaflets, written by Dr. and Mrs. Kellogg and Dr. Kate Lindsay; and I also received a supply of leaflets from Dr. Mary Wood-Allen. These were freely distributed. I had an opportunity to distribute a good many copies of "A Woman-Ministry" to women not of our faith.

I was invited to speak on Sunday evening at the Baptist church, where I had a large audience, composed principally of young people.

I was somewhat handicapped in the work at Harriman by the intense heat. This is a matter for our laborers to consider in passing from North to South in the heated term. I thought nothing about it until I found myself nearly prostrated by the sudden change. But I was preserved from any serious injury or hindrance by the special strength given from time to time.

I would not like to close this report without giving an account of the Sabbath afternoon service, conducted by Professor Taggart in his parlor, in which he gave a Bible study concerning worship in song, making a very strong case in favor of the use of the "psalms, hymns, and spiritual songs" of the Bible, especially in worship. His presentation of the subject was exceedingly interesting and convincing. I believe that this is a matter for our people to consider. We all know that very much of the irreligion, flippancy, and immorality of the present day is traceable to the influence of song, not only such songs as are used in places of vice, but also in religious services.

Professor Taggart makes the claim that the law of God and sacred song are so wedded that they can not be separated; that if the church had retained the psalms in its worship all through the centuries, it would never have departed from the law.

The meeting closed by singing one of the metrical psalms, and rendering others by chant, which was certainly inspiring to worship. I confess to a conviction that the psalms chanted just as they are found in the text is the true form of worship in song. MRS. S. M. I. HENRY.

DISTRICT 5.

KEENE, TEX., AND ST. PAUL, ARK.—On my way to attend the local camp-meeting at Sealy, Tex., I was stopped at Cleburne, as the trains going south had been abandoned on account of the floods in that part of the State. Many bridges and miles of railroad track were washed away. In places water stood seventy feet above low-water mark. Fields of corn, cotton, and wheat were ruined; houses and villages were swept away; hundreds of lives were lost; and the loss of property was beyond calculation. Sealy was standing in the midst of the devastation, and could not be reached. After four days I received word, by wire, that it was still raining, and that I need not come. At Keene the rains were needed for the growing crops. I was pleasantly

situated among friends, and my labors during this time, both publicly and from house to house, were as enjoyable to me as they were acceptable to the friends there. But the people at Keene are too many. It would take much more time than I could spend to visit all the families at their homes.

I would set up a danger-signal to warn those who are contemplating moving to Keene with their families. There are more there now than should be there. The same warnings that the Lord has given to his people through the Testimonies about moving to Battle Creek and other centers are applicable to Keene. It is not wise for large numbers of our people to gather together in one locality. More centers are called for. Church schools are needed everywhere. Let the brethren plan for this, and the flow to Keene and other school centers will cease. Do not leave your small churches, and good farms, or other business producing for you and your families a good living, to go where your resources must necessarily be limited, or entirely cut off. Our brethren will soon be compelled to scatter from these centers. A word to the wise is sufficient.

The camp-meeting at St. Paul, Ark., was held in a beautiful grove on the banks of White River, near St. Paul. From the first the blessing of God was manifest. Tent-meetings were begun a week before camp-meeting, and a good interest was awakened in the community. The brethren began to assemble so early that services were begun twenty-four hours before the appointed time for the camp-meeting, and nearly all remained till the close. On Sunday an excursion brought a large number from Fayetteville and stations along the line. The outside attendance was good throughout.

Sister S. M. I. Henry was present the last four days of the meeting, and labored earnestly for the interests of all. Her testimony was well received, and much appreciated by those present. She was free in the Lord. Elder Shultz failed to put in an appearance, and Dr. Mathewson left for the Welsh (La.) camp-meeting after laboring here five days. Elder D. E. Scoles, of Missouri, was present. He and Elders Mc Reynolds and Field and the writer constituted the working force. Prof. C. C. Lewis took charge of the singing, and labored for the young people, and the interests of the Keene Academy. The children's meetings were conducted by Sister Etta Hardesty and other helpers. S. C. Osborne labored in the interest of the canvassing work; and the tract society again takes control of, and will direct, the canvassers. The district canvassing agent was invited to manage this department for the current year, which, by special arrangement, he consented to do. Thirteen canvassers were enrolled, and will go forth with courage and hope. Crops are good, and the prospects are favorable.

The business sessions were harmonious, and closed with a good degree of hope and courage on the part of the people. Credentials and licenses were granted to a number of laborers. The return of Elder J. A. Sommerville, with confession and repentance, brought joy to the hearts of all. He has again received credentials, and will go south with one of the tents, while another tent company will be engaged in the northern part of the State.

The finances of the Conference are on a good footing. The title receipts for the last ten months were about \$1,200. The Conference voted the payment of its long-standing debt to the tract society, for borrowed money, which was used in Conference work. This puts the Conference out of debt, and leaves about \$250 in the treasury after settling with its laborers. Elder C. Mc Reynolds was elected president; Elder A. E. Field, vice-president of the Conference and president of the Sabbath-school association; and Mrs. A. E. Field secretary. In the presence of a large crowd, Elder Field baptized six persons in the river.

