

# The Adventist Review and Herald

HOLY BIBLE  
Emma E. Craig  
box 449  
IS THE FIELD  
OF THE WORLD

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

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## The Review and Herald,

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PSALM 65: 2.

MRS. S. L. STOUT.

(Mackinaw, Ill.)

Thou hearest prayer. I will not doubt:  
Too oft I've proved thee true.  
My broken purposes all crossed,  
Thy hand canst build anew.  
Why should I doubt this once again?  
Thou hearest prayer; thy word I claim.

The sun, whose burning, shining rays  
Reflect thy light so fair,  
But proves thee glorious in thy ways  
Of earth and sky and air.  
'Tis unbelief that hides thy face;  
Through it we fail to see thy grace.

The mountains grand in purple haze,  
The starry spheres above,  
No less the tiny, trusting flower,  
Proclaim thy wondrous love.  
There's naught too hard for thee to do;  
Too oft, too oft, I've proved thee true.

And so I ope the chambers wide  
To thine all-seeing eye.  
Look deep, look deep, within my heart,  
And spare not for my cry.  
The sin that lurks in hiding there,  
Oh, banish, Lord! thou hearest prayer.

Thy name, O Saviour! glorify  
Within thy temple's shrine;  
For thou dost work in purity  
Thy graces all divine.  
We're willing, Lord, in this thy day  
Of strength and power! Oh, hear us pray!

### CHRIST'S MISSION.

MRS. E. G. WHITE.

CHRIST was the greatest missionary the world has ever known. How did he come? What was his message? John, his forerunner, lifted up his voice in the wilderness of Judea, crying, "Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord." "Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be laid low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it

up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom."

Christ bore the same message that John bore. "From that time," we read, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." But while John preached in the wilderness, Christ's work was done among the people. That he might reach sinners where they were, he encircled the race with his long human arm, while with his divine arm he grasped the throne of the Infinite, uniting finite man to the infinite God, and connecting earth with heaven.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting their net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men." Thus Christ called his first disciples. They were not chosen from among the Pharisees, but from among humble fishermen. With these lowly men he could co-operate, educating and training them to do the highest work ever given to mortals.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Connected with this work was his ministry of healing. He went about "healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Here I wish to impress upon all interested in missionary work that the truth is first to be presented and the warning given to the people, "The kingdom of God is at hand." Nothing will so impress minds as the uplifting of the Saviour. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In the wilderness the word was given, sounded by the trumpet, caught up by appointed men; and those who heard in faith and looked toward the uplifted symbol were saved. To-day those who are bitten by the serpent are to look and live. "Behold the

Lamb of God, which taketh away the sin of the world." All who look upon him will live. Then the question, "What must I do to be saved?" is answered.

The message that Jesus gave to the palsied man is given to us. "They brought to him a man sick of the palsy, lying on a bed." There was a crowd around the house in which Jesus was, and the sick man's friends sought a way to bring him directly to Christ, that they might lay him before him. "And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus."

Christ saw that the man was suffering with bodily disease, and he saw also that he was suffering with a sin-sick soul. He knew that in order to heal bodily maladies he must bring relief to the mind, and cleanse the soul from sin. The man needed health of soul before he could appreciate health of body. The Saviour was not unmindful of the effort that was made to bring the man to him, and his heart of love and pity was moved. "He saw their faith," and it was enough. "Son, be of good cheer; thy sins be forgiven thee," he said to the sick man. Many watched with bated breath every movement in this strange transaction, feeling that Christ's words were an invitation to them. Were they not soul-sick? Were they not anxious to get rid of their burden of guilt?

But the Pharisees could not conceal their anger: As if filled with holy horror, they began to reason, saying, "Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" But it was the Son of the living God who had uttered the words, "Thy sins be forgiven thee." Had not the Pharisees been blinded by prejudice, they would have seen that he who was before them was the Christ, and that he was in the Father, and the Father in him. "I and my Father are one," he declared.

"When Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God." He was healed of the leprosy of sin, healed of the maladies that had afflicted his body, healed every whit. "And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day."

"And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him." Just such invitations must be given by Christ's ambassadors. General invitations are given; but not enough definite and personal invitations. If more personal calls were made,

more decided movements would be made to follow Christ.

"And Levi made him a great feast in his own house." He felt himself highly honored by Christ's call, and gave expression to his feelings by making a feast and calling his friends. Jesus and his disciples were invited, and "many publicans and sinners came and sat down with him and his disciples." Jesus never refused invitations of this kind, because here he could ask and answer questions that would diffuse light. He never neglected an opportunity to sow the seeds of truth in human minds, knowing that the time would come when hearts would respond to the words that fell from his lips.

"But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."

This is a lesson for all our churches. The Lord went into the busy thoroughfares of travel that he might speak words which would reach the hearts of sinners. They were sick, and needed a physician who could portray before them their true condition. Thus Christ reached to the very depths of human woe and misery.

Christ's work was a marked work. With his teaching he mingled the work of healing. "When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." "And as ye go," he said, "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses." "And they departed, and went through the towns, preaching the gospel, and healing everywhere."

This is the work that should be done to-day. Missions should be established, not merely in one or two cities in America, but in many localities. The buildings should be as inexpensive as possible. It is not expensive buildings that give character to our work; it is the spirit manifested by workers who show that they have the co-operation of the Holy Spirit. This gives power to their influence, and character to the work.

The Lord has sent his people to different parts of the globe, among idolatrous and heathen nations, that they may win souls from darkness to light. Their first work is to bear the message, Christ the crucified one is our Saviour. They are to awaken an interest in Christ's willingness to forgive sins, bearing the message, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Christ gave his disciples an example of the work they were to do. On one occasion, we read, he "went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: . . . and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs." This was the sentiment of the disciples. "And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed."

"And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Gali-

lee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."

"And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

This was Christ's work. But our churches have not filled their place in co-operating with God in this work. Every position in life is permitted in the providence of God. Each sphere of action requires most thorough consecration to God. Those who are hid with Christ in God will become instruments in God's hands for the development of Christian virtue. All classes have a part to act. God's people are not to sit Sabbath after Sabbath hearing the word, and then do nothing to communicate to others what they have heard. They are to be laborers together with God. The Lord has given each one a work to do. No one will he excuse who cherishes the inclination to fold his hands and make self a center. Truth is to be proclaimed. It is to go forth as a lamp that burneth. Not a thread of selfishness is to be woven into the work. We must see light in God's light.

#### HEAVENLY VISIONS.

J. N. LOUGHBOROUGH.

ANOTHER feature in connection with visions recorded in the Bible is found in the case of Balaam. We read: "Balaam the son of Beor hath said, and the man whose eyes are open ["who had his eyes shut, but now opened," margin, Hebrew] hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open." Num. 24:3, 4, 16. Boothroyd translates it, in verses 4, 16, "entranced, but with open eyes." As previously said, Mrs. White's eyes are always open during the entire vision. We have now presented seven points in which this manifestation through Mrs. White is in accord with Bible visions.

The question will now naturally arise, How can a person talk without breath? Such a phenomenon is a miracle of God's power. Indeed, it is thrilling to listen to the voice of an angel speaking through the vocal organs of a human being. How did the ancient prophets speak without breath? In Peter's second epistle we read: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. The Spirit of God did the talking through the prophet.

We will look at another testimony, one in regard to David's prophecies: "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2. So the Spirit of God did the speaking, using the tongue of David. Another testimony concerning David's prophesying is found in Peter's testimony, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." Acts 1:16. The Holy Spirit spake, using David's mouth. So in the case of Mrs. White when in holy vision, although there is no breath, the Holy Spirit speaks in an audible voice, using her organs of speech.

A ninth point of comparison is in relation to the writing out of what has been previously shown in vision. In the first book of Chronicles we have an account of David preparing for his son Solomon to build the temple at Jerusalem. He speaks of many particulars concerning the building,—its chambers, treasures, parlors, furniture, and service. Of this he says it was "the pattern of all that he had by the Spirit." 1 Chron. 28:12. The Lord had shown to him, by the Spirit, as he did to Moses, a *pattern* of this building which was a "shadow of heavenly things." And everything must be made as exact as the pattern. This must all be written out for Solomon's instruction. David tells us *how* this was done. He says: "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." 1 Chron. 28:19. The Lord had shown him these things in vision. As he set himself to write them, the Spirit of God brought them clearly before his mind, and thus he wrote them out.

It is in this manner that Mrs. White is enabled to commit to writing the many things previously shown to her in vision. She says: "I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God."

Again, she says: "Sometimes, when special dangers threaten the cause of God or particular individuals, a communication comes to me from the Lord, either in a dream, or a vision of the night, and these cases are brought vividly to my mind. I hear a voice saying to me, 'Arise and write; these souls are in peril.' I obey the movings of the Spirit of God, and my pen traces their true condition."—*Testimony for the Church*, No. 33, p. 213.

We now have *nine* points in which Mrs. White's visions are like those described in the Bible. It may be well to note next the harmony of the practical working of her gift with like work described in the Scriptures.

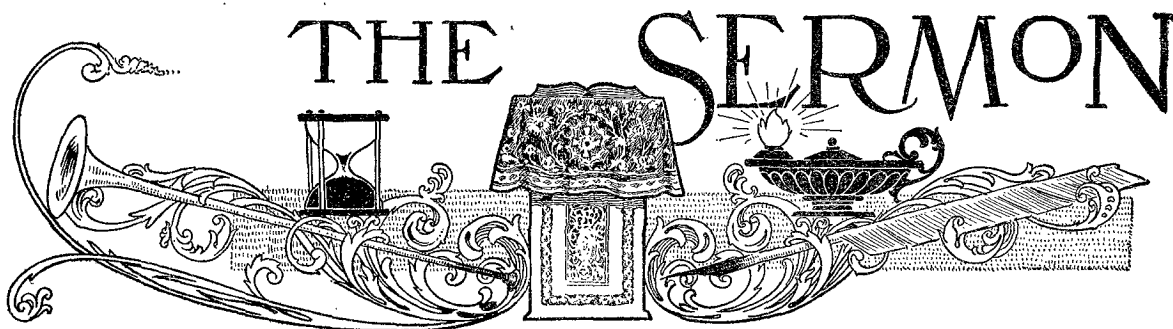
#### THE CUP OF COLD WATER.

A PLANT, with its bright red berries and dark rich foliage, stood in a window; it was drooping and withering because its caretaker had forgotten the daily cup of cold water. How helpless it stood! like a picture of despondency, in the sunshine. Really, under the circumstances, clouds would have suited it better. But what a change after the refreshing drink was given! Each little leaf seemed to feel the new impulse, and in a short time it was a thing of beauty again.

Only a cup of cold water! Only a kind word to some one with care pressing on the heart,—just one word, perhaps, to tell of One who will take the care—Jesus. Only a few thoughts sent out, like a dove, to find rest in a troubled life, and to speak of the peace that passeth understanding. Only the mites that, with the Lord's blessing upon them, will bring forth fruits for him,—a smile to a weary one, and a little poem or tract in the midst of busy hours to give new hope, or new light, along the way. There are so many "cups of cold water." And he who gives these as he journeys on "shall in no wise lose his reward."—*Selected*.

"As thy days thy strength shall be."  
Wherefore dost thou fear and sorrow?  
All thy years may gladness be;  
God can crown with joy thy morrow!  
But if pain be thine at length—  
"As thy days shall be thy strength."

—Emma C. Dowd.



## PURE RELIGION.

WILLIAM P. PEARCE.

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

(Concluded.)

## QUALITY OF THIS RELIGION.

JAMES calls it "pure and undefiled." Very few things are on the market that are not more or less adulterated, corrupted, and counterfeited. Religion is no exception. Mormonism, Christian science, and Spiritualism are counterfeits. Romanism, with its nunneries and confessionals, is simply rottenness under cassock and hood. Protestantism conforms to almost every phase of worldliness, so that onlookers are more suspicious than we think as to what genuine religion consists in.

Genuine Christian religion is "pure and undefiled." It is stainless. It is free from all that vitiate, pollutes, or degrades. It will go into the dirtiest hovel, and brighten it like the sun's rays, without becoming contaminated. It will throw its influence around the harlot, lift up the drunkard, kiss the lip of the savage, pick up the rough jewels in the debauchee's dive, and polish them, and make them fit for a setting in the crown of the Prince of Peace. It is that which commends every virtue, condemns every vice, forbids every kind of sin, and commands every phase of holiness.

You can estimate its quality by its source. Not only is it "before God and the Father," but it is *from* God the Father. It comes from a pure Deity, as the word "God" in the Hebrew signifies. Its purpose was, and is, to purify man and human society; and those who oppose it, and those who give it the lie by professing and yet not exemplifying it, to that same Deity shall they be held accountable.

You can estimate its quality by its essence. "Pure religion," says my text, "is this." In these two monosyllables, "is this," we have the infallible test,—divine love, begetting human love. "God so loved the world" (John 3:16) as the first principle; "thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself" (Mark 12:30, 31), as the second. Not a little of the present-day religion is heavy with top-growth, and is sapless and fruitless because the channels along which should run the life-love fluid, is filled up with the debris of formalities, petty jealousies, unholy alliances, miserly actions, and all kinds of filthiness of the flesh. But the Christlike religion exemplifies itself like the sun, by giving out its warm, life-giving, color-imparting rays, drawing the soul toward Himself, as the sun does the waters of the deep, and then sending it forth a benediction upon all.

You can also estimate its quality by its vitality. There is something that helps the sinner to venture to Christ, then to venture to bring others to Christ, then to venture himself upon Christ, crying out in the midst of poverty, or when passing through the valley of death: "Though he slay me, yet will I trust in him." Job 13:15. It is FAITH, "the last link 'twixt God and man;" "the pencil of the soul that pictures heavenly things;" the anchor that holds when storms rage; the bridge cast over the chasm of sighs, and which—

"Will not shrink  
Though pressed by many a foe,  
That will not tremble on the brink  
Of any earthly woe."

## THE EVIDENCES.

But we also have the evidences that distinguish those who have it. "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." With this test we can tell who has a genuine or a counterfeit religion, just as the physician can tell the temperature of the body by placing the thermometer under the tongue. Religion must be operative and prohibitive, estimation being placed on it according to the assistance rendered others, and the transformation of one's self.

"Visit the fatherless and widows in their affliction." This is the "do" religion. Not talk, but action. "Not every one that saith unto me, Lord, Lord," said Jesus, "but he that doeth." Matt. 7:21. The world is full of loud-mouthed Falstaffs, but the Hotspurs are what tell. "Do something with your religion," said Bishop Phillips Brooks, "and your religion will not die." Committee work may do for secret societies, but the Christian religion recognizes the "committee of one." Publicity of philanthropy or regular attendance at church may make people loud in their praise, but a visit (I would emphasize this word "visit,"—not an afternoon tea-party, nor a fashionable call, but a *visit*) to that poor widow's home, where a streak of sunshine seldom enters, a generous contribution of some of those vegetables you could spare from the cellar, or a dollar to purchase shoes, or cloth to make a dress for one of those fatherless children,—such visits make angels rejoice.

God bless the widows and orphans. In the earlier days, as now in India, they were the most pitiable creatures of society. The widows often became subject to the hatred and cruel treatment of the husband's relatives, and the children took their share of the mother's burden. With us a change for the better has come; but did you ever think, my brethren, of the loneliness, the heart-aches, the galling tears, the struggles, and the worry that poor widow has had since her partner died? Did you ever stop to consider, when your little girl threw her arms about your neck, and kissing you, said, "Papa, I thank you for this lovely dress, and these tan shoes, and kid gloves"? And don't you remember how your soul welled up with joy when your little boy, in a good suit of clothes, with a set of books under his arms, came rushing into the home after school, crying: "Hurrah, papa! I've passed!" But what of that fatherless boy, that widow's daughter, on the next street, who have no father around whose neck they can throw their arms, or whose pockets they can rifle for sweetmeats; but who say to the broken-hearted mother on every holiday, and every birthday, and every commencement day: "If papa was only living!" That tells the story.

A few years ago, the mail-carrier handed the speaker a letter. The sweetest character I have known was at death's door. The train carried me a thousand miles to the seaport of New York. The next day I was upon the dark-blue sea, and one week from the time of sailing,

I stood in the town of my childhood. Time will not permit me to speak of the reception at my sister's, after thirteen years' absence. Almost the first thing I asked was: "Is mother living?" And to the answer, "Yes," I asked if I could not see her that night. Ungratefulness on the part of some had broken up her home, and divided her furniture. Father was no longer there to provide for the aged partner. That widowed mother was too great a burden for those who had been reared by her, to take care of, and, God forgive them! she must spend her last days in a home of charity, never to be visited by one who was instrumental in putting her there.

