

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

VOL. 76, No. 36.

BATTLE CREEK, MICH., SEPTEMBER 5, 1899.

WHOLE No., 2340.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$1.50 a year.

Address all communications and make all Drafts and Money-
Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

THE WAY.

THE way was dark, I bent beneath my load,—
My load of grief too great for me to bear!
Behind me lay my joy; this rugged road
Led me I knew not, cared not, where;

Till One came close, and whispered in my ear:
"A gate lies yonder, hidden from thy sight:
Toward it thou goest; know if far or near,
Beyond that portal lies thy heart's delight.

"Do soldiers murmur who go marching home,
Though desert, plain, and mountain must be
passed?
Are travelers saddened as they distant roam,
Knowing dear ones will welcome them at last?

"Thou art a soldier: conquer as thou goest!
Thou art a pilgrim: toil thou on unshod!
The goal lies yonder, where thy Saviour showest;
There waits thy treasure, there thy home and
God."

—Alice D. Baukhage.

THE FIRST AND THE SECOND ADVENT.

MRS. E. G. WHITE.

At the first advent of Christ, which was in apparent obscurity, the angels of heaven could scarcely be restrained from pouring forth their glories to grace the birth of the Son of God. The glorious manifestations of heaven were not entirely restrained. The wonderful event was not without some attestations of a divine character. That birth, so little prepared for on earth, was celebrated in the heavenly courts with praise and thanksgiving in behalf of man.

While the shepherds on the hills of Bethlehem watched their flocks by night, "the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The message given, the angels swept back to heaven, and the light and glory of their presence was no longer seen.

He who came in human flesh, and submitted to a life of humiliation, was the Majesty of heaven, the Prince of life, and yet the wise men of the earth, the princes and rulers, and

even his own nation, knew him not. They did not recognize him as the long-looked-for Messiah. Notwithstanding mighty miracles did show forth themselves in him, notwithstanding he opened the eyes of the blind, and raised the dead to life, Christ suffered the hatred and abuse of the people he came to bless. They regarded him as a sinner, and accused him of casting out devils through the prince of devils. The circumstances of his birth were mysterious, and were remarked upon by the rulers. They charged him with being born in sin. The Prince of heaven was insulted because of the corrupt minds and the sinful, blasphemous unbelief of men. What a baleful thing is unbelief! It originated with the first great apostate, and to what fearful lengths it will lead all who enter upon its path is seen in the Jews' rejection of their Messiah.

The leaders of the Jewish nation had the Old Testament Scriptures, which plainly foretold the manner of Christ's first advent. Through the prophet Isaiah, God had described the appearance and mission of Christ, saying, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

The leaders in Israel professed to understand the prophecies, but they had received false ideas in regard to the manner of Christ's coming. Satan had deceived them; and all the glories of Christ's second advent they applied to his first appearing. All the wonderful events clustering around his second coming, they looked for at his first. Therefore, when he came, they were not prepared to receive him. The disciple John tells of the reception with which he met. He says: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

Between the first and the second advent of Christ a wonderful contrast will be seen. [No human language can portray the scenes of the second coming of the Son of Man in the clouds of heaven.] He is to come with his own glory, and with the glory of the Father and of the holy angels. [He will come clad in the robe of light, which he has worn from the days of eternity. Angels will accompany him. Ten thousand times ten thousand will escort him on his way. The sound of the trumpet will be heard, calling the sleeping dead from the grave. The voice of Christ

Sons and Daughters of God, p. 347
will penetrate the tomb, and pierce the ears of the dead, "and all that are in the graves shall come forth."

[And before him shall be gathered all nations.] The very One who died for man is to judge him in the last day; for the Father "hath committed all judgment unto the Son: . . . and hath given him authority to execute judgment also, because he is the Son of man." What a day that will be, when those who rejected Christ will look upon him whom their sins have pierced. They will then know that he proffered them all heaven if they would but stand by his side as obedient children; that he paid an infinite price for their redemption; but that they would not accept freedom from the galling slavery of sin. They chose to stand under the black banner of rebellion to the close of mercy's hour.