Tent-meetings will be continued on the grounds, and will be conducted by Elders Field and Scoles, there being a good interest. A few others remain on the grounds to assist in the work.

I now go to Texas, praying that all the meetings in the district may be as successful as was the one in Arkansas.

R. M. KILGORE.

THE SOUTH DAKOTA CAMP-MEETING.

THIS meeting was held at Sioux Falls, the largest city in the State, situated on Sioux River. The camp-ground on the bend of the river was a suitable place for such a meeting.

There were about six hundred persons encamped on the grounds. The meeting, though short, was an excellent one—in many respects as good a camp-meeting as I ever attended. The conversions were many; the impressions were deep and solemn. All seemed anxious to consecrate themselves to God and his cause. The ministers of the Conference were present, and seemed to vie with one another in making the meeting a success. The General Conference

laborers present were Elders J. H. Morrison and I. H. Evans and the writer. Brother W. C. Sisley was present in the interests of the publishing work, and the instruction he gave was timely and well suited to the occasion. Professor W. T. Bland represented the interests of the educational work in the district. Dr. A. N. Loper gave instruction in reference to living healthfully. His work, as well as that of Professor Bland, was well received.

Thirty-four persons were baptized the last day of the meeting. A number of these are young, earnest, devoted brethren and sisters, who consecrated themselves to God, and will go out into the field as colporteurs, canvassers, and general missionaries. Three colporteur wagons have been started in this Conference during the last few months. The first one of these, which was put into the field by the Millbank church, sold eighty dollars' worth of books the first month.

There has been an increase in the tithe. The Conference has purchased nearly a score of new tents. Four churches were added, with a membership aggregating one hundred and twenty. On every hand, prosperity seems to be attending the work of the Conference. Elder W. T. Millman was re-elected president. All the business of the Conference moved off harmoniously and with despatch.

The parting meeting on Monday morning, July 3, was so interesting that all did not have opportunity to say what they desired to, although in an hour and a half nearly one hundred and fifty testimonies were given. Fully as many more testified by rising. The testimony of all was that the meeting had done them good, that they had received the rich blessing of heaven, and that they were determined to live nearer the Lord, and work as never before. Thus closed one of the most successful meetings ever held in South Dakota. Surely the Lord is in the work.

S. H. LANE.

OUR MISSION IN CLEVELAND, OHIO.

NEXT to the Rescue Mission in Chicago, possibly the largest of our missions is in Cleveland, Ohio. Less than three years old, it has had a phenomenal growth, and that in a city noted for its charitable enterprises.

Like all successful religious undertakings, it was begun in a small, humble way, and has grown, under the blessing of the Lord, to be one of the most helpful in the city. The building first occupied on Wood street (the residence street of fallen women and degraded men), a little frame dwelling-house, for years a den of vice and crime, and a resort for the most desperate characters, was scarcely occupied before it became necessary to seek larger quarters across the street; and hardly had the workers succeeded in establishing the mission in the new location, when they were compelled to remove to a building on Michigan street, larger than several of the two former ones. In a few months it became necessary to obtain a still larger building. Before the removal had been effected, however, the patronage had so increased, and the demand for beds was so great, that for two months many men were only too glad to sleep on bare cots, or even on the floor. That the blessing of the Lord has been on the undertaking and the methods of labor, and that the faith of the workers has been approved of him, are evident from the fact that, although the receipts from patrons were, of course, insufficient to meet the expenses, the value of the food and service rendered the men being much more than the amount charged, God has supplied all that was lacking by moving on the hearts of men and women to supply the need. Thus this great work has been carried on without incurring one dollar of debt.

In the year ending July 1, 1899, over 20,000 men were furnished with beds; over 155,000 penny lunches served; over 10,000 loaves of bread, 7,000 gallons of milk, 3,000 pounds of beans, 3,000 pounds of oatmeal, and hundreds of pounds of other foods were fed to the hungry. In the meetings more than 1,500 persons have called upon the Lord for salvation, and it is hoped that many were soundly converted. Besides all this, a large number of deserving poor have been relieved, being furnished with both food and clothing. Much of this clothing consisted of good articles, which the reckless men visiting the mission had thrown away on purchasing other garments. These were subjected to boiling and washing, and were carefully mended, and laid away to use in outside charity.

Underneath all these statements the reader must supply the details that take in the patience and faithfulness of the little band of workers who are devoting their lives to carrying forward this great undertaking. It requires courage, faith, and sanctified perseverance to work among these degraded, and nearly always filthy, people, many so low down in the scale of humanity that it is unsafe for a woman even to approach them. Still these poor wretches respect us, and, in their rough way, honor

us; for while they themselves are often abusive, it would not be safe for a stranger to "run us down." While they are untruthful and unprincipled to a frightful degree, and occasionally even break through and steal, yet it is not done with a desire to cheat the workers, but to relieve their own present necessities; they do not desire to steal the goods of the mission, but to gain possession of some of the property of the lodgers. There is in these men a strange mixture of utter recklessness and disregard of all principle, and a crude and misguided sense of honor, which causes them, while committing the most infamous crimes, to spare the ones who labor for them. The little band of workers lie down at night in perfect trust, though surrounded with some of the most desperate characters, the mission and its occupants being nightly committed to the care of Him who watcheth over his own. He is asked to let his angels camp round about them, and it is so.