The next morning after my arrival, in company with two sisters, I wended my way to the home. After climbing the stairs, the nurse met me in the corridor, and informed me that she had notified my mother of my arrival. How could I meet her now, without giving way to my feelings? I told my sisters to go in, and as they did, they left the door ajar. I looked down the long room; I saw a face turned toward the door, and I said: "That's my mother." After asking God for courage, I walked right to mother's side, and bending over her form, I said just one word—"Mother." She looked up into my face, and said: "Is this my baby boy?" I said, "Yes, mother." She remarked: "If this is my boy, I shall know him, for he has a scar on the side of his face." She then lifted up her emaciated hand, and began to stroke the right side of my cheek. I said: "Mother, it's not that side." I then lifted her hand over to the left side, and she felt my cheek till she touched the scar, and then throwing her arms about my neck, she pressed me to her bosom, crying: "Let me die! let me die! I've seen my Billy boy!" Since then, my brethren, I've thought more of widows in their affliction; and who would not, when he sees such suffering, and learns something of the anguish such poor mortals have to bear?

But I also said, pure religion is prohibitive. "Keep himself unspotted from the world." Pessimism is something I rarely deal out, yet facts prompt me to declare at this time that if ultra-liberalistic views, Parisian fashions, popular but baneful amusements, count for anything, then the church is in no small degree corrupted, and its religion to a large extent differs from that which Christ originated.

Astronomers tell us of spots on the sun. Jacob tells a story of speckled and spotted flocks. Gen. 30:28-42. Peter refers to those who adhere to the promptings of the flesh, as "spots" and "blemishes." 2 Peter 2:13. Jude calls the "filthy dreamers," "spots in your feasts of charity." Jude 8. And I brand with the word and the fire of God's indignation, many church people as "spotted Christians." On some I find money-spots, who will sing heartily in church,—

"Were the whole realm of nature mine,  
That were a tribute far too small,"

and the next moment deliberately lie by throwing a nickle in the collection basket. On others I find pleasure-spots, pride-spots, nicotine-spots, alcohol-spots, backbiting-spots, no-recommendation-spots, which distinguish hundreds, as the mark on the forehead did Cain.

But James exhorts us to keep "unspotted from the world,"—not from the world as doing business, but from worldliness. We are to be in the world, yet not of it, as the ship is in the sea, as the seed in the soil, as the sun in the falling rain, building up a triumphal arch through which the conquered storm-king marches. Such *we can be*, such *we should be*, and such *we must be* if we would have the indwelling of the Holy Spirit, and have the kingdoms of this world transformed into the kingdoms of grace.



Stand forth, my brethren, for such principles. Let your foundation be the word of God; let your light be the life of Christ; let your influence be all in the heavenly direction; let your actions correspond with your profession; and let not the Christian religion be that of a lovely song, or the sweet strains of a stringed instrument, but a guide, a companion of all hours, a trust jealously guarded, in which, and through which, Christ shall shine beautifully. Christ now, and Christ forever. Christ for one, and Christ for every one. Christ first and last and evermore. Christ, and only Christ.

#### SALVATION FOR THE CHILDREN.

A. L. HOLLENBECK.

THE time is near when the Lord will perform a marvelous work through the children of his people for the salvation of souls. And the time has fully come when he would have the children receive a physical and mental training for his service.

The Lord has great blessings in store for the children, and he would have them prepare for the reception of his Spirit. The Holy Spirit has directed the establishment of church schools among us, where the minds of the little ones and the youth can be directed to the Author of the principles of true education, and to purity of thought and act. The time in which we can use the provisions the Lord has made for the salvation of the children is rapidly passing. Let all fathers and mothers in Israel co-operate with the Lord in behalf of their children, before it is forever too late.

Many are manifesting great interest in this work, and success is attending their efforts. None should be slow in starting this work, nor allow it to slacken after it is started. When a great blessing is promised, the Lord is pleased to have us put forth great efforts to obtain it. Whose children and whose parents will be saved in the kingdom depends upon who make a wise use of the provisions God has made for their salvation.

While in Egypt, just before the destroying angel entered upon his work, the parents in Israel were commanded by the Lord to gather their children into their own dwellings, and to place a sign, or mark, upon their doorposts. For the parents' sake, the Lord saved the children, and the destroying angel passed by.

The account of the ingathering of the children of ancient Israel, and the destruction that followed, was written for our instruction. Now, just at this time, it is the duty of modern Israel to make haste to gather their children from among the worldly into places of their own, where they can surround them with right influences, and where they will not be brought in contact with the evils resulting from a pernicious system of school management and education. As in ancient Israel, this ingathering of the children that is now beginning will be followed by the placing of the mark upon all those who shall be saved, that the destroying angels may pass them by. And as the work of the destroying angel quickly followed the ingathering of Israel's children anciently, so the work of the destroying angels for this last time—the seven last plagues—is soon to follow the ingathering of Israel's children now. Brethren, do we realize how near we are to the close of probation?

The Lord is preparing, and setting in position, here and there throughout all the earth, instrumentalities through which he will soon perform his wonderful work in the sight of all the universe. The work is soon to close most gloriously. Now is the time for parents to work with fidelity for the salvation of their children. There is a safe retreat for the faithful, when the "overflowing scourge" shall

pass through the land. All who heed the injunction, "Receive ye the Holy Ghost," will soon meet the fiery trials, pass through the sharp conflict, and share in the glorious victory that follows.

#### LINES.

BENJAMIN RUSH.

THE race of life seems long, but soon is past;  
First, childhood, with its merry, sparkling dreams,  
Consumes a part that appears tedious, vast,  
And nothing is just what, at first, it seems.

Youth takes its place with a more steady pace;  
Love, standing at the heart's door, gently knocks;  
He seldom thinks where time will end his race,  
As a form passes by, with bright, young locks.

Imagination has opened wide his heart;  
His anxious thoughts expressed in words so low;  
The rustle of a footstep makes him start—  
'Tis but the wind, or brooklet in its flow.

Soon comes a change; the sparkling bubble bursts;  
Stern duty, faith with works, now claims the mind.  
The prize for which youth hungers oft and thirsts,  
No matter how he search, he can not find.

Yet can we think there is no ground for hope?  
Our Lord has said, "In due time ye shall reap  
If ye faint not," nor give the tempter scope:  
The joyous end is no uncertain leap.

Never wilt thou know evil any more,  
Nor former things unbidden come to mind;  
Consider well, nor ask a reason; for  
We know, though clouds appear, his love's behind.

#### THE TOMB OF ESTHER AND MORDECAI.

THE tomb of Esther and Mordecai, the famous characters in the Biblical book of Esther, has been discovered in Hamedan, Persia, and the inscriptions on the sarcophagi and the tomb itself read and translated. The discovery is most timely, as some writers have tried to discredit the Biblical story and the feast of Purim, which goes back to it for a basis.

This tomb has evidently been added to at various periods, and is now sixty feet high. The entrance is to the left of the center, leading into an outer passage. To the left is the tomb of some ancient sage, and to the right the tomb of an old physician, with a stand bearing lamps and oil in front of it.

A wall separates the sacred part from this outer section. At its western end a door leads to the principal part of the tomb. To the right is Mordecai's tomb, and to the left Esther's, separated from each other by a corridor, along which pilgrims pass, going around the sarcophagi. In a niche is a scroll of the law, and an ostrich egg is suspended beneath the dome, as is the custom in all Persian tombs.—*Christian Work*.

#### AN INTERVIEW WITH FATHER ENRIGHT.

R. W. PARMELE.

FOR fifteen years the Seventh-day Adventist ministers have been preaching throughout the world, hanging before the public a chart on which is printed an offer made by Father Enright, president of the Redemptorist Fathers' College, of Kansas City, Mo., promising one thousand dollars to any one who will produce even one text of Scripture making Sunday observance obligatory.

Of late years a Mr. Gamble has appeared before the public in Kansas, presenting the boastful claim that he had produced the scripture called for, and that Father Enright backed down, and consequently his one-thousand-dollar offer is now a dead letter. Being assured

that this was a fabrication, I called at the Fathers' College, the 16th day of June last, and had the following interview with Mr. Enright:—

*Enright*.—Have you lived here long?

*Parmele*.—I reside in Wyandotte. This is the first time I have ever been in this section of the city, and have dropped in to have a little chat with you.

*E*.—Very good.

*P*.—I have been much interested in certain lectures you have delivered, especially your offer of—

*E*.—One thousand dollars for Scriptural authority for Sunday-keeping.

*P*.—Yes, sir.

*E*.—A very live question! A very live question, indeed! I have received letters from all parts of the United States, from Canada, and even from foreign countries, about this matter.

*P*.—Offering proof?

*E*.—No; there is none.

*P*.—Is it possible that out of the sixty-five thousand Protestant ministers in the United States, not one has even attempted to furnish the evidence?

*E*.—I have not heard from a single preacher.

*P*.—Have you heard from no one offering proof?

*E*.—Several have written, saying that they had certain private proofs; but they did not produce them, and of course I could not give them the one thousand dollars on their mere assertion. One young German, a layman in Vermont, cited the fact that the disciples met on the first day of the week to break bread. But that is no evidence. They met on other days of the week too, for the same purpose. What I want is a text obliging me to keep Sunday.

*P*.—I heard that a certain preacher produced the necessary scripture, and you backed down, and retracted your offer.

*E*.—That's a mistake. I have never done so.

*P*.—The offer is still good, then?

*E*.—Yes, sir.

*P*.—As a positive testimony to the effect that the offer is still good, and that the necessary scripture has never been produced, would you kindly write me the offer, dating it to-day?

*E*.—I would be glad to.

At this point he took his pen, and wrote the following:—

"KANSAS CITY, MO., JUNE, 16, 1899.

"I hereby offer one thousand dollars to any one who can prove to me, from the Bible alone, that I am bound, under pain of grievous sin, to keep Sunday holy.

"[Signed] T. ENRIGHT, C. S. S. R."

After further conversation, as I was leaving, he assured me he had enjoyed my call, and invited me to call again, saying that he would treat me courteously, or any one else whom I might send. I was not asked concerning my religious faith or profession, so of course made no statement of it.

The student of God's word requires no better evidence that Sunday is not of divine origin than that which he may obtain from his Biblical research; but to those who do not study the Book of truth, here is convincing proof that Sunday-keeping is an invention of man. But the wonder is that men professing to be Bible students, who have been forced to remain dumb, for fifteen years, with this offer before them and their flocks, should now seek to persecute Seventh-day Adventists for working on Sunday,—a thing which they are forced to acknowledge that the Bible does not condemn. Surely, "Justice standeth afar off: for truth is fallen in the street, and equity can not enter."

"He that is poor, all his kindred scorn him; he that is rich, all are kin to him."



"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.

Be master of the clouds,  
 Let them not master thee;  
 Compel the sunshine to thy soul,  
 However rough the sea.  
 —Marianne Farningham.

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

I AM instructed that there has been a neglect of effort to seek in every possible way to get access to the higher classes as well as to labor for the lower. In our labor we are to take highways as well as hedges.

We can disregard the desire of God in our behalf, and live a cheap, common life, and lose the heaven of bliss; or we can co-operate with God by refusing the waters of the valley, and claim by faith the privilege of drinking the pure snow-waters of Lebanon.

There must ever be an interchange of taking in and giving out, receiving and returning. This links us as laborers together with God. Not one expression of unbelief is to come from our lips under the hardest trial. Heaven is much nearer the earth when every soul that knows the truth expresses it in words and actions. The giving out ever expresses the truth, and increases the power of taking in. This is the life-work of the Christian.

It is precious, satisfying work to be constantly receiving and constantly imparting. The capacity of receiving is only kept up by imparting. Isa. 58:8 explains the matter: "Thy righteousness shall go before thee; the glory of the Lord shall be thy reward." We need, and may have, fresh supplies every day. How many souls we may help by communicating to them! All heaven is waiting for channels through which can be poured the holy oil to be a joy and refreshing to others. We may work continuously and solidly, so that our work may abide, if Christ is abiding with us.

We can not for a moment be off guard. He who has begun a good work in you will perform it unto the day of Jesus Christ. The Lord is the great Master-worker. I would that we could all understand the purpose of God concerning us. The honor of God is not less concerned in the perfection of our characters than in our own honor; that we ourselves shall be all that God designed we should be,—complete in Jesus Christ,—that we may honor him as his sons and daughters, members of his royal family, children of the Heavenly King. We are to show forth the praises of him who hath called us to glory and to virtue.

There has been very little travail of soul for the teachers of the people. There are many who feel great need of something in their re-

ligious experience that they have not. They seem to be where they do not know how to exercise faith and genuine trust in God. There should be labor for the ministers. The very first effort made in any place should be to get near to them. They are deceived. They do not understand the Scriptures. My heart yearns after these souls with an intense desire that they shall see, and understand, and not be found as transgressors of the holy law of God when he shall come the second time to our world. At that time there will be only two classes—the obedient and the disobedient. All who have had the light, and would not receive it, will meet God over his broken law.

Let every worker, whether child, youth, or a person of mature age, put on Christ; that is, seek him in prayer, and believe his prayers are accepted of God because he has charged all to watch and to pray without ceasing. Some pray during the week of prayer, and then suppose their praying may cease; and as they do not continue to pray, they do not continue to receive. They must continue to ask, that they may receive. Ask, and you shall receive. Seek me, and you shall find me close beside you, ready to shield, to help, to bless you. I will lead the current of your thoughts away from cheap and frivolous things. I will open for you subjects to contemplate that will give you my peace, my joy and consolation, that will take away your worries. Our powers are not to be employed and worn out with responsibilities that belong to God, and not to any human being. Then let us educate the soul not to chafe and irritate and weaken its powers unnecessarily, but to keep itself in calmness and in peace.

#### EXTRACTS FROM CORRESPONDENCE.

THE work for the poor colored people in the South burdens me much. The Lord showed me how to help them a little, and I experienced such a blessing that I feel that other sisters may be glad to help in the same way. The people are so poor that some who would go to school have to remain at home because they can not pay their railroad fare. I heard of two such persons, but I did not know where the money was coming from to help them. A great many of our friends, those who profess the truth, say we do too much for the cause; and it is true we do not have much left. I read everything in the Testimonies on giving to the poor, and the Bible is full of precious promises to those who do so.

The first thing I and my little daughter did in order to raise money to help these people was to drop our evening lunch. This saved four cents a day, and by other small sacrifices we soon had four dollars. The fare for one person was \$3.90, and we received word that some one else had paid the fare for the other person, so both could go. Then we thought we would try to save a little for a dress for one of them, and we soon had two dollars. One woman gave my daughter fifty cents for missionary work, which we used in this way. Since Christmas we have been able to send twelve dollars. There have been many appeals for this destitute field. The thought of being able to help one person to go to school, who will in time be able to labor for her own people as I never could, causes me to rejoice. Now if our sisters could see and feel the

importance of this work as it comes to me, I am sure a great deal could be done.

I live almost too far away to be an active member in the church, as I can not attend church services regularly. I am fifty years of age. I became a member of the church between four and five years ago, taking my stand for the truth all alone. We live on a ranch several miles from town, and for about a year I had to go all that distance to church alone. I have had many prayers answered, but will not attempt to tell you all. I prayed that the Lord would so guide me in my daily living that I could do my family the most good; that those around me might take knowledge that I had been with Jesus; and that my light might so shine that they, seeing my good works, would glorify our Father in heaven. This prayer was answered to the very letter.

One day while at church, I met a woman with whom I was well acquainted, and she said to me, "You are better looking than you used to be." I stopped her, and told her I did not want to hear anything of that sort. But she replied, "You must hear me out. You are better looking than you used to be for this reason,—you look as if you had been with Jesus." "O," I said, "if that is what you mean, I am glad to hear it." When I went home, I told my two daughters what this woman had said, and one of them said, "Mama, I think so, too; and you are so much better than you were that I have learned to like the Adventists, although I was bitter against them when you joined the church, and I thought I should leave home; but now I am going to join the church with you, mama." I suppose you can imagine how I felt. My joy was complete. From that time I had company when I went to church; and about a year later another daughter and a son joined us. I have still more good news: last January my husband accepted the truth, and united with the church. I know you will rejoice with me.

#### QUESTION AND ANSWER.

I HAVE desired to join the band of workers; but with six to look after, I have so much work to do that I have neglected to send my name. How would you help those who claim to be Christians, but who you know are not living exactly right? I think you will understand what I mean. One of my near neighbors seems a dear Christian woman, but still I often see where she needs to know more of the wonderful work of Jesus. How I long to be a help to those around me as well as to my own dear lambs.

You say that you have so much to do, with six to look after. You can make these six helps or hindrances, according to the manner in which you treat them. A mother with six children should be able to do a great many things that a woman with no children could never do, because many hands make much work possible, many feet make it possible to run in a great many different ways; and with all those tongues trained to speak the truth, those lives to live the truth, you should be able to do wonderful things. Take the children with you in all the work that you have to do about your home and everywhere else. If they work with you in everything, you will find that leisure will accumulate on your hands, so that you will have time for reading and prayer, for teaching the children, and being yourself taught, as well as going out into your neighborhood on errands of mercy. Of course, living in the country, you can not meet as many people as you would if you were in the city, but you can do more for the few whom you do meet.