As they gaze upon his glory, there flashes before their minds the memory of the Son of Man clad in the garb of humanity. They remember how they treated him, how they refused him, and pressed close to the side of the great apostate. The scenes of Christ's life appear before them in all their clearness. All he did, all he said, the humiliation to which he descended to save them from the taint of sin, rises before them in condemnation.

They behold him riding into Jerusalem, and see him break into an agony of tears over the impenitent city that would not receive his message. His voice, which was heard in invitation, in entreaty, in tones of tender solicitude, seems again to fall upon their ears. The scene in the garden of Gethsemane rises before them, and they hear Christ's amazing prayer, "Father, if it be possible, let this cup pass from me."

Again they hear the voice of Pilate, saying, "I find in him no fault at all." They see the shameful scene in the judgment hall, when Barabbas stood by the side of Christ, and they had the privilege of choosing the guiltless One. They hear again the words of Pilate, "Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?" They hear the response, "Away with this man, and release unto us Barabbas." To the question of Pilate, "What shall I do then with Jesus?" the answer comes, "Let him be crucified."

Again they see their Sacrifice bearing the reproach of the cross. They hear the loud, triumphant tones tauntingly exclaim, "If thou be the Son of God, come down from the cross." "He saved others, himself he can not save."

Now they behold him not in the garden of Gethsemane, not in the judgment hall, not on the cross of Calvary. The signs of his humiliation have passed away, and they look upon the face of God,—the face they spit upon,—the face which priests and rulers struck with the palms of their hands. Now the truth in all its vividness is revealed to them. It is the wrath of the Lamb that they have to meet,—of him who came to take away the sin of the world,—of him who had ever acted toward them with infinite tenderness, long-suffering patience, and inexpressible love. They realize that they have forfeited all the riches of his great salvation.

As they look upon him who died to take away their guilt, they cry out to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

We are now amid the perils of the last days. The scenes of conflict are hastening on, and the day of days is just upon us. Are we prepared for the issue? Every deed, small and great, is to be brought into recognition. That which has been considered trivial here will then appear as it is. The two mites of the widow will be recognized. The cup of cold water offered, the prison visited, the hungry fed,—each will bring its own reward. And that unfulfilled duty, that selfish act, will not be forgotten. In the open court around the throne of God it will appear a very different thing from what it did when it was performed. The secret sin that appears as nothing now, when placed before men in the light of God's countenance, will appear grievous. It will be seen that these selfish pleasures and indulgences have made the human being a lover of pleasure more than a lover of God.

How stands our account in the books of heaven? Have we chosen to be partakers with Christ in his sufferings? Have we been learning in the school of Christ his meekness and lowliness of heart? Have we stood by the side of Christ to bear his reproach? Have we taken his yoke upon us, and lifted the cross in self-denial and self-sacrifice? Have we helped to bear his burdens, and co-operated with him in his work?

Satan has come down with great power, working with all deceivableness of unrighteousness in them that perish; but it is not necessary for any to be deceived; and we shall not be if we have fully taken our stand with Christ to follow him through evil as well as through good report. The serpent's head will soon be bruised and crushed. The glorious memorial of God's wonderful power is soon to be restored to its rightful place. Then paradise lost will be paradise restored. God's plan for the redemption of man will be complete. The Son of Man will bestow upon the righteous the crown of everlasting life, and they shall "serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

ANGELIC INFLUENCE ILLUSTRATED.

J. N. LOUGHBOROUGH.

In the Bible we have numerous accounts of the power and influence of angels. One angel, passing through the camp of the Assyrians, slew one hundred and eighty-five thousand men. 2 Kings 19:35. Of the angel that came to Christ's sepulcher we read, "For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Matt. 28:2-4. Nor is man the only creature that has experienced the influence of angelic presence: ferocious animals have been tamed by the presence of angels, as in the case of the hungry lions when Daniel was thrown into their midst. Those lions were calmed by the presence of an angel, and became as peaceable as domestic animals.