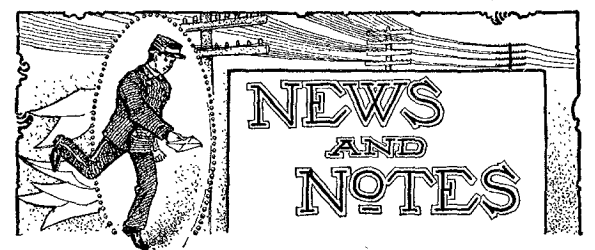
It is a blessed sight to see these hardened criminals and degraded men yield to the sweet influence of the Spirit of God, and call upon him for salvation; a marvelous sight to see the gentleness of Christ take the place of the roughness of Satan, and a joy to know that the Lord has declared that among these poor outcasts he has precious jewels that will shine in his crown. It is the hope that some of these may be jewels, that buoys up the workers, and causes them to rejoice as they see men yielding to the influence surrounding them.

W. S. CHAPMAN.

ENGLAND AND IRELAND.

THE following extract from the *Missionary Worker*, of England, will be of interest to many of the readers of the REVIEW in Ohio, Iowa, Minnesota, Colorado, the South, and on the Pacific and Atlantic coasts:—

Brother Washburn is at Swansea, where he will probably remain until the time for the general meeting; Brethren Champness and Meredith are at work on the east side of London, in connection with the interests at Leyton and Hackney; Brethren Andross, Altman, and Harris are in Liverpool, where for a long time there has been an earnest call for help, and where of late there seem to be special indications that the time has come to do a good work; Brother and Sister Fitzgerald are spending some time among the churches, trying to help the brethren and sisters in their individual experience, and to instruct them in the most practical methods of giving help to others; Brother Haughey returned to Ireland with Brother Hutchinson, and together they have been visiting the companies in that field, preparatory to their general meeting; Brother and Sister Davies have been assisting in some special work at Westbourne Park, and expect soon to join the brethren on the east side of London; Brethren Bernstein and Armstrong are working in the south-western part of London, and expect to care for the work in Balham, and develop interests in other places as the way may open.



FOR WEEK ENDING AUGUST 5, 1899.

— A syndicate, with \$25,000,000 capital to form a cattle trust and establish a herd of 600,000, is being promoted in Texas and New Mexico.

— So many cases of lynching have recently occurred in Georgia that Governor Candler has issued an appeal to the people of the State to unite in upholding the law. In this appeal he recognizes the fact that lynch law does not suppress crime.

— The United States minister at Santiago, Chile, has purchased various islands of the Wellington archipelago, not far from the southern extremity of South Africa, with the object of establishing a coaling station there. Thus this country's preparations for war increase.

— The strike of the street-car company's employees in Cleveland has assumed the form of a general boycott. Not only are merchants and business men punished if they use the street-cars, but they are warned not to sell to any who do ride, under the threat of losing the trade of union men. Dynamite has been used to blow up cars, and as a result, the police are using more severity in enforcing the law. A stubborn fight for some time is the present outlook.

—One hundred and seventy-five Congregational churches have adopted the use of the individual communion cup.

—Father Ehrle, prefect of the Vatican library, has received the honorary degree of doctor of laws from Oxford University.

—The number of Americans who had lost their lives in the Philippine war, up to June 2, was 736. Only twenty-three were officers.

—Sir Julian Pauncefote, British ambassador to the United States and head of the British delegation to the Peace Conference, has been elevated to the peerage.

—The Y. M. C. A. at Robert College, Constantinople, is one of the strongest Christian associations in the world. Religious services are held every week in the Armenian, Bulgarian, Greek, and English languages.

—Some idea of the progress of Romanism in England may be gained from a statement in the *Church Review* that more than "ten thousand confessions were heard in one year" in St. Bartholomew's, Brighton.

—The 992 Sunday-schools of the Reformed Church, with an enrolment of 123,059, contributed last year \$12,389.45 for foreign missions, and \$8,138.17 for home missions, besides giving \$172.85 for educational purposes.

—It is said that the growth of imperialism in the United States with the triumph over Spain has led the South American republics to talk of an alliance for mutual protection, such an agreement having been concluded between Brazil and Argentina.

—It is said that "poor as the Corean is, the readiness with which he buys the Scriptures and other Christian books, is a constant and pleasant surprise to the missionary." Last year twenty-five colporteurs and twelve Bible women were employed in that country.