You ask how to approach nominal Christians in this work. I should assume that, because they expected to be regarded as Christians, they would be interested in the salvation of other souls, and go to them in the effort to arouse them to activity for others. In this way they will come to see, and probably to acknowledge, their need of personal help, and a more true consecration to God. Nothing will more quickly arouse any one to a sense of need than to be brought face to face with his responsibility to other souls.

"A FULL man and an empty pocket-book often go hand in hand."



## SMALL BEGINNINGS.

A WINGED seed, blown by the wind,  
Lodged in a furrow by the way,  
And soon was covered out of sight,  
And lay in darkness many a day.  
But sunshine from the smiling sky,  
And rain that crossed its April blue,  
Awoke the seed, and from the mold  
A sturdy little maple grew.

It grew in beauty and in strength,  
A blessing to the passer-by,  
And through its crown of leafy boughs  
The zephyr sang a lullaby.  
It sang a song of hope and cheer  
To all in doubt, to all in need,  
And told the story of its birth  
From out the tiny little seed.

And if we listen as we go  
By forest, hillside, or the sea,  
Full many a song like this we'll hear  
In nature's ceaseless minstrelsy.  
The greatest and the best in life,  
The finest and the noblest deeds,  
In small beginnings have their birth,  
And spring from very little seeds.

—Selected.

## DISEASE AND ITS CAUSES.

## Drugs and Their Effects.

MRS. E. G. WHITE.

THE human family have brought upon themselves diseases of various forms by their own wrong habits. They have not studied how to live healthfully, and their transgression of the laws of their being has produced a deplorable state of things. The people have seldom accredited their sufferings to the true cause—their own wrong course of action. They have indulged in intemperance in eating, and made a god of their appetite. In all their habits they have manifested a recklessness in regard to health and life; and when, as the result, sickness has come upon them, they have made themselves believe that God was the author of it, when their own wrong course of action has brought the sure result. When in distress, they send for the doctor, and trust their bodies in his hands, expecting that he will make them well. He deals out to them drugs, of the nature of which they know nothing; and in their blind confidence they swallow anything that the doctor may choose to give. Thus powerful poisons are often administered, which fetter nature in all her friendly efforts to recover from the abuse the system has suffered; and the patient is hurried out of this life.

The mother who has been but slightly indisposed, and who might have recovered by abstaining from food for a short period, and ceasing from labor, having quiet and rest, has, instead of doing this, sent for a physician. And he, who should be prepared to give a few simple directions, and restrictions in diet, and place her upon the right track, is either too ignorant to do this, or too anxious to obtain a fee.

He makes the case appear a grave one, and administers his poisons, which, if he himself were sick, he would not venture to take. The patient grows worse, and poisonous drugs are more freely administered, until nature is overpowered in her efforts, and gives up the conflict, and the mother dies. She was drugged to death. Her system was poisoned beyond

remedy. She was murdered. Neighbors and relatives marvel at the wonderful dealings of Providence in thus removing a mother in the midst of her usefulness, at the period when her children need her care so much. They wrong our good and wise Heavenly Father when they cast back upon him this weight of human woe. Heaven wished that mother to live, and her untimely death dishonored God. The mother's wrong habits, and her inattention to the laws of her being, made her sick. And the doctor's fashionable poisons, introduced into the system, closed the period of her existence, and left a helpless, stricken, motherless flock.

This is not always the result which follows the doctor's drugging. Sick people who take these drug-poisons do appear to get well. With some, there is sufficient life-force for nature to draw upon, to so far expel the poison from the system that the sick, having a period of rest, recover. But no credit should be allowed the drugs taken; for they only hindered nature in her efforts. All the credit should be ascribed to nature's restorative powers.

Although the patient may recover, yet the powerful effort nature was required to make to induce action to overcome the poison, injured the constitution, and shortened the life of the patient. There are many who do not die under the influence of drugs; but there are very many who are left useless wrecks, hopeless, gloomy, and miserable sufferers, a burden to themselves and to society.

If those who take these drugs were alone the sufferers, then the evil would not be so great. Parents not only sin against themselves in swallowing drug-poisons, but they sin against their children. The vitiated state of their blood, the poison distributed throughout the system, the broken constitution, and various drug-diseases, as the result of drug-poisons, are transmitted to their offspring, and left to them as a wretched inheritance. This is another great cause of the degeneracy of the race.

Physicians, by administering their drug-poisons, have done very much to increase the deterioration of the race, physically, mentally, and morally. Everywhere you may go you will see deformity, disease, and imbecility, which in very many cases can be traced directly back to the drug-poisons administered by the hand of a doctor as a remedy for some of life's ills. The so-called remedy has fearfully proved itself to the patient, by stern, suffering experience, to be far worse than the disease for which the drug was taken. All who possess common capabilities should understand the wants of their own system. The philosophy of health should compose one of the important studies for our children. It is all-important that the human organism be understood; then intelligent men and women can be their own physicians. If the people would reason from cause to effect, and would follow the light which shines upon them, they would pursue a course which would insure health, and mortality would be far less. But the people are too willing to remain in inexcusable ignorance, and trust their bodies to the doctors, instead of having any special responsibility themselves.

Several illustrations of this great subject have been presented before me. The first was

a family consisting of a father and daughter. The daughter was sick, and the father was much troubled on her account, and summoned a physician. As the father conducted him into the sick-room, he manifested a painful anxiety. The physician examined the patient, and said but little. They both left the sick-room. The father informed the physician that he had buried the mother, a son, and a daughter, and that this daughter was all that was left to him of his family. He anxiously inquired of the physician if he thought his daughter's case hopeless.

The physician then inquired in regard to the nature and length of the sickness of those who had died. The father mournfully related the painful facts connected with the illness of his loved ones. "My son was first attacked with a fever. I called a physician. He said that he could administer medicine which would soon break the fever. He gave him powerful medicine, but was disappointed in its effects. The fever was reduced, but my son grew dangerously sick. The same medicine was again given him, without producing any change for the better. The physician then resorted to still more powerful medicines, but my son obtained no relief. The fever left him, but he did not rally. He sank rapidly and died."

"The death of my son, so sudden and unexpected, was a great grief to us all, especially to his mother. Her watching and anxiety in his sickness, and her grief, occasioned by his sudden death, were too much for her nervous system, and she was soon prostrated. I felt dissatisfied with the course pursued by this physician. My confidence in his skill was shaken, and I could not employ him a second time. I called another to my suffering wife. This second physician gave her a liberal dose of opium, which he said would relieve her pain, quiet her nerves, and give her rest, which she much needed. The opium stupefied her. She slept, and nothing could arouse her from the deathlike stupor. Her pulse and heart at times throbbed violently, and then grew more and more feeble in their action, until she ceased to breathe. Thus she died, without giving her family one look of recognition. This second death seemed more than we could endure. We all sorrowed deeply; but I was agonized, and could not be comforted.

"My daughter was next afflicted. Grief, anxiety, and watching had overtasked her powers of endurance, and her strength gave way, and she was brought upon a bed of suffering. I had now lost confidence in both of the physicians I had employed. Another physician was recommended to me as being successful in treating the sick; and although he lived at a distance, I was determined to obtain his services.

"This third physician professed to understand my daughter's case. He said that she was greatly debilitated, that her nervous system was deranged, and that fever was upon her, which could be controlled, but that it would take time to bring her up from her present state of debility. He expressed perfect confidence in his ability to raise her. He gave her powerful medicine to break up the fever. This was accomplished. But as the fever left, the case assumed more alarming features, and grew more complicated. As the symptoms changed, the medicines were varied to meet the case. While under the influence of new medicines, she would, for a time, appear revived. This would flatter our hopes that she would get well, only to make our disappointment more bitter as she became worse.

"The physician's last resort was calomel. For some time she seemed to be between life and death. She was thrown into convulsions. As these most distressing spasms ceased, we were aroused to the painful fact that her intellect was weakened. She began slowly to im-



prove, although still a great sufferer. Her limbs were crippled as the effect of the powerful poisons which she had taken. She lingered a few years, a helpless, pitiful sufferer, and died in much agony."

After this sad relation the father looked imploringly to the physician, and entreated him to save his only remaining child. The physician looked sad and anxious, but made no prescription. He arose to leave, saying that he would call the next day.

#### THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

SHALL we feed or stimulate the body? has come to be a question in these days. Everybody knows that there is but one sane answer, and it is always ready,—"*Feed*, of course; but—" Alas, that "but"! It is loaded with reservations that no one likes to acknowledge, that would not sound well if spoken, nor look well in print; and yet, in the name of appetite, they hold despotic sway over conscience and good sense the world over.

This is as true in regard to intellect as it is in regard to the body. As a result of constant physical and mental stimulation, the world is full of other perplexing questions: "What shall we eat?" "What shall our children read and study?" "What is food?" "What can I most easily assimilate?" "How can I find out what I ought to know, with the least possible trouble to brain and nerve?" All of these are recognitions of weakness instead of manifestations of that rugged strength which should be able to take hold of, and quickly dispose of, anything that can be forced upon the attention.

It is intended that intellect shall be the power-house of the whole being, and that anything that comes to it shall be fuel for its engine fires. If the mind stands helpless before any suggestion, evil or good, it is lacking in just so much that is essential to perfect faith, and is therefore exposed, through the treachery of doubt, to betrayal and defeat at the very point where victory should have been complete.

A truly nourished intellect means a well-fed body also; for it is through wholesome mental conditions that appetite is brought into proper relations to food. Therefore the selection of suitable reading-matter for the child comes to be the one most important first consideration upon his arrival at the reading age.

It goes without saying that there is no food in counterfeit products. As to the adulterated messes that are palmed off on a careless public as flour, everybody knows that the amount of food in the stuff is exactly equal to the proportion of wheat, and is limited by exactly the proportion of adulteration.

Since the stomach and alimentary canal were constructed for the appropriation of food, and of nothing else, anything else is of the nature of poison, whatever it may be in its proper place. The same rule holds in intellectual matters. The mind was constructed for the assimilation of truth, and nothing but truth. Falsehood is therefore intellectual poison. The child, in his helpless condition, is absolutely dependent on, and at the mercy of, the hand that feeds him. He will be nourished or poisoned physically and mentally according to the will, or through the carelessness, of those who have the care of him.

We have fallen upon an age of peculiar mental hunger. Intellect must "have something" to appease the gnawing of unrest which has resulted from a long process of overstrain. The child who will not read is hard to find; and here again lies the opportunity of the ages for both truth and error. Literature is the vessel that carries both in strangely assorted and

mixed preparations to suit every imaginable taste and whim, and the "trade" has become like a great department store, in which everything is found under one broad roof.

The commercial instinct of the world has recognized the conditions that make a sure market for all sorts of "stuff," and it has become as difficult to make up your mind what you want to read as it is to make up your mind what you want to wear, unless you have a mind already settled in some line of earnest research as well as intelligent discrimination by which to judge of combinations, and detect poisonous mixtures.

To give the child the very best that is his due, and protect him from injury, parents and teachers should themselves first know every book or paper that they allow to come in his way. He should read but very little to himself, should form the habit of reading aloud to some member of the family,—to the mother while she sits with her sewing, or while she prepares vegetables and fruit, or stands at the kneading-table or ironing-board; to the grandparents, for their enjoyment, as well as his own training.

Too much reading is as injurious as too much eating. No child under the sixth or seventh grade should read more than an hour at any time, without stopping and engaging in some active work. And during the school terms an hour a day, all told, will provide as much food for thought as intellect will be able to dispose of. If reading does not awaken thought, actual *cogitation*, it is of no value, but rather a detriment to intellect.

Do not *urge* a child to read. If he prefers to find his thought-food from some other source than the printed page, it may be all the better for him. It is, however, certainly desirable that he should read, as some things are served up in books in much better form than anywhere else; but he should first be led to read by being convinced that the things that he would like to know are to be found out in no other way; or that in this way he can minister to others. A hurly-burly boy, between whom and his mother there is the good understanding that begets confidence and fellowship, will leave his rough-and-tumble to read aloud to her, for a reasonable length of time, anything that she has wisely chosen, and will follow her around to talk it over afterward if she will give him a chance.

#### A LETTER OF THANKS.

EDITORS REVIEW AND HERALD: Please allow me through the REVIEW to return thanks to those who have nobly responded to my call for help. So much choice, new literature came in that I was delighted. But yet I had no money with which to pass the literature on; so I told the Lord about it, and was admonished by the Spirit to "just wait." This I did; and in a few days I received two letters addressed in an unfamiliar handwriting. Before opening them, I said, "There is money in them;" and so there was. One "member of the REVIEW family" (the letter was so signed) wrote lovingly with her contribution; another, who I think is also of the REVIEW family, sent quite a sum. Oh, how thankful I was! I went down on my knees in humble gratitude; for it showed me that the Lord had set his seal of approval upon my work.

I sent out about one hundred pounds of choice literature yesterday. A dear sister took the packages to the express office, and saw them all well arranged for shipping, and was "glad to do that much" for her Saviour.

I have received some very encouraging letters. To-day one came from a sister who says she is praying for me, and has ordered two copies of the *Life Boat* sent to my address

for the next year. I thank you, one and all, and pray for the blessings of the Lord to rest upon you, and upon our editors, and upon the whole REVIEW family.

Brethren and sisters, please send me more up-to-date literature, and more money. It shall all fly on the wings of love to help suffering humanity. I must say that I am sure that fifty cents of the money sent me helped to save one poor soul from absolute despair. Just think that the small sum of fifty cents could be so used by the grace of God as to convince one desperate creature of the fact that some one "cares for my soul." Such is the case. I wish I could *tell it all*.

IDA CARMICHAEL.

Keene, Tex.

#### ADAM'S ALE.

##### A Tribute to Water.

I. D. VAN HORN.

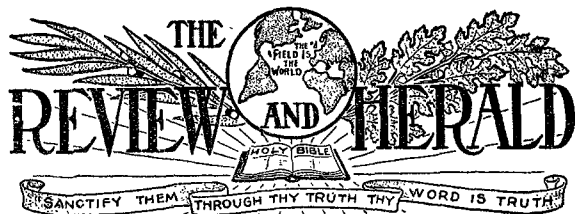
(Battle Creek, Mich.)

It is related of the late Emery Storrs that, when sitting around a wine table with a number of legal friends, he insisted on drinking ice-water. They taunted him for his abstemiousness, saying: "What is there in water? You can say nothing for it." Picking up his glass, he pronounced the following eulogy on water:—

"How do you expect to improve upon the beverage furnished by nature? Here it is,—Adam's ale,—about the only gift that has descended undefiled from the garden of Eden! Nature's common carrier, not created in rottenness of fermentation, not distilled over guilty fires! Virtues, not vices, are its companions. Does it cause drunkenness, disease, death, cruelty to women and children? Will it place rags on the person, mortgages on the stock, farm, and furniture? Will it consume wages and incomes in advance, and ruin men in business?—No! but it floats in white gossamer clouds far up in the quiet sky, and hovers in dreamy mist over the merry faces of all our sparkling lakes. It veils the woods and hills of earth's landscapes in purple haze, where filmy lights and shadows drift hour after hour. It piles itself in tumbled masses of cloud domes and thunder-heads, draws the electric flash from its mysterious hiding-places, which seams and shocks the wide air with vivid lines of fire.

"It is carried by the winds, and falls in rushing curtains of liquid drapery all over the thirsty woods and fields, and fixes in God's mystic eastern heavens his beautiful bow of promise, glorified with a radiance that seems reflected out of heaven itself. It gleams in the frost crystals of the mountain-tops and the dews of the valleys. It silently creeps up to each leaf in the myriad forests of the world, and feeds each fruit and flower. It is here in the grass-blades of the meadows, and there where the corn waves its tassels and the wheat is billowing! It gems the depths of the desert with the glad green oasis, winds in the ocean around the whole earth, and roars its hoarse eternal anthems on a hundred thousand miles of coast! It clasps its hands in the flashing wave-crests of the sea, laughs in the little rapids of the brooks, kisses the dripping, moss-covered, old oaken well-buckets in a countless host of happy homes!

"See these pieces of cracked ice, full of prismatic colors, clear as diamonds! Listen to their fairy tinkle against the brimming glass, the sweetest music in the world to one nearly fainting with thirst! And so, in the language of that grand old man, Gough, I ask you, brothers all, Would you exchange that sparkling glass of water for alcohol, the drink of the very devil himself?"



BATTLE CREEK, MICH., AUGUST 15, 1899.

ALONZO T. JONES,  
URIAH SMITH.

EDITORS.

SPECIAL CONTRIBUTORS:

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

In Heb. 3:7-19 we are told how, through unbelief, Israel failed to enter into God's rest.