By way of comparison, we cite an instance where the influence of the angel who is ever present when Sister White is in vision, calmed the temper of an unruly, vicious horse. In the fall of 1846 Brother and Sister White wished to go from Topsham to Poland, Me., a distance of about thirty miles. Brother White obtained the use of a partly broken colt, and a two-seated market-wagon, which was constructed without a dashboard. There was a step across the front of the wagon, and an iron step from the shafts. It was necessary that extreme care be taken in driving the colt; for if the lines or anything touched his flanks, he would instantly kick furiously; and he had to be held in continually with a "tant rein" to keep him from running. The owner of this colt lived in Poland. As Elder White had been used to managing unbroken colts, he thought he would have no serious trouble with this one. Had he known, however, that during its frantic demonstrations it had previously killed two men, one by crushing him against the rocks by the roadside, he might have been less confident.

On this occasion there were four persons in the wagon,—Elder White and his wife, on the front seat; and Elder Bates and Israel Damon, on the back seat. While Elder White was giving his utmost care to keep the horse under control, Sister White was conversing about the truth, when suddenly the power of God came down upon the company, and she was taken off in vision while seated in the wagon. The moment she shouted "Glory!" as she went into vision, the colt stopped perfectly still, and dropped his head, looking like a sleepy old horse. At the same time, Sister White arose, and with her eyes turned upward, stepped over the front of the wagon, down onto the shafts, with her hand on the colt's haunches. Elder Bates called out to Elder White, "The colt will kick that woman to death." Elder White replied, "The Lord has the colt in charge now; I do not wish to interfere." The colt stood as quietly as an old horse. By the roadside was a bank about six feet high, and beyond, next to the fence, was a grassy place. Brother Bates said that the bank was steeper than the roof of a house, and that they could not ascend it. Sister White, with her eyes still upward, not once looking down, went up the bank as readily as if she were going up a flight of stairs. She walked back and forth on the grass-plot for a few minutes, describing the beauties of the new earth. Then, with her eyes in the same posture, she came down the bank, and walking up to the wagon, stepped upon the step of the shafts, again laying her hand on the colt. She then stepped on the shafts, and into the wagon again. The moment she sat down upon the seat, she came out of vision; and that instant the horse, without any indication from the driver, started up, ready to go on his way.

While Sister White was out of the wagon, Elder White thought he would test the horse, and see if he were really tame. At first he just touched him with the whip; at other times the horse would have responded with a kick, but now he did not move. Elder White then struck him quite a blow, then harder, and still harder. The colt paid no attention whatever to the blows, but seemed as harmless as the lions whose mouths the angel shut the night Daniel spent in their den. "It was a solemn place," said Elder Bates, "and it was evident that the same power that produced the vision, for the time being subdued the wild nature of the colt."

"FAITH is a grasping of Almighty power—
The hand of man laid on the arm of God—
The grand and blessed hour
In which the things impossible to me
Become the possible, O Lord! through thee."

THE SCORN OF JOB.

"If I have eaten my morsel alone!"
The patriarch spoke in scorn:
What would he think of the church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the church's ailment is "fulness of bread,"
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty apostle cried;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries, since have sped;
Millions are famishing; we have bread,—
But we eat our morsel alone.

Ever of them who have largest dower
Shall heaven require the more.
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us, your living Bread,"—
Yet we eat our morsel alone.

"Freely, as ye have received, so give,"
He bade, who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And his body broken to give them Bread,
If we eat our morsel alone?

—Church Missionary Intelligencer.

SPIRITUAL GROWTH.

An important result of Christian growth is presented by the apostle in his letter to the Ephesians. He wishes his readers to grow, that they may be strong. We know that in the natural world there are growths that tend to weakness. Again, there is growth that runs to foliage instead of to fruit. But in this spiritual growth that the apostle wishes to see there is a knitting together, an increase of stability, which resists opposing forces.