—A mortal blow is said to have been given to the aspirations of American Liberal Catholicism by the council of American bishops recently held in Rome. What more could be expected? Those interested should have seen that the council was held on this side of the water.

—Emperor William of Germany has a recruit in his first foot-guards, who would have delighted his ancestor, King Frederick William I. The man is a Rhinelander, and is the tallest man the regiment has had since 1850, being seven feet four and one-half inches in height.

—An excellent law has just gone into effect in Chicago, which is intended to prohibit, in dime museums and other places of resort, the exhibition of criminals or anything pertaining to them, and also deformed human beings. Here is one thing at least, even in Chicago, that other cities would do well to copy.

—Colonel Du Paty de Clam, who has been held for forgeries and intrigue in the Dreyfus case, was released in Paris, July 31. It was found on investigation that he was only being made a scapegoat for the general staff, and that he acted in the case under direct orders from Generals Gonse and de Boisdeffre, against whom severe disciplinary measures are imminent.

—The State legislature of Illinois not long ago passed an act providing for free employment bureaus in places where they are needed. Three have been established in Chicago. By the means of fraudulent advertisements and misrepresentations in regard to labor so much wrong has been done the laboring classes that an annual license fee of \$200 will hereafter be charged all private employment bureaus.

—According to the *Central News*, London, England, Dr. Lambert Lack, an English surgeon, after long investigations has established the theory that cancer is not caused by a germ, but is always due to a specific injury to the basement membrane of the mucous membranes and allied structures. Dr. Lack produced cancer in animals by inflicting such injury. A committee of the London Pathological Society, which examined the results of these investigations, declares that they are practically conclusive.

—It will be remembered that some time ago Attorney-General Griggs handed down a decision that the United States government has no jurisdiction in the matter of controlling trusts. He said that only State courts have the authority in such things. Now a politician in Chicago is at the head of a scheme to give the government this power by an amendment to the national Constitution. One can not at present see any use of trying to get relief by means of new amendments to the Constitution while those that already exist are being so generally ignored. Men of the world see in the giant corporations commonly called trusts, a formidable enemy to labor. Bible students see a fulfillment of James 5:3, of the rich men who "have heaped treasure together for the last days."

—The highest authority in the Church of England, in a decision on certain ritual cases, says that "while far from saying that the use of incense and the carrying of lights in procession are unsuitable or undesirable accompaniments of divine worship, in accordance with the prayer-book these adjuncts are neither enjoined nor permitted by the Church of England." The archbishops add that they may be used to sweeten a church and for purely lighting purposes; but for the sake of the peace of the church they recommend a discontinuance of their use as a part of the services. No mention is made of any reference to the Bible as a rule of faith and practise. With the prayer-book as the only obstacle, and with the partial indorsement of the things in question by those to whom appeal is made, it will be an easy thing for the appellants to get a revision of their man-made creed, and have things their own way.

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.

Virginia, Alexandria,	Aug.	11-21
Maine, Brunswick,	Aug. 24 to Sept. 4	
Vermont, St. Johnsbury,	Aug. 24 to "	4
New York, Hornellsville,	Sept.	7-17
" " (local), Canastota,	Aug.	10-20
New England, Pawtucket, R. I.,	Sept.	15-23
Pennsylvania (local), Greensburg,	Aug.	10-20
" " "	Sept.	7-17

DISTRICT TWO.

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

DISTRICT THREE.

Wisconsin (local), Waukesha,	Aug.	14-21
" " Clear Lake,	Sept.	4-11
" " Sextonville,	Sept.	12-18
Ohio, " Randolph Park," Akron,	Aug.	3-14
Indiana, Alexandria,	Aug.	10-20
Illinois, Peoria,	Aug. 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, Emerson,	Aug.	15-21
" " Northwestern,	Aug. 29 to Sept. 4	
" " Northeastern,	Sept.	12-18
" " Southeastern,	Sept. 26 to Oct. 1	

DISTRICT FIVE.

Missouri, Pleasant Hill,	Aug.	10-21
Colorado (State), Longmont,	Aug. 24 to Sept. 4	
" (local), Grand Junction,		
Kansas (State), " Riverside Park," Wichita,	Sept.	7-17
Oklahoma, Kingfisher, O. T.,	Sept. 21 to Oct. 2	

DISTRICT SIX.

Upper Columbia (local), Baker City, Ore.,	Sept.	14-25
Montana, 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 Benevolent Association of Seventh-day Adventists of Maine will hold its next annual meeting in connection with the State meeting, at Brunswick, August 24 to September 4. B. F. DAVIS, Pres.

THE next annual session of the New England Conference and Tract and Missionary Society of Seventh-day Adventists will be held in connection with the camp-meeting at Pawtucket, R. I., September 14-25. The churches should select their delegates, and the clerk should make out their credentials, and forward them to the Conference secretary, E. T. Palmer, South Lancaster, Mass. Please remember that each church, however small, is entitled to one delegate. A church of fifteen members is entitled to two, and one additional delegate for every additional fifteen members. Each newly organized church should make written application for admission to the Conference. H. W. COTTRELL, Pres.