In Heb. 4:1 we are exhorted, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

And this because "unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

This shows that the rest which, through unbelief, Israel failed to enter, was *gospel rest*. And we are exhorted not to come short, but to enter into the same rest that Israel, through unbelief, missed, which is *gospel rest*.

"For we which have believed do enter into rest," into the very rest that Israel missed, which is *gospel rest*.

"As he said [that is, he said this same thing]; As I have sworn in my wrath, if they shall [they shall not] enter into my rest: although the works were finished from the foundation of the world."

And this *gospel rest*, which through unbelief Israel failed to enter, and which we are exhorted not to miss, is God's rest of the SEVENTH DAY. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place, again [he spake of the seventh day on this wise], If they shall [they shall not] enter into my rest."

So, when God said, "They shall not enter into my rest," he referred to his rest of the seventh day. Therefore it was God's rest of the seventh day which, through unbelief, Israel missed, and which "we," Christians, are exhorted not to miss.

But this rest which Israel missed, and which "we," Christians, are exhorted not to miss, was, and is, *gospel rest*. That rest was, and is, God's rest of the seventh day. Therefore it is as plain as A B C that God's rest of the seventh day is *gospel rest*.

Gospel rest is rest in Christ. God's rest of the seventh day is *gospel rest*. Therefore it is also as plain as A B C that the true rest of the seventh day is rest in Christ.

The true rest of the seventh day is rest in Christ. Rest in Christ is Christian rest. Rest is Sabbath. Christian rest is Christian Sabbath. The true rest of the seventh day is therefore the true Christian Sabbath.

"There remaineth therefore the keeping of a Sabbath to the people of God." And, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." "But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin."

Oh, for a more simple, childlike faith to believe that we shall receive the thing asked for! When we talk with God, he knows just how sincere we are. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Then come unto him, heavy laden one, with all your heartaches and fears, and prove him to be a present help in every time of need. "Trust in him at all times." It pays to trust him.—*Selected.*

On the book of Galatians a question has been asked that calls for another preliminary study before beginning the study of the book in detail.

The inquiry is: Since the ceremonial law, the moral law, and the general idea of law, are all involved in the argument, what then becomes of the view that has been so long held, and that seems to rest upon authority, that the ceremonial law is the chief subject *as to law* in the book of Galatians?

The answer is, *It is true*. Yet in this answer there must be borne in mind what is comprehended in the term "ceremonial law," and especially the ceremonial law involved in the book of Galatians. This is worth studying.

That it is *not* the ceremonial law, as expressed in sacrifices and offerings, that is particularly the subject, is evident from the fact that from the beginning to the end of the book, neither sacrifice nor offering is even once referred to.

That it *is* the ceremonial law, as expressed in *circumcision and its meaning among the "Pharisees which believed,"* is evident from the fact that, over and over, circumcision is named.

What, then, was the meaning of circumcision among the "Pharisees which believed"? How much did circumcision cover in that Pharisaic ceremonial system?—Rabbi Jehuda Hakkadosh declared, "So great is circumcision that but for it the Holy One, blessed be he, would not have created the world;" and that "but for circumcision, heaven and earth could not exist." "It is as great as all the other commandments." "How great is circumcision, since it is equivalent to all the commandments of the law!"—Farrar's "Life of Paul," chap. 15, note to par. 4 from end; and chap. 22, note to par. 5.

By this it is evident that with those "false brethren" (Gal. 2:3-5) who are answered in the letter to the Galatians, circumcision comprehended all the commandments of the law—even all the commandments of the moral law, equally with any other. So that one who was circumcised, in that bore the certificate that he was a keeper of the law. This is also evident from their demand, "Ye must be circumcised, and keep the law;" and from the expression, in Gal. 6:13, "For neither they themselves who are circumcised keep the law."

Now it is true that in the mind of God true circumcision did signify the full and perfect keeping of the law. But true circumcision was, and is always, "that of the heart, in the spirit, and not in the letter," of which the outward circumcision in the flesh was only the sign. Therefore it is written, "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul." Deut. 30:6. And to love the Lord with all the heart and with all the soul, is the keeping of all the commandments.

Wherein, then, were the people wrong, who were bothering the Galatians and all other people to whom Paul preached, in insisting that "ye must be circumcised, and keep the law," and that circumcision comprehended all the commandments?—They were wrong in this, that with them it was all of works; it was all done to be justified, to be saved—except ye do so, "ye can not be saved."

On the other hand, while in the mind of the Lord circumcision also comprehended all the commandments, here it was all of faith. With the Lord, the sign of circumcision was a seal of the righteousness of faith (Rom. 4:11; Gal. 3:5-7)—"faith which worketh by love." Gal. 5:6. And as "this is the love of God that we keep his commandments," it was a faith that keeps all the commandments.

With the "Pharisees which believed," those "false brethren," men must perform these works of circumcision and keeping the law in order to be justified. With the Lord and Paul, men are justified by faith without any deeds of any law.

With the "Pharisees which believed," men must work in order to be justified. With the Lord and Paul, men must be justified in order to work.

With the "Pharisees which believed," everything was of works, of the flesh, outward, and formal. With the Lord and Paul, everything must be of faith, of the Spirit, inward, and spiritual; and outward only as the manifestation of the new life within.

With the "Pharisees which believed," everything was ceremonial; because it was outward, of works,

of the flesh, of self: everything was done, and must be done, in order to be justified by it, in order to be righteous by it, in order to be saved by it. In this way the moral law itself was made merely ceremonial—the moral law, the ceremonial law, *all law*, was thus reduced to one vast system of ceremonialism. And of this vast system of ceremonialism, circumcision was the very nucleus.

And it is this system, and this spirit, of ceremonialism, that is combated and repudiated in the book of Galatians. And *this* is the ceremonial law which, over all and through all, is the great subject *as to law* in the book of Galatians; and which, as a false gospel, subverted souls, and perverted and opposed the true gospel.

Bear in mind, however, that this is not by any means to say that such is the true ceremonial law. There was nothing true about it; it was ceremonialism entire: circumcision was perverted; the moral law was perverted; everything as to law was perverted by it; and it fought hard to pervert even the gospel. But it could not prevail: the book of Galatians was written to set the ceremonial law, the moral law, and the gospel, in their true and relative positions; and to annihilate ceremonialism forever.

All this will be plainly seen, as we shall study the book of Galatians in detail. In the meantime, let all read the book of Galatians through seven times, with this thought in mind, and they will be the better prepared for the study in detail as it shall be given next week.

#### THE CRUELTY OF INFIDELITY.

The following sketch, in a newspaper despatch, of the scene at the bier of Colonel Ingersoll in the home where he died, is worth reading over and over for the important and impressive lesson that it contains:—

DOBBS FERRY, N. Y., JULY 25.—Desolation describes the scene to-night at Walstein, within whose walls lies the body of Col. Robert G. Ingersoll, agnostic. About his bier cling three women—his widow and his two daughters. To them the form on the bier is all that is left of that father and husband. They have no hope for future union, no consolation in Christian faith, no solace in religion. The dreariness, the utter loneliness, has overpowered those whom the great infidel has left to mourn him; and they have again refused to surrender to the incinerating urn the one tangible thing between them and the eternity of separation. Therefore the cremation of the body will not take place until some time Thursday—perhaps not then.

This in spite of the fact that the funeral was held this afternoon. It was the most solemn surrender of the dead. Strong men declared that nothing had ever appealed to them so strongly before for religion and Christianity as the utter desolation and hopelessness of that family of mourners. Not a note of consolation, not a soothing note of music, not a prayer for sympathy, or help, or mercy.

Than such a scene what *could* more strongly appeal for Christianity? Christianity is the assurance that we shall meet, in joy and eternal companionship and blessedness, beyond the tomb.

But even if Christianity were not an assurance, even if it were only a guess, who would not wish for only that as a ground of hope and consolation rather than to think of the dreariness, the utter loneliness, hopelessness, and desolation, that hangs upon the lives of these three mourning women?

And who shall say that only such a ground of hope would not be to these tender, desolate women infinitely better than the utter emptiness that must press them with unbearable weight at every thought of their loss of him who was all to them? There would be some relief in a hope of again meeting their loved one, even if that hope rested on nothing more substantial than an admission of the mere possibility that it *might* be so.

The unbelievers do not pretend to know that hope is vain. Colonel Ingersoll himself did not profess to know. He professed only that he did *not* know. He was a professed agnostic; and "agnostic" signifies "unknowing." For unbelievers to admit a hope only upon a guess—agnostically, without knowing—would be entirely consistent; because that is precisely the ground upon which they exclude hope. But the exclusion of hope, at the death



of a loved one floods the life forever with utter loneliness and desolation; while the admission of hope, even only on a guess, is a *positive benefit* in that it allows at least *some* rays of comfort and consolation to enter the life, and relieve the perpetual dreariness and loss.

Unbelievers, therefore, exclude from the lives of human beings a positive benefit, when, in perfect consistency with their profession, they could freely admit it. Unbelievers, therefore, *arbitrarily* persist in holding human beings in utter desolation and hopelessness, when, upon their own principles, they could admit comfort and consolation.

What could possibly be more rigid and cruel, or more cruelly rigid, than that is? It is said that the cruel rigidity of Calvinism, in its "horrible decrees," was the cause of Colonel Ingersoll's unbelief. Even if that be so, it is certain that he did not escape cruel rigidity of doctrine when he adopted agnosticism instead.

But the unbelievers say, "What benefit could it really be to entertain a hope, if the future turns out to be indeed the blank that we suppose it to be?" The answer is that it would be a real benefit in breaking up, even if only by a hope of a hope, the utter loneliness and desolation of these mourning souls while they must live—a real benefit because even if the future were all to turn out the blank that they suppose it to be, that part *could never be known*. The benefit would be real as long as they lived; and when they died, they would never know that their hope was vain. Consequently the benefit of it would be just as real as if the hope were grounded in absolute certainty.

The unbeliever can deny benefit in only *such* a hope, only on the ground of a possibility that it might be discovered to have been vain. But the admission of a possibility of discovering that even *such* a hope had been vain, is an admission of *consciousness after death*, which at once annihilates the *denial* of ground of hope.

Thus it is impossible, on any grounds whatever, consistently to deny to human beings a hope of meeting their loved ones beyond the tomb. And as Christianity supplies precisely the fullest assurance of this hope, in soul-ravishing fruition, it is impossible, on any ground whatever, consistently to deny to human beings the hope that Christianity gives.

#### UNLOOKED-FOR WOE.

THE Lord denounces woe upon a certain class, upon whom one would hardly expect to find such a sentence imposed. It is by the prophet Amos, and reads as follows: "Woe unto you that desire the day of the Lord! To what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5:18-20.

The New Testament speaks of the same day, but in a very different strain. We refer to the testimony of the apostle Paul, who, in his letter to Timothy, writes as follows: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

There certainly must be some potent reason underlying the sharp contrast between these two passages. One denounces a woe upon those who desire the day of the Lord; and the other declares that those only who are found desiring it, and loving it, will receive the crown of life, which will then be given. There must be a wonderful difference in the environments of the two classes, the approved and the condemned. What is it? This is on the supposition that both passages refer to the same day of the Lord, of which there can scarcely be any doubt. It is the great day uniformly set forth in the prophecies as the day when Christ shall appear in his glory, and human history meet an abrupt and sudden close.

Only one supposable condition presents itself as an explanation of the wide contrast in the language

used. It will be noticed that the passage in Amos reads: "To what end is it [that is, the day of the Lord] for you? For the day of the Lord is *darkness* and not *light*." Then the parties here addressed are some who are expecting that the day of the Lord will be to them a season of light and not darkness, of safety and triumph, not of disappointment and destruction. But for some reason their expectations are entirely defeated. Their anticipations of good meet no fulfillment. They find themselves in as great a calamity as would a man who fled from a lion, and was met and seized by a bear; or as a man who supposed he had found shelter and protection in a house, and should lean his hand upon the wall, and a deadly serpent should bite him. There are some, therefore, who are self-deceived, and are therefore disappointed in the results of the day of the Lord.

Other scriptures show that there will be many of that class. Note particularly the Saviour's own words, in Matt. 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." It would hardly seem possible to present a sadder picture than this. Here are poor souls utterly deluded and deceived, who come up to the final decisions of the judgment, deliberately and complacently flattering themselves that they are the true followers of Christ, favorites of heaven in privileges accorded them, and in gifts and powers bestowed upon them, who expect, with all assurance, to enter abundantly into the kingdom of heaven, only to discover at last that the Lord of glory has never regarded them as his followers, and has never known them. They suddenly find themselves hopelessly lost, while never dreaming of such a fate. What an awakening! what dismay and despair will seize them! No greater chamber of horrors awaits any class than that in which this class will finally find themselves. Among this class must be those of whom Amos speaks. They profess to be the Lord's people. They profess to have a great regard for the day of the Lord, and to look forward to it with fervent desire. They profess, and doubtless really think, that it will be to them a crowning day of life and deliverance. But, alas, they have never known, or at any rate have failed to make, the genuine, heart-and-soul-transforming preparation needed for that day, and so find it a day of darkness to them, and not light.

They are Adventists, or they would not be looking forward to the day of the Lord. They are perhaps thoroughly familiar with all the evidences involved in the question, and can lead the inquirer through the whole round of signs that demonstrate that the end of all things is at hand. One may do all this, and yet be in a condition in which that day will bring him, not salvation, but disappointment and disaster.

Preparation for the great day of the Lord lies not in a mere knowledge of the doctrine that that day is at hand, and an assent to the evidences that support that view, but it lies in having a vital connection, and union, with him who then comes without sin unto salvation for those who are truly looking for him. Those to whom the words apply, "Woe unto you that desire the day of the Lord!" are therefore the hypocrites and self-deceived ones in the Adventist ranks.

But all who will can avoid self-deception and hypocrisy. "If any man have not the Spirit of Christ," says the apostle, "he is none of his." But if he does have the Spirit of Christ, then he is all of his. And the Spirit of Christ in the heart will inevitably take its possessor to meet Christ in the air, when he comes in his glory, as two magnets will attract each other. One can just as well be in a position to be able to exclaim, when Christ appears, "Lo, this is our God; we have waited for him, and he will save us," as to be in a position where he will be impelled to cry out to the rocks and the mountains to fall on him and hide him from his Lord's presence.

U. S.

#### REASONS WHY AGRICULTURE SHOULD BE CONNECTED WITH EDUCATIONAL INSTITUTIONS.

BEFORE sin ever entered this world, it was God's plan that agriculture and education should be closely united. "Then Jehovah God brought the man and set him in the garden of Eden, to cultivate the soil and to take care of it" (Spurril). As a Christian people, we are coming back, step by step, to God's original methods. And what was good for Adam and Eve is equally good for every one; for all should, like them, bear the image of God.

"The righteous shall inherit the land and dwell therein forever." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." If this was the employment before the fall, and will be the employment in the future state, would it not be well to engage in the same work here? Common sense would say Yes.

If God gave the cultivating of the soil to man while bearing the image of God, there is something in the employment that is not only adapted to man's physical, mental, and spiritual growth, but is in harmony with God's character. Therefore to study these principles would contribute to a high moral standard.

Christ, the apostles, and the prophets taught that the truths of the kingdom of heaven are revealed in the cultivation of the soil. "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Thoroughly to comprehend this is to understand the kingdom of God. To appropriate this truth by faith is to receive the kingdom of God. From this standpoint the cultivation of the soil not only imparts a knowledge of Christian experience, but in a practical way instructs the laborer in the truths of the kingdom of heaven.

To learn to associate the cultivation of the soil, the growing of the seed, and the harvesting of the grain with the spiritual lessons God designed, is to learn how to be laborers together with God; for in learning this we become acquainted with God's method of saving souls. "We then, as workers together with him." Man must plant, but God gives the increase. "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. [There is no room for self-sufficiency here.] Now he that planteth and he that watereth are one [no position places one above another by high-sounding titles in God's work]: 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 ["tillage," margin; "field," Macknight; "God's farm," Rotherham; "tilled land," R. V.]. Each translation shows the relationship between the natural and the spiritual.

To study, from the word of God, this relationship between the spiritual and the natural in cultivating the soil, trains the mind and body to labor for souls. Without this godliness in the study, bodily exercise profiteth little; but with this it will be found that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

It places before the student the true object of physical labor. It is not simply for physical exercise, neither is it merely to learn farming, but to learn God *in* farming; and this will give the best methods of farming. It will give true dignity to labor. It will correct the false idea that exists in the minds of many, that manual labor, especially in cultivating the soil, is degrading. "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." By this method, nature becomes to the student, as it was to our first parents, God's lesson-book to instruct him in a knowledge of the love of God.