At no time in the history of the church has there been the need there is now for this kind of strength. It is folly to ignore the fact that there is in the church a wide-spread decay of faith. Men keep up their membership, and attend to their religious duties, who do not believe as their fathers believed, and who are not sure where they stand. The result is precisely that which the apostle deprecates. They are "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men." It is a dreary, uncomfortable condition, due mainly to a defect in Christian life. The man who knows by personal experience that these things are true can not be convinced by any process of reasoning that they are false. Even when pressed by sophistries, which he has not the skill to disprove, he exclaims, as did the man whose eyes Christ opened, "One thing I know, that, whereas I was blind, now I see."

When a man makes a personal test of Christ's power; when he feels in his own nature the change of disposition, of desire, and of motive, that takes place in the regenerated soul; when he can look back at what he was, and comparing himself with what he is, can humbly rejoice in having become more Christlike, he is not likely to be carried away by the sleight of men. It is this strength of character that the apostle desires his readers to attain, and tells them that they can attain it by growing into Christ "in all things."—Selected.

"THERE are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain; the means for an end must be employed, if the desired results are to be attained. The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given, it is left with us to decide our course."



TRUE EDUCATION.*

ELDER L. MCCOY.

CHRIST, the great Teacher, uttered no non-essentials; only the clearest truths passed from his lips; but to-day, as in all ages of the world, much of human reasoning and teaching is made up largely of assertions and untruths, or a mixture of truth and error, with the latter largely in the ascendancy. Men discourse eloquently and learnedly to-day, and seek to establish their sayings by quotations from supposed intellectual giants of past ages, but they fail to connect with the true source of wisdom. Holy Writ tells us, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. We greatly err in supposing knowledge to be wisdom. Many persons have much knowledge, but lack wisdom; while, on the other hand, some have had limited knowledge, but have displayed much wisdom. "Wisdom is the principal thing; . . . and with all thy getting get understanding." Prov. 4:7.

The wise man has said: "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Prov. 2:3. The Spirit of Prophecy tells us that "a mass of tradition, with merely a semblance of truth, is being brought into education, which will never fit the learner to live in this life so that he may obtain the higher immortal life. The literature placed in our schools, written by infidels and so-called wise men, does not contain the education that students should have."

The Bible, which is the highest authority, and should outrank all other text-books, is relegated to the rear, in fact, is treated as a back number, and of doubtful authority, and that, too, in some of the greatest colleges and universities in the world. I recall an instance of my own observation, which may be in point. A few years ago, in company with a friend in one of our large cities, I was passing the entrance gate of one of the most renowned colleges of America. We thought to enter, and view the buildings and beautiful grounds, and asked permission of the gatekeeper to go inside. I was informed in a polite manner that I was welcome to enter, provided I was not a minister of the gospel. The generous man who had richly endowed the college had also provided against the influence of Christian teachers. And yet a thousand young men are continually receiving free education at this institution! Under such restrictions, rigidly enforced, how much of the light of the gospel, suppose you, will be imparted to its students?

Over and above all the sciences within the realm of human or angelic intelligence, beyond and above the highest ambitions and proudest inventions of men or devils, stands the science of human redemption. All others sink into

insignificance in comparison with the scheme of human redemption. Devised before the fall of man, the occupation of Christ and all the heavenly host, it is that which will occupy the minds and hearts of the redeemed during the endless cycles of eternity. "This scheme of restoring the moral image of God in debased humanity, entered into every purpose of the life and character of Christ." Oh, shall we not be greatly interested in the topic of the science of human redemption, and give it our first consideration and our highest and noblest thought?

What should be the chief purpose and object of education?—I answer, A love for humanity, and a desire to bring it to a higher level. This was the work of our Master; and the men and women of all ages, who have lived for the good of humanity and followed in the footsteps of the Great Teacher, have been the salt of the earth. Such men were not great in their own estimation, nor did they stand upon their dignity alone; but they imitated the Master in humility. The marked characteristics of the Nazarene were his meekness and humility. In the words, "Without me ye can do nothing," he has reminded us of the source of our strength. Men have failed to profit by these words, and have been swallowed up by the lust of ambition. When in difficulty, philosophers and the great men of earth have appealed in vain to the knowledge of men instead of to God. The living God has been left out of the count, whereas he is the necessity everywhere.