VERMONT CAMP-MEETING.

ROUND-TRIP tickets for the Vermont camp-meeting at St. Johnsbury, August 24 to September 4, can be obtained at reduced rates from all stations on the Boston and Maine Railroad between Brattleboro and Newport; from all stations on St. Johnsbury and Lake Champlain Railroad between Lunenburg and Swanton; also from all stations on the Montpelier and Wells River Railroad to St. Johnsbury. The Vermont Central will sell round-trip tickets to Cambridge Junction from Burlington and Essex Junction only. Secure mileages from all other points on C. V. R. R., and also over Rutland and Bennington, Rutland and Burlington, and Canadian Pacific railroads. All round-trip tickets will be for sale August 22, and will be good till September 4, inclusive. T. H. PURDON.

CAMP-MEETINGS FOR WISCONSIN.

THERE will yet be held three meetings for Wisconsin this year.—One at Waukesha, August 14-21; one at Clear Lake, September 4-11; and one at Sextonville, September 12-18. The one at Waukesha is in District 1, in the southern part of the State; and we desire to see as many people as possible attend from District 1, and also from District 4.

The meeting in Clear Lake is in District 7, comprising a large part of northwestern Wisconsin. Let all from Ashland and West Superior on the north, and as far south as Maiden Rock, attend the Clear Lake meeting. Let the people from the central west and the southwestern part of the State attend the meeting at Sextonville. There will be but little business to be considered in these gatherings; therefore the time will largely be devoted to the practical and spiritual needs of those who attend. As the time appointed comprises only six or seven days, it will be necessary for all who are to attend to be there at the beginning, and remain until the meeting closes. We trust that there will be a general interest manifested on the part of our people in the different sections mentioned, to receive all that they may have from the Lord. Let no matter of small concern keep any away. It will pay to break through difficulties and come. Let all come who possibly can. WILLIAM COVERT.

PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$183 45

THE seventeenth annual meeting of the Colorado Conference and Tract Society will be held August 24 to September 4, at Longmont. The first meeting of both Conference and tract society will be held August 25, the Conference at 9 A. M., and the tract society at 5 P. M. J. M. REES, Pres.

ARKANSAS, NOTICE!

THERE will be a camp-meeting held at Hot Springs, Ark., beginning August 24, and continuing over two Sabbaths. This meeting is appointed for the purpose of enabling our people in the southern part of the State to have the benefits of a camp-meeting. We trust that all will show their appreciation of it by attending. There will be four or five ministers present. We expect some help from Texas. No one can afford to stay away from this meeting who can possibly come. C. MC REYNOLDS.

THE COLORADO CAMP-MEETING AND CONFERENCE.

THE time for our annual feast, August 24 to September 4, is drawing near. This meeting will be held in the beautiful little city of Longmont, situated near the foot of Long's Peak on the Colorado Southern and the Burlington railroads. We have secured the city park, in the very center of the city, in which to hold the meeting. This park is perfectly shaded, and is watered by a hydrant, the water coming from the mountains. The location and surroundings could not be better.

We have also procured rates on all railroads, and from all stations in Colorado, on the certificate plan. Those who come will pay full fare to Longmont, and return at one-fifth fare, taking certificate of purchase, or receipt, from the agent of whom the ticket is bought. These tickets can be procured, going from August 21-26.

All should come bringing the Lord with them, and not wait until they get on the grounds to find him. The spiritual condition of many is low, but they should remember that Jesus still reigns in the heavenly temple, pardon is yet offered, and his gracious words to-day are, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Brethren, we shall be permitted to attend but a few more annual feasts, and none can afford to remain away from this one, which promises to be the largest and the best ever held in the Conference. Elders Kilgore and Shultz, Sister Henry, and the laborers of the Colorado and New Mexico Conferences will be present. Come praying that the blessing of God may rest upon this meeting and people. J. M. REES, Pres.

NOTICE.

WANTED.—A married man to take charge of farm with good buildings, a few miles from Charlotte, Mich. Good wages will be paid to the right man. Address Box 583, Charlotte, Mich.

Obituaries.

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

FRANCIS.—Died at the home of A. E. Bostwick, Lena, Ill., June 5, 1899, Thomas L. Francis, aged 94 years, 13 days. Mrs. A. E. BOSTWICK.

HART.—Died at Nasonville, Wis., May 11, 1899, of consumption, Sister Sadie Hart, aged 18 years, 9 months, 11 days. Funeral discourse given by the writer. T. B. SNOW.

COOK.—Died at Collinsville, I. T., July 15, 1899, Elbert E., infant son of Ottice and Elva Cook, aged 1 year, 6 months, 10 days. Words of comfort were spoken by the writer. L. B. MAIN.

GOEMMER.—Died at La Veta, Colo., May 28, 1899, of nervous prostration, Sister Louisa T. Goemmer. She died rejoicing in the truth. Funeral services were conducted by the writer. G. W. ANGLEBARGER.