It makes the Christian religion practical. It will make man unselfish; for this is the first lesson taught in every seed that imparts its life to the coming grain. The influence of studying the life of plants will lead one to live to bless others. New

ideas of ways and means will flash into the mind as we study plant and animal life. It teaches the resurrection of the dead, both righteous and wicked. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." It will so impress the student's mind with the spiritual lesson taught in nature that whenever his attention is called to nature or lawful labor the spiritual lesson will be the first thing of which he will think, and Christ will be its center.

It will impart to heads of families that knowledge that will enable them diligently to teach their children, when they sit in their houses, and when they rise up, without ordinary text-books. It will bind the law of God as a sign upon their hand, and be as frontlets between their eyes.

It furnishes the key to unlock the divine treasure-house of knowledge, which is in every object of nature and every kind of labor; for the same principles underlie it all. Thus instructed, he will weave into his very nature the spiritual lessons of the gospel, so that the first impression made upon his mind as he beholds nature, or engages in manual labor, will be of Christ the Redeemer.

The following from "The Desire of Ages" is so much to the point that I insert it here:—

"His early years were given to the study of God's word. And spread out before him was the great library of God's created works. He who had made all things studied the lessons which his own hand had written in earth and sea and sky. Apart from the unholy ways of the world, he gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man. From his earliest years he was possessed of one purpose; he lived to bless others. For this he found resources in nature; new ideas of ways and means flashed into his mind as he studied plant life and animal life. Continually he was seeking to draw from things seen, illustrations by which to present the living oracles of God. The parables by which, during his ministry, he loved to teach his lessons of truth, show how open his spirit was to the influences of nature, and how he had gathered the spiritual teaching from the surroundings of his daily life. . . .

"Every child may gain knowledge as Jesus did. As we try to become acquainted with our Heavenly Father through his word, angels will draw near, our minds will be strengthened, our characters will be elevated and refined. We shall become more like our Saviour. And as we behold the beautiful and grand in nature, our affections go out after God. While the spirit is awed, the soul is invigorated, by coming in contact with the Infinite through his works. Communion with God through prayer develops the mental and moral faculties, and the spiritual powers strengthen as we cultivate thoughts upon spiritual things." "The positiveness and energy, the solidity and strength, of character manifested in Christ, are to be developed in us, through the same discipline that he endured." "Jesus carried into his labor cheerfulness and tact."

S. N. HASKELL.

THE entrance of His word gives light. Let it in, and let it in through him. Let him be made unto you wisdom. Try not to get spiritual wisdom in the same manner you would get worldly wisdom. Searching can not find him out. Study does not unlock the door of the soul. Surrender to him, and receive him, and he will cause you to walk in the light as he is in the light. Give him entrance, and he will shine. Do not criticize others, say naught against any, never endeavor to make others' defects apparent; be meek and lowly, never denunciatory nor calumnious. Humble yourself, not others. If you would have him have entrance, do not strive to pull him in; he comes not in by might nor power, not in noise and confusion; but his entrance is as the coming in of the light. Remove the obstructions, and he will enter. Blessed entrance of the Holy Ghost! — *King's Messenger*.

#### THE IMPORTANCE OF ACCURACY.

Too much can not be said regarding exactness in the details of all business and professional acts. The old proverb, "Be sure you are right, then go ahead," is worthy of frequent repetition, not alone for the benefit of the rising generation, but also for those further advanced in years, who are apt to think that extra care on their part is unnecessary because of the long training through which they have passed.

A striking result of what might have been thought a most unimportant inaccuracy if it had terminated differently, is revealed by the investigation of the causes underlying the stranding of the "Paris." This fine boat of the American line, on a return trip a few weeks ago, left Southampton, her usual landing-place, at noon, and called at Cherbourg, on the northern coast of France, leaving there at 5:21 P. M. Captain Watkins, a man with an excellent reputation, and one who has long sailed across the Atlantic, was in charge. As the boat passed Cape La Hogue, he made the entry with a pencil in the ship's log, "6:38 P. M." Nearly an hour later he entered, "Passing Casquets, 7:35 P. M." From there the course was almost due west to the Lizard light. It is customary if this light is not made at a certain time, to change the course to the south, and go clear of the Scilly Islands. When about opposite the Eddystone lighthouse, which could not be seen that night on account of the mist, the captain consulted the log, and mistook "7:35," the time of passing Casquets, as the time of leaving Cherbourg. Knowing the speed of his boat, and the distance between the points, he judged himself off the Cornwall coast, about seventeen miles farther east than he really was, and delayed changing the course by one hour, just sufficient time to run the boat on to the coast.

Hundreds of lives were imperiled, though fortunately no one was lost. In this the "Paris" was more fortunate than was the "Mohegan," which grounded last October near the same place, and whose masts still show. Out of one hundred and fifty-one persons, only fifty were saved. No satisfactory cause was given at that time for the loss of the "Mohegan;" and doubtless, if the truth could be learned, it would prove to be a lack of care in her navigation. Although in the case of the "Paris" no lives were lost, thousands of dollars were expended in the efforts to float her, which has finally been accomplished, after more than seven weeks' work. Now she is in the hands of the underwriters, who do not yet know what it will cost to restore her, or whether it can be done. It is interesting to look up, on a good map, the places mentioned on this unfortunate trip.

Such inaccuracies are by no means infrequent, public attention being called to this one especially on account of the great interests involved. These mistakes are often caught before serious results follow, but the number that are not so checked is large. They form a most annoying portion of the difficulties of life, as well as a source of continual loss. If all would learn to be sure they are right, how much trouble might be averted!

A short time ago a man with a ticket for the West passed through the gate at the union depot in Buffalo, and was passed on to a porter by the ticket inspector, with the words, "No. 5," probably the number of the platform. A train was just moving out, and the porter, assuming that it was the train wanted, told the passenger to "hurry;" then, fearing it would be going too fast to be boarded by the time the passenger-coach came alongside, he said, "Get on there, quick!" pointing to the front platform of the first baggage-car. The passenger did as told, but fortunately the conductor had just stepped on the same platform, and asked, "Where are you for?" then conveying the astonishing information, "This is the 'Empire State Express.'" The man got off just in time to prevent being carried east to Rochester, the first stopping-place, seventy-five miles away. A tedious and costly delay, caused by the carelessness of a railway employee in putting a west-bound passenger on a fast east-bound train was thus narrowly missed. Accuracy is required everywhere, and the person who learns this lesson has a great advantage over his fellows.

While good lessons may be learned from the long-to-be-remembered accidents to the "Paris" and the "Mohegan," regarding the need of accuracy to prevent losses of life and possessions in this world, these lessons also apply to the voyage of all to the regions beyond. He who would successfully guide his craft to the shores of eternity must be careful of his navigation. A chart has been provided, but it is only useful to those who take the heavenly Pilot. Without his guidance, hurried glances and resulting inaccuracies lead to stranding many a sailor on life's sea long before the anchor is cast on the other shore.

The ocean steamers take a pilot for only a few miles at each end of their routes, fearing no rocks in the middle of the voyage, but the Christian mariner finds unknown shoals all the way. He must have a pilot with him continually. Such a Pilot has been provided, but he attends only those who acknowledge their helplessness, and seek his wisdom.

H. E. S.

#### THE TWO MYSTERIES.

In the New Testament writings frequent use is made of the term "mystery." This English word has the same original word wherever used. The contexts, however, reveal the fact that there are two distinct subjects under consideration. The one is the mystery of godliness; the other is the mystery of iniquity. The one is the exaltation of God, "Christ in you, the hope of glory" (Col. 1:27); the other, the exaltation of self, the development of the man of sin. 2 Thess. 2:3-8.

It is an interesting study to take up the texts, one by one, as they appear in the Bible, and note what use is made of the term mystery. The German rendering of the word would convey to our minds "the home secrets," something that expresses the close family ties of the home, yet so free and open that every member thereof is perfectly at ease. The apostle expresses this thought in Eph. 3:9: "And to make all men see what is the fellowship of the mystery [home secrets], which from the beginning of the world hath been hid in God." It is the good pleasure of our God to let us know the home secrets of the home he has prepared for us. He would have us know this while we are in this world of sin, surrounded by the mystery of iniquity. See Matt. 13:11; Mark 4:11; Luke 8:10.

"Unto you it is given to know the mysteries [home secrets] of the kingdom of God." So anxious was the Lord that all his children on this earth should understand the mystery of the kingdom of God, that he sent his only begotten Son as the incarnation of what he would have us understand. This is beautifully stated in 1 Tim. 3:16: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." He came to this world, bringing with him all the loving-kindness and the tender mercy and solicitude for his creatures that exist in the Father's home above. In character he was just what he would have every son and daughter of Adam be. He was humanity clothed with divinity, thereby linking humanity with the throne of the Infinite with ties that can never be severed save only by the choice or will of the human.

Jesus took our place. He who knew no sin, was made to be sin on our behalf, that we might become the righteousness of God in him. See 2 Cor. 5:21, R. V. He did this that we might be reinstated where man was before the fall. He thereby makes it possible for the fulfilment of 1 John 4:17, last part: "As he is, so are we in this world."

Wonderful condescension on the part of our Heavenly Father, to take up his abode in our hearts, which are so vile and full of sin, and run the risk of our compromising all, and making him to serve with our sins. It is a mystery. It is a home secret which, when understood, displays the unutterable love of our God to save us if there is a possibility to do so. This is self-sacrifice. All heaven is amazed as it beholds the priceless treasure yielded up on Calvary's cross. There they see self completely annihilated. The entire universe is apprised of the fact that the secret-spring of all happiness in the Father's family is self-denial for the well-being of others. The one eternal, undying principle which runs through it all is love.

This was the burden of the prayer of Christ in the garden, recorded in the seventeenth chapter of John. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

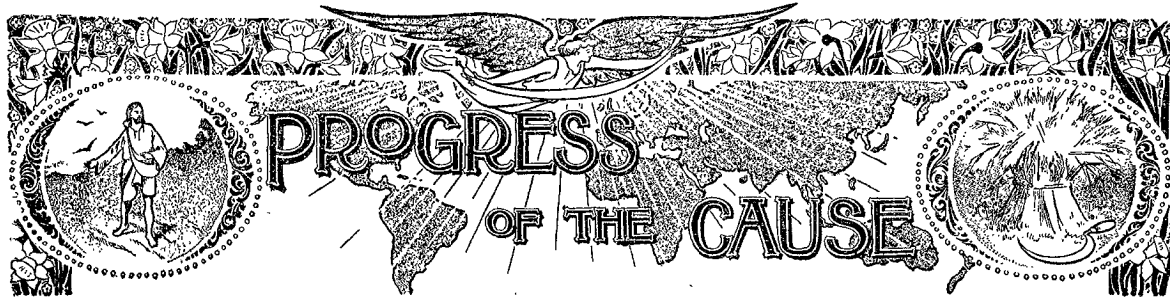
The proclamation of this mystery is nothing other than the preaching of the gospel, the power of God unto salvation. Col. 1:26-29.

The mystery of iniquity is just the opposite to this. It is the personification and deifying of self. Self is paramount in everything. It is the ruling, yea, the destroying, principle in the reign of the man of sin.

The mystery of God is Christ in you, the hope of glory. The mystery of iniquity is self in you, a false hope of glory. The one makes you the master, and gives the complete victory over sin; the other makes you a slave, a complete victim under sin. The one puts the new song of triumph over sin

in your mouth; the other, the wail of a funeral dirge. The most interesting thing in this whole affair is that every person in this world is to be the embodiment of the one or the other of these mysteries. Which shall it be? Soon the mystery of God will be finished (Revelation 10); and also the man of sin will be revealed, and be destroyed by the brightness of the coming of our God (2 Thessalonians 2), and then will be demonstrated, as by fire, on which side we have placed ourselves.

L. A. HOOPES.



#### ESTABLISH CHRISTIAN SCHOOLS.

EDUCATION is the perfect development of the whole being, and is obtained through the exercise of the faculties of the mind. Just as truly as Babylon is a symbol of confusion,—church and state united,—just so truly is Egypt a symbol of worldly education,—school and state united. Can we consistently say that we, Israel, have come out of Babylon, while the children of Israel are in Egypt?

What will be the result of slighting God's call? "Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine, or theirs." Jer. 44:28.

Shall our children be among the small number who return, or shall they be among the remnant who sojourn there? Will God's professed people obey and live? "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them." Joel 2:17. "Lo, children are an heritage of the Lord." Ps. 127:3. This, then, is a prayer for the children. "Schools should be established where children should receive proper education." "In this age, as never before, when the two great forces of the Prince of heaven and the prince of hell have met in decided conflict, our youth need instruction in Bible principles." "The church is asleep, and does not realize the magnitude of this matter of educating the children and youth."—*Special Testimonies*.

Where shall schools be established? How shall they be organized and supported? What shall they teach? What qualifications must the teachers possess? These are questions demanding immediate answers.

KATHERINE A. PINCKNEY.

#### FOR CONSCIENCE.

THE readers of the REVIEW know of the arrest and trial of two of our brethren, recently, in the State of Mississippi. For some time, Elder R. S. Owen has been engaged in ministerial labor near Amory, Miss., and Brother Josiah Nash has been living in the same community. As is usually the case, there is living near the place where our brethren are, a class of people who have a good deal of zeal for religion, but not a great deal of genuine piety. The presentation of the plain word of God offended them; and the fact that some heard the truth gladly, and parted company with half-hearted professors, made them still more uncomfortable, and they determined to put a stop to the preaching of advanced truth. The existence of a Sunday law on the statute-books of the State afforded them an opportunity to reveal their true character. They took advantage of the law, which, by the way, is a dead letter, to bring our brethren into trouble. At first the magistrate was threatened by the grand jury for failing to see that the law was enforced against Adventists, and finally the pressure was so great that the magistrate issued warrants for their arrest.

The time between the arrests and the trials afforded an opportunity to place reading-matter in the hands of the people, thus calling their attention to the principles involved; and considerable interest was aroused. When the day came for Elder Owen's trial, the people came from far and near. No doubt the Lord's hand was in this, for they had an opportunity to hear the defense of a man who chose to obey God rather than man; and if they returned to

their homes with no less respect for the laws of the State, they certainly had reason to regard the divine law with greater reverence. It was very apparent that an impression was made upon the minds of many persons besides the jury.

The better class of people seemed anxious to show that they were not in sympathy with the prosecutions, and some were even bold enough to advocate the cause of the defendants. At the little church in Hatley a company could be seen every evening, gathered to seek the Lord for guidance in a trying time. I am sure he heard the prayer of his people, and gave wisdom in the selection of the jury-men, and of the matter to be presented to their minds. The result of both trials was a triumph for the truth. It is to be hoped that even the accusers may yet become softened in heart, and be led to seek a more thorough knowledge of Him whose cause they claim to be defending. If they could only drink of the loving, compassionate spirit of Jesus, they would not seek an advantage against any people concerning the law of their God.

At the close of Elder Owen's trial, the people lingered, and finally an expression was taken, and they decided to listen for an hour to the presentation of the principles of religious liberty and the things that threaten to overthrow the government founded by our fathers. The attention and interest were excellent; and at the close, many were the hearty greetings and hand-shakes we received. The spirit that had prevailed a few hours before seemed to have departed with the men engaged in the prosecutions, and a new spirit had taken possession. There were, perhaps, one hundred and fifty people who remained. The court was held in a beautiful grove in the edge of the town of Amory, and it was here that the meeting continued. May the Lord continue to work for his people in the South.

There are still two cases before the courts in Georgia, and it is difficult to foresee the result of these. The case of Brother Waters, of Gainesville, has been appealed to the supreme court of the State, and will probably be heard at the October term. We could not feel that it was right for our brethren in Georgia to be left to serve in the chain-gang, and be compelled to labor on the Sabbath, or submit to severe punishment for refusal, without first testing the law before the higher courts, and calling the attention of the people to the character of the law.

The case of Brother Eaton, of Rome, Ga., was submitted to the grand jury at its last sitting in July, and Brother Eaton was indicted by that body, so he will have to stand trial in September, at the next term of the city court. Shall we not make a strong effort to enlighten the people of Georgia regarding the nature of such enactments? The Religious Liberty Association is doing all in its power to this end, and every one can do something to help.

ALLEN MOON.

#### PERSECUTION BRINGS MEN TO THE FRONT.

THIS may be seen in the early history of Christianity, and it will be seen in the experience of those who pass through the scenes of persecution in the last days. The crucifixion of Christ brought to the front such men as Joseph, the honorable counselor of Arimathea, and Nicodemus, a ruler of the Jews. These men had known of Christ, and cherished in their own minds a sympathy for his teaching; but it took his death upon the cross to make them acknowledge him before the world. The apostle Paul, while a prisoner at Rome, says: "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

The recent arrests in Mississippi have furnished some illustrations of this principle. We have been surprised to see how many, who we supposed were not in sympathy with the truth, have, since the arrests, expressed a decided conviction that we are right. I will give one instance of this: while I was under bonds, awaiting my trial, I attended a large meeting of the Baptist church at Hatley. Several ministers were present, some of whom were severe in denouncing those who differed with them, making indirect reference to us, exalting the law of the land above the law of God, and warning the people to keep away from our meetings. One went so far as to tell me that if he lived in my neighborhood, he would not neighbor with me on account of my influence.