In the history of Daniel and his faithful companions we see a wonderful and forcible illustration of the power and wisdom that God is willing to impart to men, if they but trust him. It is not difficult for us to see, in these captives in a strange land, the meek and quiet spirit of the Master. At the peril of their lives they still trusted in him, and were taught by him. These young men were faithful to the God-given principles taught them by their godly parents, and God used them as teachers of kings and princes.

"Learn of me," says Christ, "for I am meek and lowly in heart." Matt. 11:29. Read 2 Tim. 3:14-17. It is a noble thing to teach: it is a blessed thing to learn. 2 Tim. 4:1, etc.

While these principles are fully applicable to all classes of moral and religious truths, they are equally applicable to the teacher and practitioner of the healing art. "Confusion in education has come because the wisdom and knowledge of God have not been honored and exalted by the religious world. The pure in heart see God in every providence, in every phase of true education. They respond to the first approach of the light that radiates from the throne of God. Communications from heaven are made to those who will catch the first gleams of spiritual knowledge." Those engaged in the study of medical science are no exceptions to this rule.

Christ's work was to restore man to his original state,—to heal him, through divine power, from the wounds and bruises made by sin, physical as well as moral. Our Lord Jesus Christ was the great Medical Missionary. In his work of ministry the physical necessities of

humanity received first attention; and this was requisite to wholeness, which is holiness. It is a fact that a large part of the religious world has come to believe that the bodies of men are not included in the plan of salvation, but are rather a hindrance to the moral well-being, and teach that to depart from the body and be with Christ is far better. This idea is at variance with the Scriptures. Read Rom. 12:1.

I quote from the Spirit of Prophecy: "I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be much more useful as medical missionaries than as missionaries without the medical education."

This has been wonderfully confirmed by the experience of missionary physicians in every missionary field, both at home and abroad. This double ministration was the secret of the Master's success; and let me assure these medical students before me to-day that their efficiency as missionaries will be increased tenfold by reason of their medical training. An intelligent knowledge of how to treat disease upon hygienic principles will gain the confidence of many who would otherwise not be reached with the truth.

The physician's power is more than quadrupled by the power of the Christian religion in addition to his medical skill. The godly physician, who has the tenderest sympathy, coupled with prayer and backed by the power of the Great Physician, will have success. Such a missionary carries with him the healing power and the consolation of heaven. As much as I admire and value the work and service of the Christian minister (would to God there were more of them!), I am sure the power and influence of any gospel minister for good would be increased many fold if supplemented with a medical education. Yet there is abundant room for all classes of Christian workers.

From the light of Scripture, historical statistics, and observation, there is abundant evidence that the ills and weaknesses of the human race for six thousand years are many times multiplied upon us. Human life is uncertain. We are living in perilous times; and with the increasing tide of wickedness seen everywhere, as it was in the days of Noah and of Sodom, we see also a rapid increase of disease and death.

The picture is a gloomy one, and but for the light of God's word and the testimony of his Spirit, well might we despair. But God has not left us to grope in the dark: amid the corruption and darkness of this sin-cursed earth, light has sprung up, and God has remembered his people. A warning message is sounding, the eternal principles of righteousness are being proclaimed, and the gospel in its primitive purity is still the power of God unto salvation,—salvation from physical as well as moral pollution. The message for this time will develop a people prepared for translation. Read Zeph. 2:1-3.

For years we have believed and taught that a people will be prepared, who will be without spot or wrinkle, to be translated at Christ's coming. Thirty years ago, when I first heard present truth, such conditions as now confront us were not dreamed of. Then we had but few Christian physicians, and no trained nurses, not a missionary in a foreign field, not a college on the continent; and yet, strange to say, this people firmly believed that the message then in the keeping of the few weak, unlearned, and unknown laborers, would yet go to all the world, and that some of them would live to see it accomplished.