CHAPEL.—Fell asleep in Jesus near Quincy, Mich., June 7, 1899, Brother Augustus Chapel, in the seventy-eighth year of his age. He was a member in good standing in the Quincy church. R. C. HORTON.

MAIN.—Died at Collinsville, I. T., July 23, 1899, Caroline Main, wife of L. B. Main, aged 50 years, 8 months, 22 days. She accepted the third angel's message eighteen years ago, and died with a bright hope of a part in the first resurrection. ELVA COOK.

MELLER.—Died at Canon City, Colo., June 26, 1899, of inflammation of the bowels, Frankie, infant son of Brother and Sister C. J. Meller. The sorrowing parents are comforted with the thought of meeting their little son in the first resurrection. G. W. ANGLEBARGER.

SELBY.—Died at East Richford, Vt., July 16, 1899, of heart-disease, Esther Selby, wife of Albert E. Selby, aged 42 years. Sister Selby has been a faithful member of the Adventist church at East Richford since her conversion four years ago. H. E. RICKARD.

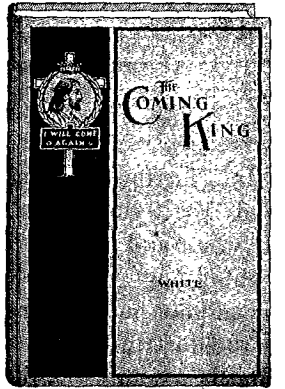
DALLEY.—Died near Coldwater, Mich., June 26, 1899, of consumption, Sister Adelia Dalley, in the fifty-ninth year of her age. For several years she had been a live and spiritual member of the Quincy church, and died in bright hope of receiving the reward of eternal life when the Saviour comes. R. C. HORTON.

WORDS OF TRUTH SERIES. "THE COMING KING."

Thousands and Tens of
Thousands Should be Scattered.

By James Edson White.

Christ in the World from Creation to Its Final Redemption.



"The Lord gave the word: great was the company of those that published it." Ps. 68:11.

We have conclusive evidence of the truth of the first statement. The signs that are daily being fulfilled must convince all that only "the One who knew the end from the beginning" could describe the scenes that would take place here on the earth before the second coming of the Lord. That we are living in that solemn time no Bible student will deny.

Inasmuch as "the Lord gave the word," and has told us plainly that a great company will publish it, we would ask, Are you acting your part in publishing the word? The Lord has given "to every man his work;" "the harvest is ripe," "but the laborers are few," and the Master is extending an invitation to you to work in his vineyard.

The enemy is at work with all his ingenious devices, sowing the seeds of error in the hearts and minds of men, women, and children. Souls are going down to ruin. God is calling on every person who knows the truth for this time to select the good seed, the WORDS OF TRUTH SERIES, and scatter them by the thousands and tens of thousands.

The following list, giving the names and prices of these tracts, will assist you in making a suitable selection to give to your neighbors and friends, and to inclose in each letter you write:—

No. in Pkg.	Price Each
1 Coming of the Lord, 4 pp.	100 1/2c
2 How the Sabbath came to Me, 48 pp.	25 3c
3 Review of S. W. Gamble on the Sabbath Question, 16 pp.	25 1c
4 A Challenge to Protestants, 7 pp.	50 1/2c
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18 Sanctification, 16 pp.	25 1c
19 A Woman-Ministry, 72 pp.	25 5c
20 Should Not Christians Keep the Sabbath? 32 pp.	25 2c

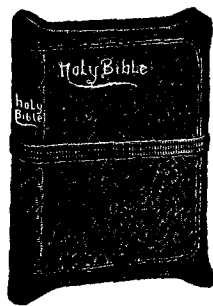
A discount of 40 per cent. is allowed on orders for 100 tracts or more in unbroken packages. Address your State tract society, or the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

The striking events of the present age, which are so accurately fulfilling the great prophecies of Christ and his apostles, are presented in a clear and forcible manner. Famines, pestilences, cyclones, labor troubles, strikes, the money problem, increase of crime, war preparations, distress of nations,—all these are voices heralding the coming of the King.

The chapters are short, plain, and pointed, with the truths made forcible by frequent and appropriate illustrations and diagrams. Its appearance arrests the attention of all who see it. Agents have remarkable success in selling it, and it is read with interest by those who buy it. SEVENTY-NINE THOUSAND have been printed in a few months; and paper is en route for another edition. The demand has been so great recently that two editions of ten thousand each were ordered during the last six weeks.

IN GERMAN.—The book has been translated into the German language, and will be ready for delivery September 1. Prices of English and German editions:—
Cloth, cover in raised designs, \$1.00 Presentation edition, gilt top, \$1.50

SPECIAL OFFER. TEACHERS' BIBLES.



Professions of obedience.	PSALMS.	The safety of the godly.
Luke 21. 35. have known of old that thou hast founded them for ever.	RESH.	A Song of degrees.
Lam. 5. 1. 153 Consider mine affliction, and deliver me: for I do not forget thy law.	154 Plead my cause, and deliver me:	IN my distress I cried unto the LORD, and he heard me.
1 Sam. 1. 154		2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.
		3 What shall be given unto thee?