Of course it was not pleasant to be thus held up before my neighbors. But there was one minister who had no sympathy with this kind of gospel. He was by far the ablest speaker on the grounds, and a member of the State legislature also. This man preached a powerful discourse on the gospel of Christ, administered some scathing rebukes to those who had been abusing persons of other churches. He said that he had heard enough of it; and that if he should hear any more, he would leave this meeting. The sermon had a marked effect on the congregation, and the service closed with many persons in tears. After the meeting I was introduced to him. About his first words to me were, "I have read your letter in the *Argus*, and I believe that you are right." This letter in the *Argus* was an address to the public, in which I set forth the Sabbath, Sunday, and the principles of religious liberty. He also told me of a speech he made in the Mississippi Legislature in opposition to a bill for Sunday observance. I afterward wrote to him, asking for a copy of his speech in the legislature. In reply I received the following letter, which I know will be read with interest:—

—, Miss., JULY 25, 1899.

"Elder R. S. Owen.

"DEAR BROTHER: On my return home I found your letter of July 8. I would be glad to send you my speech, but I can not obtain it. I truly trust you may be successful in refusing to bow the knee to the man of sin, who thinketh to change the times and the seasons. I positively know that there is not one sentence in the Old or the New Testament that teaches men to observe the first day of the week as the Sabbath. It is the mark of the beast; and before I would acknowledge it as the Sabbath of the Bible, I would pine the remnant of my days in prison. Religious liberty is the breath the child of God draws; for this many have suffered death at the hands of this hydra-headed beast, and others will yet have to do the same. With due regards, believe me to be your friend."

These words, coming from the source, and at the time they do, are appreciated as they could not be under ordinary circumstances. May this brother receive the full light and blessing of the third angel's message.

R. S. OWEN.

#### NOTES OF TRAVEL.

WE left Harriman, Tenn., for St. Paul, Ark., by way of St. Louis, July 17. The journey lay through a country characterized by two peculiar features,—beauty of scenery, and a universal need of labor for the inhabitants, which was continually crying to heaven from doorways and fences, where ill-favored whites and blacks huddled or perched, gazing at the passing train.

I have always had an interest in the Southern work, but during this trip I have been made to feel about it as would otherwise have been impossible. Many of our brethren and sisters have a much larger knowledge of the situation than any one could get from such a journey; but if the indifferent ones could take the same trip, and even from the shifting standpoint of the moving train observe the half-clothed men, women, and children, black and white, squatting before their cabins, perched upon fences, lounging everywhere, empty handed, gazing with brutish interest at the train, there would surely be an increase in offerings for this department.

The question would come to my mind, Do these people never do anything? If they had been standing with tools in their hands, as if they had been at work, it would have relieved the situation; but I do not remember of having seen one of all this way-side-cabin class, either white or black, who appeared to have any further interest in life than would have been manifested by a herd of cattle chewing their cud, except once, when a woman was seen walking briskly through a company of lounging men as if she were really going somewhere with something on her mind.

After we came into the lumber region, however, we found the mill-hands busy, with as much activity as the excessive heat would permit.



I wish I could send to my sisters who are looking for something to do in the "cause" a bundle of the first-hand impressions that these things made upon me. If I could, they would begin at once in their homes and churches to devise plans by which to strengthen this Southern work. In the Woman's Gospel Work page will be found an extract from a letter, which relates how a mother and her child became interested in this field, and the manner in which they are trying to forward it; and I would suggest that we all do likewise.

We arrived at St. Paul, the 19th, about noon. The camp was in a most beautiful locality, on the banks of the White River, just out of the village, in a narrow valley of the Ozark Mountains. The number of tents was small, comparatively few people being in attendance; but from the first, we knew that the Lord was there, with a most earnest-hearted company, all eager for instruction, cordial, and appreciative of every effort by those who led in service.

Elders Kilgore and McReynolds, Prof. C. C. Lewis, Elders D. E. Scoles and A. E. Field were leading in the work.

The small number of tents, the narrow valley shut in by high hills, the small number of houses in sight, and the large pavilion provided for the meetings, led to a question of fitness; but when the evening congregation was gathered, I understood; and more than once I asked, "Where did all these people come from?" The pavilion was filled with an intelligent audience. Several ministers from the village and surrounding country were in attendance, and were cordial in expressing their appreciation of the truth spoken.

As I had come for the last four days of the meeting, the brethren who had been laboring constantly thought best to place a large share of the remaining labor upon me. Accordingly, I spoke from two to three times a day until the close, Monday morning, the 24th.

Nowhere has the message which I have to give received a more whole-hearted reception. One six-o'clock morning meeting will never be forgotten. The rain began to fall in torrents soon after the meeting began, so that it was difficult to speak or hear, and yet their interest led our brethren and sisters to gather and stand as closely as possible about me while I discussed the subject of purity in the home life; and the Spirit of the Lord was poured upon us in a measure of which that flood of rain was only a type.

On Sunday a railroad excursion from Fayetteville brought a crowd, who spent the day with us, changing the appearance of the congregation, as a summer shower sometimes changes a garden of tulips, by causing it to burst suddenly into bloom. The display of artificial flowers and bright ribbons was startling when contrasted with the quiet tone that had prevailed. The line was distinctly drawn that day in many ways, and I could but hope that our young sisters would never give themselves to any worldly conformity that would mark such a departure from the simple fashion that becomes the daughters of those who have labored to establish this precious truth in the earth.

I had the satisfaction of hearing several of our brethren, and was impressed with their readiness in meeting the needs of the hour without any apparent effort, like men who know what they have to say, and how to say it.

S. M. I. HENRY.

#### THE DYING REQUEST OF A FRENCH MOTHER IN ISRAEL.

THOSE who have lately received a copy of "In Memoriam," relating to Mrs. Sarah A. Bourdeau-Giguère, who recently fell asleep in Jesus, have seen what was her interest in the French tract work, and will, we believe, contribute toward the raising of a fund to publish and distribute French literature designed to meet the needs of the French, especially French Catholics.

Much of this literature will necessarily have to be given away, because most of those for whom it is prepared are forbidden to read anything that does not bear the approbation of certain church authorities. Many of these will not buy, yet will receive reading-matter loaned or given to them, and will become sufficiently interested to ask for more. Thus they may be led on, step by step, into the study and love of present truth.

The work of distributing literature thus far published, in connection with other literature that will meet the object herein proposed, is being vigorously prosecuted; and now and then we meet with persons who have been led to receive the truth, or to show an interest in it, by reading French tracts that they have received from us, either through the mail or by personal distribution.

The money already contributed has all been used; and we are waiting for the publication of other French tracts, the manuscripts of which have been approved, and should at once be published, so

that the work of systematically distributing French tracts suited to the needs of all classes, may not be hindered. Will the presidents of Conferences and others to whom "In Memoriam" has been sent, manifest that interest in this enterprise that its importance demands?

We not only need a fund to publish works for free distribution, but to meet the expenses of freight, postage, customs, duties, and to at least board and clothe devoted persons who engage in the work of circulating tracts, and yet can not reasonably expect financial assistance from a Conference struggling to pay the laborers it already has in its employ.

Let your contributions be sent to the Review and Herald, Battle Creek, Mich.

D. T. BOURDEAU.

#### A LETTER.

I DESIRE to send a few words of affectionate greeting to my dear brethren and sisters in America, especially to those of the Battle Creek church; and how can I better do so than through the columns of our good Review, whose pages have been a source of instruction and consolation to me for more than forty years; for through the kindness of dear friends I received its weekly visits for six years or more before leaving my native land (England), in 1863, in which year I went to Convis, Mich.?

I suspect that some of my friends wonder why I left America so suddenly; but I can say that my decision to go was not made without much heartfelt sorrow on my part, for to me it was not so sudden as it appeared. For many years, while sitting in our crowded assemblies, I have listened to the stirring appeals that the Lord has sent to us, telling us to disperse and carry this blessed truth to others; but I always tried to excuse myself on account of my age and long residence in Battle Creek, hoping that others, younger and more capable than I, would respond to the call. For months, urgent invitations had been coming to myself and dear ones to remove to Australia. Believing the call to be from the Lord, and fearing lest my stay in Battle Creek would have an influence to deter others from moving, I made up my mind to start with my dear daughter, Mrs. Boyd. This I did, with many fears and misgivings on account of my advanced age and inability to travel. Earnest prayer was offered in my behalf; and the journey of ten thousand miles was accomplished with far greater ease and comfort than we expected. I praise the Lord for all these blessings, and I hope others may be induced to follow my example in this respect, and leave their pleasant homes, to carry this solemn, blessed truth wherever the Lord may direct.

We stopped four times, which made the journey far more easy and pleasant than it otherwise would have been. The first was at Vancouver, the home of Brother and Sister Durland, who kindly entertained us. Our stay there was longer than we had expected, on account of a landslide that delayed the next train, from which a merciful Providence preserved us.

Our next stop was at Honolulu. Here we all went on shore, Elder Irwin and others going to the sanitarium, while Mrs. Boyd, her daughter, and I went to the hospitable home of Sister Vierr, returning to our floating home in the evening, greatly refreshed. The sea was remarkably calm in the tropics, and the weather was much cooler than we had expected. When we reached Suva, the chief town of one of the Fiji Islands, Elder J. E. Fulton came on board, to meet his wife and family, who were returning from their visit to America. A number of natives came with him, bringing baskets of fruit, coral, etc., for sale. Here we stayed six hours, many of the passengers going to the island in little boats. Our next stop was at Brisbane, where Elder Tenney and his family came on board to meet a young friend. They were surprised and delighted to find us; and we were equally pleased to see them.

We remained in port two days, then put to sea again; for we had yet some hundreds of miles to travel in order to reach our destination. This part of our journey was much rougher, and far more trying, than any before. Oh, how delighted we were when, after two days, Sidney Heights came in view. We were detained long in the harbor, but impatient friends took a boat and came on board to greet us. Oh, the unspeakable delight of being once more clasped in the arms of my dear children, Mr. and Mrs. Starr, from whom I had been separated for more than eight years. On leaving the vessel, we took the train for the home of Elder A. G. Daniells, where we stayed that night. Oh, how blessed it was to listen to the voice of prayer and praise, and to unite with loved ones in heartfelt thanksgiving to God for all his mercies.

As we had not yet reached the final stage of our journey, we started on the train, early in the morning, for a three-hours' ride to Newcastle, the present

abode of Mr. and Mrs. Starr, where we were cordially welcomed by the remainder of the household. On arriving at this place of rest and safety, I felt like Noah's poor tired dove. Much loving care was bestowed upon me. After a few days' rest and quiet, I was able to attend meetings held in a tent near by. I was delighted to listen to our old-time friend, Elder Haskell, who lives in the next suburb, and preaches here once a week. Sister White spoke in the afternoon; her son and Elder Irwin were also here. It was indeed good to see these and other dear faces once more. The next day a baptism took place, and the first Newcastle church of Seventh-day Adventists was organized. It is soul-refreshing to attend these meetings, and listen to the new converts as they express their grateful thanks for the light that has recently come to them. They are now much interested in a church building, upon which work is to begin in a few days. Winter is approaching, consequently the church is greatly needed; for it will soon be too cold to hold meetings in a tent.

That the presence and blessing of the Lord shall rest richly upon the Battle Creek church, and that each member may be a worthy example to all others, is the wish and prayer of—

Your sister in Christ,  
SUSANNAH SISLEY.

Hamilton, Newcastle, Australia.

#### A GOOD WORK.

I HAD the privilege not long ago of visiting at a home in Patterson, N. J., in the work of which I became very much interested. It is called the Kindergarten Home, and is conducted by Brother and Sister John Fischer. The object of the home is to care for the children of parents whose work takes both father and mother away from home. Patterson is a large manufacturing city, and there are naturally many of this class.

Brother and Sister Fischer opened this home one year ago. They had been keeping the Sabbath only about a year, in consequence of which Brother Fischer did not have any steady employment. Both he and his wife were anxious to engage in some work that would be of direct benefit to the needy, but they had neither money nor support. This work was brought to their minds. A brother who was interested in their plans gave them twenty-five dollars, with which to begin. They rented a house in a healthful part of the city, paying eighteen dollars a month. So when they had paid the first month's rent, they had seven dollars left to begin their work.

I will not speak of the many perplexities that have beset them in this work, but will give a few items from the first annual statement concerning it. They now have thirty-five children under their care in the home, thirty of whom have their board paid, while the other five are cared for free. Out of a total number of one hundred and eighty-five applications for admission to the home, they have received one hundred and thirty-three, and of this number fifty-two have paid nothing, and nineteen have been clothed. Aside from this, over four hundred meals and many garments have been given away. They have received a total of \$1,114.50 for board for the children. They have also received \$154.88 in contributions, and from other sources.

Besides having to provide food, etc., they have had to add largely to their furniture, and are still in need in this direction. The average cost of food for each person in the home has been seventy-eight cents a week, and they all look well-fed, too. There is now due them one hundred and fifty-six dollars, of which they regard ninety-four dollars as uncollectable. On the 15th of July, when this statement was compiled, they had fifteen dollars on hand. They owe fifty-five dollars. The children's parents are expected to pay \$1.50 a week for each child. Many of the children belong to mothers whose husbands have deserted them.

I could relate interesting incidents showing the influence of this home not only upon the children, but upon their parents, as the majority of the children come from homes where the name of God is used only in blasphemy.

Here is a work in which many might engage, as the harvest is more than ripe, and would yield abundant returns. But it will require, first of all, a great love for the work and for children, then good sense and business ability. Brother and Sister Fischer are greatly in need of a teacher possessing these qualifications to enter heartily into this work with them. The three or four helpers they have, while not Christians, and themselves needy, seem to have caught the spirit of the home. From the experience of this brother and sister, let no one say there is no opportunity for him to engage in labor for souls. There are many opportunities for those who are consecrated.

FREDERICK GRIGGS.

## LITERATURE FOR INDIA.

THE work in India is in great need of funds for printing and scattering leaflets. A beginning has been made, and this year we have scattered about one hundred thousand English and eighty-five thousand Bengali tracts. But what are these among so many?

A young Bengali brother has been distributing a set of four tracts in the villages of eastern Bengal. The tracts treat of the coming of the Lord, the Sabbath, and the life of the Lord in the things that are made; and are mostly in the form of Bible readings. Hindus as well as Christians are glad to read. The Sabbath as the memorial of creation, as the Bible itself sets it forth in God's own words, is just what non-Christians need. They need to know the true God, and the Sabbath is God's own appointed sign by which men may know that he is the Lord, and that he can save them. The Sabbath is a grand message to preach to the people called heathen.

We have few workers. Many preachers and teachers might be hired, if we were getting converts and workers in that way; but this kind we do not want. Better have one who knows the Lord, and decides his duty, for life or death, in the fear of the Lord, than scores of the sort easily obtainable. So while we wait for God to send among the people the men whom he is preparing to work for India, we can scatter the literature. This may be God's way of finding the men who will yet do the work that is needed. But scattering tracts even here in Bengal makes the brethren stop to consider how far the funds will go. We hear Hindu spoken all about us, but we have not even a tract in that tongue; and out through the great empire are millions upon millions who speak various languages, in which we have no literature. It seems pitiful to think of the darkness and of our helplessness.

A few evenings ago, when our Bengali distributor took the train for an eastern district, I went to the station to see him off. Just before the train started, he went up and down the platform, giving out tract packets. All who read Bengali seemed eager to get them. The subjects of the tracts were new, our literature being different from the general mass of Christian literature, as we have so many things to talk about that arrest the attention. As I saw the train go out with several hundred tracts on board, it was a pleasing thought that they would be talked about and read in many towns and villages up the line. Every day the up-country trains take out similar crowds of people, going into all parts of Bengal and the northwest provinces. It is a grand chance to sow the seed broadcast; but leaflets cost money.

The other day, as a result of this tract distribution, a young man came in from the country, saying that in his and other villages in the country south of us there are fifteen or twenty families who desire to receive instruction, and to keep the Sabbath.

God grant that the time may come when the tracts may be scattered in these Eastern lands, such as India and China, "like the leaves of autumn." The sooner this is done in these far-away fields, the sooner will the work close up in America, where it began; for the world is one field, and the harvest surely will not be gathered in any place until the whole is ripened.

W. A. SPICER.

## THE NEW SCHOOL BUILDING.

In planning for a school for the children, some very practical questions should be taken into consideration. It is supposed that where Christian education is taught, there physiology takes its divinely appointed place as the head of all science study. We pride ourselves on our belief in health reform in diet and dress. It is likewise well for us to consider whether or not we believe in carrying out the laws of our being in regard to heating, ventilating, seating, and lighting our schoolrooms. As ambassadors of truth, let us not fall behind the world in these particulars.