Illustrated Bible helps, combined concordance, twelve maps, and a new index to Bible atlas. Printed in clear-face minion type, with double-column references; chapters numbered in figures; size 7 1/4 x 5 1/4 inches. Bound in Egyptian seal, divinity circuit, round corners, head bands, red under gold edges. Price, post-paid, only \$1.20. Only 13 copies left to close out at this special price. REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

The Berean Library.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1899.

EAST.	8	12	6	10	14	20	30	36
	*Night Express	†Detroit Accom.	Mail & Express	*N. Y. & Bos. Spl.	*Eastern Express	*Jackson Ac m't'n	*All'nto Express	
Chicago	pm 9.35		am 6.45	am 10.30	pm 3.00			pm 11.30
Michigan City	11.25		8.43	pm 12.08	4.40			am 1.20
Niles	am 12.40		10.15	1.00	5.37			2.50
Kalamazoo	2.10	am 7.25	pm 12.10	2.08	6.52	pm 6.00		4.10
Battle Creek	3.00	8.05	1.00	2.42	7.28	6.48		5.00
Marshall		8.30	1.30	3.02	7.51	7.10		6.27
Albion	3.50	8.50	1.50	3.30	8.11	7.30		5.50
Jackson	4.40	10.05	2.35	4.05	8.50	8.15		6.30
Ann Arbor	5.55	11.20	3.47	4.68	9.48			7.48
Detroit	7.15	pm 12.25	5.30	6.00	10.45			9.15
Falls View					5.02			4.13
Susp. Bridge					5.17			4.38
Niagara Falls					5.30			4.40
Buffalo				am 12.20	6.14			5.30
Rochester				3.18	9.50			8.40
Syracuse				5.15	11.50			10.45
Albany				6.05	pm 4.15			2.50
New York				pm 1.30	8.15			7.00
Springfield				12.15	6.19			7.40
Boston				3.00	9.05			10.34

WEST	7	15	3	5	23	13	37
	*Night Express	*N.Y. Bos. & Chi. Spl.	Mail & Express	*News Express	*West'n Express	†Kalam. Accom.	*Pacific Express
Boston					am 3.00		pm 6.00
New York					6.00		am 12.10
Syracuse					am 2.00		pm 12:25
Rochester					4.05		pm 2.25
Buffalo					5.20		pm 3.50
Niagara Falls					6.02		pm 4.32
Falls View					6.34		5.05
Detroit	pm 8.20	am 6.50	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor	9.49	7.48	9.40		1.38	5.45	am 12.30
Jackson	11.15	8.50	11.05	am 3.45	2.40	7.30	1.35
Battle Creek	am 12.40	10.00	pm 12.25	5.00	3.50	9.08	3.00
Kalamazoo	1.40	10.37	1.20	5.40	4.28	10.00	3.35
Niles	3.15	11.57	2.55		6.05		5.05
Michigan City	4.26	pm 12.55	4.10		7.05		6.01
Chicago	6.30	2.30	6.05		8.55		7.50

*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.10 p. m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

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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.		LEAVE.
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. 7, 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.		

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Alexander Campbell
ON THE
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BATTLE CREEK, MICH., AUGUST 8, 1899.

IN Hartford, Conn., about two weeks ago died Mr. Sydney Hall, who left by will over ten thousand dollars in trust to be employed "chiefly by publications, in counteracting, as far as may be, that greatest of pagan delusions—the doctrine of the immortality of the soul." That is a commendable thing. We wish there were millions employed to the same end.

THE president of San Domingo was assassinated a short time ago; and the *New York Tribune* suggests the expansion of the United States in that direction, in the following words: "This country does not want an anarchistic state for the next neighbor of Porto Rico. There will be little fear of its having one if it plays the true part in the present crisis."

WE have received, from the office of publication in Tokio, Japan, two copies of Vol. I, No. 1, of *Owari No Fukuin*—The Gospel for the Last Days. This is a monthly paper established for the proclamation of the third angel's message in the Japanese language. We are glad to see it, and wish it the boundless success that belongs to all that is connected with the third angel's message.

THE *New York Tribune* says that at Coney Island there is "a state of affairs that for shameless debauchery recalls the worst day of Pompeii and Capri." And no one who understands what Pompeii really was can doubt that it was destroyed on account of its wickedness as truly as were Sodom and Gomorrah. And "even thus shall it be in the day when the Son of man is revealed."

BEGINNING with the REVIEW for Aug. 15, 1899, we will publish a series of articles, in the Home and Health department, from the pen of Sister White, on "Drugs and Their Effects." How many subscriptions will you send us, to begin with the paper containing the first of these articles? If you can't get a year's subscription, take one for six months, at seventy-five cents; or a trial subscription for four months, at fifty cents. Sample copies of the REVIEW will be sent free on application.

ABOUT two weeks ago, Sir James Vaughan, of London, retired, at the end of a service of thirty-five years as justice of the principal police court of that great city. In remarking upon the changes that have come about in the thirty-five years of his service, "he noted the wonderful decrease in crimes of brutality and violence, but said there was an increase in the number of crimes for which brains and ingenuity are required. He ascribed this to the improved education given by the board schools. He was certain that unless means were employed to counteract the effects of education upon the minds of the criminally inclined, crimes of a clever nature would greatly increase."

STUDY, WORK, WORK, STUDY.

ONE of the most effective means of spreading the third angel's message is the circulation of our literature. But no one is prepared effectively to circulate reading-matter that he has not himself read. No one can speak interestingly or intelligently of what he does not know for himself.

Now a plan has been formed by which our literature can be more widely and more intelligently circulated than ever before.

This plan is to issue in a "Berean Library" copies of our standard works in a form so low-priced that all can certainly have them: for instance, "Thoughts on Daniel," for twenty-five cents. Then to form a "Berean Reading Circle" composed of the whole REVIEW family. In order to unify the study, outline lessons will be published each week in the REVIEW AND HERALD. These lessons will serve as a guide in the home study of each member. As an especial help to our young people, a department supplementing the outline lessons will be conducted in the *Youth's Instructor*.

When these have all studied a book through, they will be so filled with the truth, with the love of it, and with a sense of the urgency of the message and work, that each one will circulate that same book by loaning it to his neighbors, or selling it from house to house, as the low price will allow him readily to do.

THE OBJECTS TO BE ATTAINED, ARE—

1. An increased knowledge of the word of God.
2. A fitness for active missionary work.
3. A united effort in disseminating the truth.
4. The turning of the hearts of the parents to the children, and the hearts of the children to their parents, as they unite in study and work.

It is expected that the readings will be begun about the first of October next. We hope every member of the REVIEW family, and that ought to mean every member of the denomination, will enter heartily into this good work, in a movement all together and in order, like an army of well-trained soldiers. Sister L. Flora Plummer has been chosen to begin the work in the formation of the reading circle, by correspondence and otherwise as may be best, in time for the regular reading to be taken up October 1. She will welcome suggestions. Her address at present is 1639 Oakland Ave., Des Moines, Iowa.

A BRANCH Anti-Imperialist League has been formed in Chicago. Ringing letters of approval have been received by it from United States Senator W. E. Mason, ex-United States Senator George F. Edmunds, and other prominent men. Speaking of the Filipinos, Senator Mason says: "To get the technical right to kill, we call them rebels against a government to which they have never sworn allegiance: we must make them subjects, before they can be rebels. It is said, 'They can't govern themselves.' Why not let them try before killing them? It is said, 'They would kill one another.' It isn't true; but if it were, it would be better than killing our boys. . . . We have no more right to govern in the Philippines without consent of the governed, than King George had to govern us in 1776 without our consent. If this is treason, make the most of it."

THE American authorities in the Philippines celebrated the Fourth of July with great vim. In Manila the Declaration of Independence was publicly read, and a lot of Filipino school-children, previously trained to it, sang "America." How grand and musical and true indeed must have sounded to all the Filipinos the words: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. . . .

"He has combined, with others, to subject us to a jurisdiction foreign to our Constitution, and unacknowledged by our laws. . . .

"For quartering large bodies of armed troops among us. . . .

"For cutting off our trade with all parts of the world.

"For imposing taxes on us without our consent. . . .

"He has abdicated government here . . . by waging war against us.

"He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people. . . .

"He is at this time transporting large armies . . . to complete the works of death, desolation, and tyranny already begun."

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing,
Land of the Pilgrim's pride,
Land where our fathers died:
From every mountainside,
Let freedom ring."

Could anything possibly be more incongruous? If national apostasy has not come, then what is it that is here?

IN the REVIEW AND HERALD of July 11, 1899, we answered inquiries about a certain paper called the *Gospel Review*, which is being sent to our people wherever possible, as to whether it is "straight Seventh-day Adventist literature." We told all the readers of the REVIEW AND HERALD that that paper is not straight Seventh-day Adventist literature. Yet in spite of this we are still receiving the same question from subscribers to the REVIEW AND HERALD. Now why is this?—Perhaps the reason given by one of the inquirers, may also tell the difficulty with the others: "I did not suppose it would concern us, so did not take particular notice of it—not enough to remember its name." Please allow us to say that, except perchance in the columns of Special Notice, we never put anything in the REVIEW AND HERALD that does not concern every reader of the paper. There is nothing put in merely to fill space. As for that paper, the *Gospel Review*, we will say again, It is not "straight Seventh-day Adventist literature," nor is it straight literature of any other kind.

KINDERGARTEN TEACHER WANTED.

THERE is an opening for a kindergarten teacher to take up work in a new kindergarten which is being opened at the Life Boat Mission, Chicago. Any one interested in this work should write at once to W. S. Sadler, 1926 Wabash Ave., Chicago, Ill.