Heating and ventilating are closely related, and upon these two conditions depend to a large degree the health, happiness, and ability to study, of the children placed in the teacher's hands.

You demand much of the teacher; will you do your part, and see that a proper system of ventilation is used in the construction of your schoolroom? It may cost a few dollars more; but life, both spiritual and physical, depends upon it. There must be an inlet for fresh air, and an outlet for the foul. These should be so arranged that no child shall sit in a draft. The best plan is to have a fresh-air conduit under the stove, so that the air will be warmed before coming in contact with the inmates of the room.

Windows should be so arranged that no one is obliged to face the light. Care to observe this rule will save many eyes.

In selecting seats, choose them according to the size of your pupils. A teacher should absolutely refuse to teach until the board provides proper seats; for how can she teach the love of God and his care for the body, that to make bad combination of food is sinful, that the body is God's temple, and the hundreds of kindred truths, so long as the spines are curving, the shoulders drooping, the poor little legs hanging helpless, the lungs half filled, and the head clogged with catarrh, all as a result of carelessness or ignorance on the part of parents or school board?

Study the subject from the Bible and from physiology, and act intelligently. If God was so particular as to give Israel rules for disinfecting houses, clothing, and even the person, he wishes us to use care in these things to-day. Our schools, while the plainest in appearance, should nevertheless be models of neatness, and should in every particular emphasize our adherence to principles of health.

M. BESSIE DE GRAW.

## LOUISIANA CAMP-MEETING.

THE second annual camp-meeting in Louisiana was held in Welsh, July 19-24, in a pleasant grove, the property of Brother H. E. Heald. The general meetings were held in a new tabernacle, which was partly surrounded with family tents. The children's meetings were held in a separate tent.

On the whole, the meeting was a success. Elder N. W. Allee, superintendent of District 2, was present throughout the meeting, and gave counsel and instruction concerning the work, and took part in the public meetings. Elder J. A. Brunson exhorted his hearers to receive the Christ-life,—not merely the Christ of history, but the real germ of the divine life.

Brethren Harrison and Dart labored to show our relation to the publishing work, while Sister Brunson gave daily lectures on health and hygiene. She was assisted in her work by Sisters Hartsook and Simmons, our Bible workers. Three persons were baptized, and others have begun to obey the Lord.

We are holding tent-meetings with fair attendance and interest. The brethren will at once begin the building of a meeting-house. Some of the citizens will assist us in this with both money and labor. Steps have also been taken to begin a church school. We are in need of more help. Elder Isaac Morrison, who has been in this State for several years, is preparing to leave for his home in California, to recuperate his health. I am thankful that my health is better than it has been for four or five years. Brethren, pray for this needy field. My present address is Welsh, La.

S. B. HORTON.

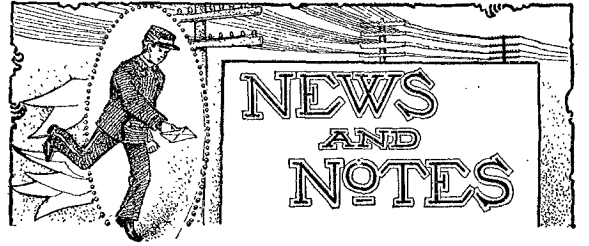
## MICHIGAN.

ALLEGAN AND MONTEREY.—Since General Conference I have labored in several of our churches in Michigan. The first two or three weeks I traveled from one place to another, stopping only a few days at a place, which was very unsatisfactory to myself and others. Having appointments ahead, I could not remain, although the interest demanded it. On leaving the Denver church, where the president of our Conference then lived, I said to Elder Gowell, This is the last time I am going away from a place when it is apparent that the work should be continued. Since then I have labored most of the time at Allegan and Monterey. These are two of the oldest churches in this Conference. Seventeen persons united with the Lord's people as the result of the effort; some have given their hearts to God, and will soon go forward in baptism, and several others are almost persuaded to take their stand for the truth.

One evening while giving in his testimony, a brother, who was once a laborer in the message, said, "I have been in the message forty years, but I have never seen the power of God take hold of hearts as it does now."

The larger part of our people in these churches accepted the message, "Receive ye the Holy Ghost," not simply in theory, but in fact. Some accepted the Saviour as a power not only to keep them from sinning, but also as a healer of their bodily infirmities. A young woman, who had never before given her heart to God, was afflicted with a running scrofulous sore in the neck, which had rendered her very deaf, and was fast sapping her life away. It was thought by good physicians that she would live only a little while. Her faith took hold of the power of God, and she is now well, and her hearing is fully restored. Oh, that our people everywhere would accept Jesus as a complete Saviour,—one who saves to the uttermost! I go now to Grand Rapids, where I expect to see greater manifestations of God's power.

W. OSTRANDER.



FOR WEEK ENDING AUGUST 12, 1899.

—Finnish representatives have arranged to confer with the governor of Newfoundland relative to the settling of 30,000 Finns in the island.

—August 5 nearly 130 employees on the New York *Sun* struck. The cause is the result of the paper's management trying to free itself from union rules and control.

—The peasantry of portions of Bessarabia, one of the southern provinces of Russia, have revolted, being driven desperate by famine. A score have been killed and many wounded in an encounter with the troops.

—A trolley-car dashed off a hastily built trestle at Stratford, Conn., August 6, completely turning over and falling fifty feet into a swamp. Of the forty-one persons on board, twenty-eight were killed, and the remaining thirteen were all injured.

—A severe hurricane passed over the West Indies, Tuesday, August 8, causing much loss of life and property. Porto Rico suffered the most. The city of Ponce was laid in ruins, and 200 persons were drowned, several United States soldiers being among the number. Reports from other islands show many victims, in several places the number exceeding 100.

—Intense interest is being shown throughout France, and for that matter throughout the world, in the Dreyfus trial, which began at Rennes, August 7. The city is full to overflowing, rooms commanding exorbitant prices, varying from eight to ten dollars a night. It is estimated that the influx of visitors will bring the inn-keepers of the place from \$5,000 to \$6,000 a day.

—The W. C. T. U. of Chicago has prepared a petition to a golf club of that city, asking that Sunday playing be discontinued, "more particularly in behalf of the 'caddies' (the boys who are hired to assist in the game)." The club members are asked to keep in mind the command, "Remember the Sabbath day to keep it holy," but how this can be applied to Sunday is not made plain.

—The prompt action of the new French minister of war, Gallifet, in the removal of General De Négrier from his position in the army has created a profound impression, and received general commendation all over Europe. This man was discovered to be issuing seditious circulars to prominent officers in the army. It is evident that the president and the present ministry are bound to bring about a reform in French military affairs.

—A rabbit farm is to be established near Wabash, Ind., a company having been formed who will closely fence an eighty-acre tract, and raise Belgian hares for market. They expect to market a million hares a year when once under way. Besides furnishing food, the fur is used in making crushed hats. And besides all this, hares are not fit to eat. They are the home of *trichina*, the same as swine are; and are abominable and forbidden in the Scriptures, the same as swine are.

—After the taking of Calamba by the Americans, General Lawton ordered that Captain Otis, of the Washington regiment, be relieved of his command, and placed under arrest on account of slowness and seeming reluctance of the companies under his command in obeying the order to disembark from the cascoes, and wade through the marshes under fire. The men say that a majority of them had been sick and unfit for duty, and were given to understand that they would not be asked to do any more fighting.—*Associated Press*.

—A stand has been taken by the local Young Men's Christian Association at Peoria, Ill., that is well worth noticing. Some of the members protested against allowing colored members all the privileges of the organization, especially objecting to their use of the baths. In reply, the secretary says, "We make no distinction between nationalities or creeds. . . . The association has never drawn the color-line, and is too old, and has been too successful, to make any radical change in order to suit a few." This is Christ's, not Kipling's, way of taking up the "white man's burden."

—Aguinaldo has issued an appeal to the powers for recognition of Filipino independence. It is dated Tarlac, July 27, and has been forwarded to all the foreign consuls in Manila, with the request that they forward it to their representative governments. The Filipinos say that their possession of 7,000 Spanish prisoners proves the nullity of Spanish sovereignty, and that Spain was in no position to cede the islands to the United States at the signing of the treaty of Paris. They say that Admiral Dewey and the British and Belgian consuls recognized their sovereignty by asking for passes to visit the country, and that Admiral Dewey had such confidence that the rules of war would be observed that he gave them 100 Spanish prisoners captured by the United States navy. The powers are appealed to to influence Washington to bring to a termination "the unjust war, which is devastating the country."

—Forty-six persons were married in St. Joseph, Mich., Sunday, August 6, on the arrival of the excursion boat from Chicago.

—By the breaking down of a ferry slip under a great rush of excursionists at Mount Desert Ferry, Me., August 6, 200 persons were thrown into the water, twenty being killed and forty injured.

—A strike of street-car employees in Eau Claire, Wis., for two days last week caused complete suspension of traffic on all the city lines, the men willing to continue work being prevented by the stone- and egg-throwing of the riotous mobs.

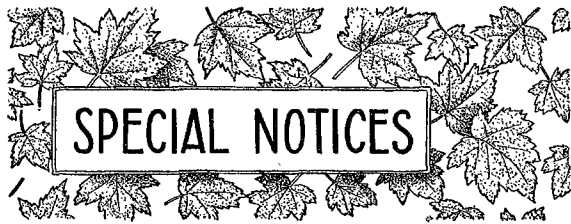
—The relations between Great Britain and the Transvaal are becoming more and more strained. The South African republic is planning a constitutional change, forcing uitlanders into war service, thus showing that hostilities are expected.

—The members of St. Patrick's church (Catholic), East St. Louis, Ill., refused to receive a priest appointed by Bishop Janssen, who excommunicated the entire congregation, Wednesday, August 9. The bishop will now appeal to the courts for possession of the church property.

—The Russian minister to China has addressed a note of warning to the Chinese government that the conclusion of an alliance with Japan would give great offense to Russia, and that the consequences to China would be most serious. Thus the great nation of the East continues to lose her individuality, and to exist, like Turkey, only by the sufferance of other powers.

—During the fiscal year ending June 30, the internal revenue collections for the entire country amounted to \$273,484,582, which is a gain of \$102,617,763 over the receipts of the fiscal year for 1898. The most of this gain is due to the war taxes. Of this amount, Illinois pays more than any other State in the Union, the amount being \$47,359,523, exceeding New York by about \$700,000, and Pennsylvania by more than \$21,000,000. It costs money as well as lives to carry on war; and while the government is said to support the war, the people have to pay for it with their money as well as their lives.

—A new reason is now advanced for the annexation of Cuba. It is said that the blacks largely outnumber the whites, and that making the island a State or territory under this country is the only means of preventing the existence of another "black republic." The "consent of the governed" seems to be of importance only when we are the governed, and "the majority rules" only when whites are the majority, according to the latest interpretation of the terms. The present methods of "taking up the white man's burden" will not bear illumination by the torches of this country's precedents. The President, not precedent, now rules.



#### LOCATION OF THE TENNESSEE RIVER CAMP-MEETING.

It was the original wish of the Tennessee River Conference Committee to hold our next camp-meeting at Paris, Tenn.; but not being able to secure a suitable ground at Paris, the meeting was appointed at Milan. Now an excellent, almost an ideal, ground, with shade and water, has been secured at Paris; so the meeting will be held there instead of at Milan. The time, September 14-24, remains the same. Particulars will be given in due time. We are arranging to secure the usual reduction in railroad fare. C. P. BOLLMAN, Pres.

#### THE CHURCH-SCHOOL TEACHER.

THE season is fast approaching for the opening of the church schools. A large number are writing for teachers, when only imperfect plans have been laid for conducting the school. When you believe God has told you to have a Christian school, then to you is given the opportunity of stepping out by faith and claiming his promises to support the school. Do not try to get a teacher for next to nothing; for teachers are worthy of their hire. They come to you as Christ sent forth the seventy, "into every city and place, whither he himself would come," and he recognizes their reception as your receiving of himself.

Lay the matter of the school and the financial condition of your church before your Conference president, as Battle Creek College is not at liberty to furnish teachers to any church without first receiving a request to do so from the president of the Conference in which the school will be held. Plans are on foot to have a superintendent of the church-school work in each State in this district, to whom all such matters will be referred; but until their appointment, the Conference presidents will do this work.

Those churches that make the most definite arrangements will of course receive the first consideration in the distribution of laborers. The matter should be pushed as speedily as possible; for we expect our most competent workers to be at their post of duty by September 10.

I trust that those who have already written will take the matter in hand at once, and not delay to their inconvenience and disappointment. E. A. SUTHERLAND.

#### 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.	15-25
Pennsylvania (local), Greensburg,	Aug.	10-20
" " Allentown,	Sept.	7-17

##### DISTRICT TWO.

North Carolina, Charlotte,	Aug.	11-20
Cumberland Mission, Knoxville, Tenn.,	Aug. 25 to Sept. 3	
Tennessee River, Paris, Tenn.,	Sept.	14-24

##### DISTRICT THREE.

Wisconsin (local), Waukesha,	Aug.	14-21
" " Clear Lake,	Sept.	4-11
" " Sextonville,	Sept.	12-18
Indiana, Alexandria,	Aug.	10-20
Illinois (local), Mt. Vernon,	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 (State), Seward,	Sept.	19-25
" (local), Alma,	Aug. 29 to Sept. 4	
Iowa (local), Southwestern, Emerson,	Aug.	15-21
" " Northwestern, Cherokee,	Aug. 29 to Sept. 4	
" " Northeastern, Charles City,	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.

#### RAILROAD RATES TO PEORIA (ILL.) CAMP-MEETING.

We are now able to announce that arrangements have been completed whereby our people will be granted the usual reduction of rates to the camp-meeting to be held at Peoria, August 24 to September 3. Those paying full fare going, will be returned for one third the usual rate, provided that, when they purchase their tickets, they secure certificates from the selling agent, showing that they have paid the regular full fare going. In case you can not purchase a through ticket to the place of meeting, ask for a certificate for each ticket you buy. A certificate for each ticket must be taken. Two or more tickets can not be covered by one certificate. See that each certificate is stamped by the selling agent and signed by yourself. These certificates should be handed to the Conference secretary immediately on reaching the grounds. It is imperative that this be done. A joint agent will be on the grounds September 1 to sign all certificates. No certificate can be used before that date for the return trip.

Tickets can be purchased for the going trip only on the following dates: August 21, 22, 23, 24, 25, 26. If the agent fails to have blank certificates on hand, take a receipt for the money you pay. If more information is desired, address the undersigned. W. C. FOREMAN, Conf. Sec.

#### THE SCANDINAVIAN DEPARTMENT OF UNION COLLEGE.

I WISH to call the attention of our American brethren to this department of Union College. In the past I have found that intelligent young persons of the Scandinavian tongue were brought into the truth through the efforts of our American laborers. Many times I find these desiring an education to fit themselves for work; but in many cases they attend our schools where instruction is given only in English; whereas, in order that they may be qualified to labor for their own people, as well as for Americans, they should attend a school where they can receive instruction in their mother tongue, as well as in the English. It must be evident to all that those who labor in two languages find a larger field of usefulness than those who can labor in only one.

Now, Union College presents all these facilities for preparing laborers, not only in the English, but in the Danish-Norwegian, Swedish, and German languages as well. Special training classes for Bible workers and ministers constitute an important feature of the Scandinavian department. I hope that those of our German and Scandinavian youth desirous of fitting themselves for the work, will be encouraged by our American brethren to avail themselves of the facilities offered at Union College.

I may also add that occasionally I have received inquiries concerning competent persons who can labor in these languages, as our different Conferences have positions that they desire to be filled by those capable of speaking these tongues. Any interested person desiring a college year-book will please address Prof. W. T. Bland, College View, Neb.

O. A. JOHNSON.

#### PRESENT TRUTH FUND.

Formerly reported..... \$26 50

#### RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$183 45

#### TENNESSEE RIVER TRACT SOCIETY.

THE nineteenth annual session of the Tennessee River Tract and Missionary Society will be held in connection with the camp-meeting at Paris, Tenn., Sept. 14-24, 1899. The first meeting will be held at 10:30 A. M., September 15.

C. P. BOLLMAN, Pres.

#### TENNESSEE RIVER CONFERENCE.

THE nineteenth annual session of the Tennessee River Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Paris, Tenn., September 14-24. The first meeting of the Conference will be held at ten o'clock on the morning of the 15th. Let delegates be elected and provided with credentials in ample time.

C. P. BOLLMAN, Pres.

#### ILLINOIS.

THE Illinois Conference Association of Seventh-day Adventists, a legally organized corporation, will hold its regular annual meeting in connection with the Seventh-day Adventist camp-meeting, at Peoria, Ill., for the purpose of electing officers for the ensuing year, and for the transaction of such other business as may legally come before the body. The first meeting will be held August 28, at 9 A. M.

WILL D. CURTIS, Pres. Ill. Conf.

#### MAINE CAMP-MEETING.

OUR camp-meeting will be held in Brunswick, August 24 to September 4. It has been thought advisable to change the location in order that the grounds may be more accessible by way of the electric line. The camp will be about one mile from the depot, on the direct line from Brunswick to Bath. We have secured a very pleasant site. The electric company will furnish us with an abundance of light. One fare for the round trip has been secured over the Maine Central and Bangor and Aroostook railroads, August 20, 24, 25, 30, 31. We are expecting Elders Lane, Cottrell, Ballenger, Edwards, and Thompson, also Professor Griggs and Dr. Nicola, from South Lancaster. We hope to see a large attendance. Let no small matter keep any at home. Come, and bring the children.

H. C. BASNEY.

#### ALLENTOWN (PA.) CAMP-MEETING.

THIS meeting will be held September 7-17, at Allentown, Pa., and bids fair to be an important meeting. We have the promise of the presence of Elders S. H. Lane, A. F. Ballenger, and K. C. Russell, besides a minister to labor in the German language, who will come from abroad. There will also be some of our own ministers to assist in the meetings.

This time of the year is the most desirable for camp-meetings. The location of the meeting is central for the eastern part of the State. Camp-meetings will be held in three divisions of the State, thus enabling our people to attend a camp-meeting with the least possible expense. As far as possible, all should attend one of these gatherings. Particulars concerning railroad rates and how to reach the camp-grounds at Allentown will be found in the *Gleaner*.

R. A. UNDERWOOD.

#### NOTICES.

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

WANTED.—To rent a blacksmith shop with tools, or work with a blacksmith. Must be a Seventh-day Adventist. Address F. P. Shultz, Box 91, Oxford, Wis.

FOR SALE.—First-class barber-shop, situated between Sanitarium and Review Office. Bath-rooms in connection can be bought or leased if desired. Call on or address W. C. Hough-taling, 37 N. Washington Ave., Battle Creek, Mich.

WANTED.—A young or middle-aged woman to do general housework, or man and wife without children. Sabbath-keepers preferred. Steady employment for right persons. Address, stating wages wanted, J. W. Van Allen, Barnum, Wis.

#### ADDRESS WANTED.

WILL some one knowing the address of Sister Martha Lee kindly inform Mrs. R. E. Crane, Grand Meadow, Minn.?

#### PUBLICATIONS WANTED.

THE following persons desire late, clean copies of our publications, post-paid:—

J. D. Row, Plumb, O. T.  
Thos. I. Roffe, Aurora, Mo.  
G. W. Osborn, Portland, Sumner Co., Tenn.  
A. B. Cheek, Harrison, Ark., *Review, Signs, Instructor, Little Friend*.



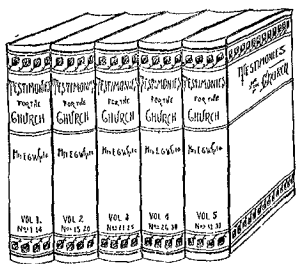
# Books for Sabbath Reading The Berean Library.

## New Plan For Missionary Work.

That Should be in the Home of Every Seventh-Day Adventist  
and Every Lover of Wholesome Bible Truths.

Parents, what are your children reading? This is a question of vital importance, and should be given your most careful consideration. "God has caused precious light to be brought out in [our] publications, and they should be owned and read by every family. Parents are in danger of going contrary to the light of heaven, and you should both purchase and read the books; for they will be a blessing to you and yours." "There should be evening readings, in which one should read aloud to those assembled" in the home. The following books contain important truths that should be carefully studied and understood by all those who are looking for the second coming of their Lord.

## Testimonies for the Church. Thoughts from The Mount of Blessing.



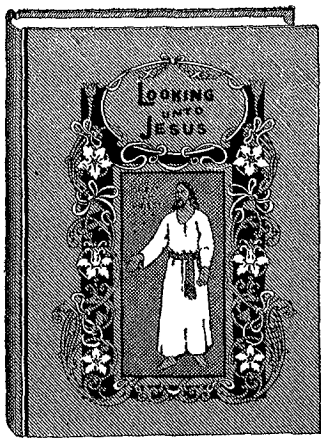
The Testimonies should be in every family, and should be read again and again. Let them be kept where they can be read by many. Loan them to your neighbors and friends, and let them become worn out in good service.

Complete set of 5 volumes, cloth, - \$5.00  
Complete set of 5 volumes, library, 7.50

## LOOKING UNTO JESUS

Or Christ in Type and Antitype.

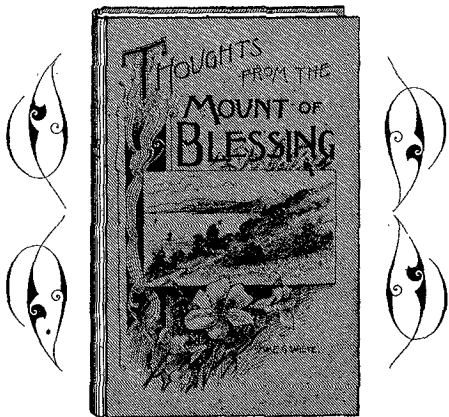
By Uriah Smith.



In this work the author gives us a broad and comprehensive view of Christ as Creator, and as found in the types and figures of the Old Testament Scriptures. He also treats of the following subjects in an able and interesting manner: The Incarnation, The Principles of Controversy between Sin and Righteousness, The Lesson of the Cross, The Sacrificial System, The Sanctuary, The Sanctuary Service, Ministration of the Sanctuary, The Cleansing of the Heavenly Sanctuary, the Year-Day Principle, Seven Last Plagues, The End of Sin, etc. The subjects considered are of such a nature as to be of special interest and importance to every candid thinker.

Buckram, beautiful cover design, - - \$1 00  
Presentation Edition, gift edges, - - 1 50

By Mrs. E. G. White.



In this work the author in her usual clear and forcible manner gives us a vivid description of the sermon on the mount, drawing from the beatitudes many lessons of profit for both old and young. The sermon was designed especially for the twelve apostles, but the people thronged about the Saviour to hear the wonderful truths that he uttered. This book will bear careful study.

Cloth, embossed in gold, - - - \$ .75  
Half calf, marbled edges, - - - 1.00

## Rise and Progress of Seventh-Day Adventists.

By J. N. Loughborough.

This book gives an interesting description of the early Advent movement in 1843-44. The author has been actively engaged in proclaiming the doctrine since 1849, and is therefore able to say, "I speak the things which I have seen and heard." He presents a graphic account of the struggles and difficulties through which the pioneers were safely carried by their unwavering faith in God, and their unfaltering loyalty to the cause they had espoused. The book will be read with interest and profit, especially by our young people.

Cloth, plain edges, \$1.00; Cloth, gilt edges, \$1.25

The Berean Library has been started for the purpose of circulating in a cheap form the important matter contained in our larger publications, thus affording all an opportunity of becoming acquainted with the fundamental principles of the third angel's message, and of heralding to the world, through the printed page, the glad tidings of the soon-coming Saviour.

It has been planned to issue during the next three quarters the following publications:—

1st. Steps to Christ.

2d. Thoughts on Daniel.

3d. Thoughts on the Revelation.

The two last-named books will be printed from the revised plates of the regular subscription edition of "Thoughts on Daniel and the Revelation, with a sufficient number of illustrations to explain the text.

We are sure that this plan will meet with the hearty approval of our people everywhere, and that our churches will take hold of this work with new zeal.

"The Living Church is a Working Church."

We are told by the Spirit of Prophecy that "the power and efficiency of Seventh-day Adventists is largely dependent upon the literature which comes from our presses."

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## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1899.

EAST.	8	12	6	10	14	20	36
	*Night Express.	Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac m't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	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	5.57		2.30
Kalamazoo.....		am 7.25	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	9.00	8.05	1.00	2.42	7.28	6.43	5.00
Marshall.....		8.30	1.30	3.09	7.51	7.10	5.27
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	11.10	3.47	4.58	9.48		7.49
Detroit.....	7.15	pm 12.25	5.00	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.13	9.56		8.40
Syracuse.....				5.15	11.50		10.45
Albany.....				9.05	pm 4.15		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	6.19		7.40
Boston.....				3.00	9.05		10.34
WEST	7	13	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 6.00
New York.....		pm 1.00			am 12.10		am 12.10
Syracuse.....		8.15			am 2.00		pm 12.25
Rochester.....		10.05			4.05		pm 2.35
Buffalo.....		am 12.05			6.20		pm 3.50
Niagara Falls.....					6.02		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.....	9.43	7.45	9.40		1.38	5.45	am 12.30
Jackson.....	11.15	9.50	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	4.28	10.00	3.35
Niles.....		3.15	11.57	2.55	6.05		5.05
Michigan City.....		4.25	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.

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## GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

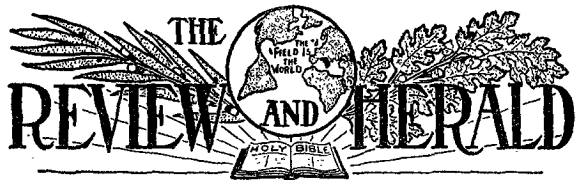
	LEAVE.
No. 11, Mail and Express, to Chicago.....	12.00 A. M.
No. 1, Chicago Express, to Chicago.....	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper.....	12.55 A. M.
No. 75, Mixed, to South Bend.....	7.30 A. M.
Nos. 11 and 75, daily,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

EAST-BOUND FROM BATTLE CREEK.

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

E. H. HUGHES,  
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Ticket Agent,  
Battle Creek



BATTLE CREEK, MICH., AUGUST 15, 1899.

It may be well to repeat that the fare to the Michigan camp-meeting is *one regular fare*; and this good for the round trip, from all places in Michigan.

RUSSIA has given notice to China that "the conclusion of an alliance with Japan would give offense to Russia, and that the consequences to China would be most serious."

THE Disciples organized their first missionary society at Cincinnati, Ohio, in 1849. They are preparing to celebrate a jubilee in that city, Oct. 13-20, 1899. They expect an attendance of ten thousand. Of the denominations in the United States, that church now stands fourth in numbers.

At Cleveland, Ohio, the strikers have somewhat suspended rioting, and have taken to boycotting. Of their work in this direction the *New York Tribune* says: "We are supposed to have some law and government in this country; but we shall not have for long, if such boycotts are to be tolerated here."

SISTER SISLEY, whose interesting account of her journey to Australia is printed on page 528 of this paper, is in her eightieth year. A brother nearly ninety years old also left Battle Creek, not long ago, to do self-supporting missionary work in another country. Is not the fact of these aged people's going, a strong call to younger people in Battle Creek, and all over this land, to do likewise?

THERE was a 60 x 100 ft. Seventh-day Adventist tent pitched on One Hundred and Eighth Street, near Eighth Avenue, New York City, and meetings were begun in it June 24. It has a thousand seats; but the very first night there was an overflow: two hundred other seats were provided; and after they were filled, hundreds of people remained standing throughout the service. So reports the *New York Daily Press*. About fifty persons have already taken their stand for the truth; and still the good work goes on. We are glad to know of such work in that great city.

THE Epworth League is the organization of the Methodist young people, corresponding to the Christian Endeavor society. They held their biennial convention in Indianapolis last month. In one of the meetings a telegram from President McKinley was read, conveying "heartiest wishes." And the report in a leading Methodist paper says, "When the word was read to the assemblage, there was a shout for 'My Country, 'Tis of Thee,' and the song was sung with a patriotic ardor that, for a time, at least, overcame the thought of religion." The trouble with "patriotic ardor" always is that it overcomes the thought of religion. The spirit of this world and the Spirit of God will not blend.

BEFORE a great congregation, a short time ago, Bishop McCabe, of the M. E. Church, exclaimed:—

Oh, for one hour of Dewey in the Bosphorus! I long to see the day when Dewey will be before Constantinople, demanding religious liberty for [of (?)] the Turks, with the bombardment of the Turkish capital as the alternative.

To this the *Independent* replies: "Is the enthusiastic bishop quite sure he is talking words of Christian wisdom? Is it certain that the kingdom of God is now to be preached by the mouth of cannon, rather than by Paul's old way of foolishness?" Amid the din of the general indorsement of war by the religious press, this note struck by the *Independent* is most refreshing.

In Iowa a "special aide" has been appointed by the national commander-in-chief of the Grand Army of the Republic, to have "charge of military instruction in public schools." Accordingly he has issued a communication addressed to the "boys," telling them that he has "assumed the duties and responsibilities of the position, in the earnest hope of encouraging the boys of Iowa, especially those attending the public schools, to organize themselves at once and without delay, into military companies under the guidance and direction of their teachers, for the purpose of military instruction, such as drilling in the manual of arms, marching, squad and company drill, the position of a soldier, the salute to the flag, and the various evolutions in military instruction belonging to the school of the soldier." How long can the Christians in Iowa, or any other State for that matter, keep their children in the public schools?

YET another feature of the strike was manifested recently. In Cleveland, Ohio, the despatches say that the mob "resisted the police, State, and national authority," and Bishop Horstman, of the Catholic Church, came to the rescue with a pastoral letter, addressed, "To our beloved children of the laity of the city of Cleveland;" and telling them, "We exhort, we entreat, we admonish, nay, we command you, in the name of our divine Master, to harken to this our instruction, and as good children cheerfully to obey." Whether his beloved children did, as good children, cheerfully obey him, the reports have not made plain; but the report does take pains to state that his action in this has "made him one of the most notable prelates of America." But if he has really more power than the city, the State, and the nation to quell rioting by his beloved children, why has he not power to keep them quiet to begin with?

REFERRING to Professor Atwater's alleged discovery that alcohol is food, and that two and a half ounces of it can be used daily as food, *Harper's Weekly*, which, by the way, is not a temperance organ, remarks: "We are told that one must take about three average drinks of whisky, or two quarts of lager beer, or a pint and a half of claret, in order to make sure of consuming two and a half ounces of alcohol. That is a good deal more than the general run of temperate Americans are in the habit of drinking every day, and no doubt it is more than they can drink habitually to advantage." We have said before, we say again,

and we can say all the time, that that alleged scientific discovery is the greatest promoter of drunkenness that has entered the world in recent times. Already the evil thing has run like wild-fire over the whole country, and is being presented and accepted in colleges as proper scientific teaching, and the practise will surely enough follow.

A YEAR ago all public buildings, a large number of business places, and many private residences were adorned with Cuban flags, placed beside the stars and stripes to show the desire of the people for the freedom of Cuba. Cuba is not yet free; but the flags have disappeared. Why? Is it because the Spaniards have gone, United States soldiers control the island, two thousand "Yankee saloons" have been opened there, a press censorship has been established, and satisfaction exists because "we run things there"? Nothing is said now about upholding the freedom of the Cubans, nor the freedom of any other people. On the contrary, a new office has been created in Washington, the incumbent to have charge of the "American colonies." At the beginning the conflict was called "a war for humanity," but the results show only the shallowness of "national righteousness." "Ichabod" is the only fit word now.

#### "CHRIST IN SONG" AND THE TENT COLLECTION.

THE tent song book goes to press in a few days, a very choice collection of about one hundred pages, selected from the full book, "Christ in Song," which has been delayed on account of the inability of the music printers to complete their work as soon as they expected. The committee appointed by the General Conference Committee made such an extensive list of selections (from which the 100-page tent book is to be made up) that it is impossible to get the songs desired for "Christ in Song" into a 256-page volume, which was advertised at thirty cents, in flexible cloth; thirty-five cents, in board covers; and fifty cents, full canvas-covered boards. The book is, therefore, necessarily enlarged in order to give our people a more complete collection of the best old and new songs, hymns and tunes. It will contain over three hundred and fifty pages, with an advance of only five cents in the price of the flexible cloth and board cover styles, the prices from this time on being thirty-five, forty, and fifty cents, respectively, post-paid.

In order to heal the breach of confidence caused by the unexpected delay in issuing these books, all orders now on file will be filled at the prices first advertised for the 256-page book. The collection will be so satisfactory that we urge the fifty-cent canvas-covered board cover as the one best suited to preserve so excellent and complete a hymnal for the Sabbath-school, the missionary meeting, and the home. The price of the tent collection remains fifteen cents, post-paid. The full book will be issued after the abridged edition for tent-meeting use. As the hymns in the small book bear the same numbers as they carry in the large one, the full book may be used by all who sing in connection with our tent-meetings, as well as the small book, with the advantage of having about four times as many songs, at only a little more than double the price.

If you choose to send in your order for the full book, it will be filled as soon as possible; and quiet waiting on your part will help to keep us happy. The little book comes first.