See what God has wrought! To him be all the glory. I have sufficient faith to believe, and am frank enough to confess, that nothing has contributed so much to stimulate the Seventh-day Adventist people to activity in the various lines of education, and especially med-

* Sermon delivered Sabbath, June 24, 1899, to the graduating class of the American Medical Missionary College.

ical education as the plain testimony of the Spirit of Prophecy. Here is the strength of our people. Without this they would never have aroused the attention of the world as they are doing to-day, not only in this country, but among all the nations of the world.

What a wonderful attestation to the power of God's word, and his love for a perishing world! What a wonderful incentive to these medical students here to-day, and to workers everywhere, to press to the work until the message is heard in every land and by every people!

(To be concluded.)

HEAVEN THE ULTIMATE NORTH.

G. W. HARVEY.
(Salt Lake City, Utah.)

To the average person heaven is a place, so far as location goes, that is about as mythical as the "garden of Hesperides" or Symmes's hole to the center of the earth; but in the Bible it is spoken of in the same literal terms as are Christ and the sanctuary, which certainly are two things as real as old Rome and Julius Caesar.

Christ in his resurrected and spiritual condition, had a body of such materiality that the wounds made in the flesh of his mortal frame were still present when the doubting Thomas was convinced that the dead are raised. This same risen Saviour has gone to minister as high priest in the sanctuary in heaven. This being the case, then, he is officiating in a place that is as tangible as that of the president of the United States, in Washington, D. C.

There are thousands of people who have never been to Washington, and yet they know where it is. They know that it is east of the Missouri River. While none of us have ever been to heaven, we know from the Bible its definite location, just as surely as we know from books where Washington is. To many this may seem an exaggerated statement, and wholly without foundation so far as proof goes; but let the word of God answer, and then let men do their judging.

The name of the Capitol of the universe is Sion (Zion, Ps. 9:11), which is further designated as the "city of the living God, the heavenly Jerusalem." Heb. 12:22. Within this city is God the Father, Christ the Son, and an "innumerable company of angels." It is where we are going, in the righteous resurrected and spiritual condition, to spend the millennium. During this thousand years we shall sit in judgment upon the cases of the wicked (1 Cor. 4:5; 6:1-3) that are to perish in the second death, subsequent to their resurrection for a little season upon the earth. Rev. 20:5, 7, 12-14.

The Bible is a book of science, stating facts relative to the phenomena of nature in many phases of her action, and making mention of some things under this head that it is impossible for man to find out either by research or experiment. For instance: Job informs us that the North is stretched out "over the empty place," and that the earth is hung "upon nothing." Job 26:7. Men may sail and travel around the earth, and surmise that it is resting upon nothing; but when it comes to the force that directs the needle to the North, they can hardly surmise that it extends beyond the earth, much less prove it. To the very best of our knowledge, the North ends at Boothia Felix, or at best, at the north pole of the earth; but Job, instructed by the Spirit, gives us the truth of the matter, and informs us that it goes right on out over space, empty and void, to the starry regions beyond. If it goes beyond the earth, and traverses the empty place, there certainly is a center and source of

attraction in that direction greater than that in the sun.

So far as the calculation of planetary, astral, and solar movements concerning chronology goes, astronomy is one of the exact sciences of to-day; but there are many things about it that men do not understand properly, or at least, exactly. God has given us in the Bible the truth of astronomy so far as generalities go; and, in referring to this law of attraction mentioned in Job, it says, as plainly as words can, that there is a center of attraction other than that in the sun, and that this center is in the North, beyond the earth, and beyond the empty place.

If you will carefully look about you, you will notice that everything in nature not endowed with life moves exactly in accordance with this north-and-south force. The very earth itself, in all the natural expressions of physical force, acknowledges the North as the true center of attraction. The greater continental bodies of land are north of the equator, their base and weight nearest the pole. In this the earth takes a position that accords strictly with Newton's law of gravity; for its heaviest end, or center of gravity, marks the North as the great center of all attraction; and shows that from the North emanates the power that moves and governs the universe.

Lines cutting the centers of our continents in their greatest length are north-and-south lines. It is along these lines that the earth substance is piled en masse; and in the formative stage of the earth, when it was yet plastic in the hand of its Creator, the solid substance sought the north pole as the center of greatest attraction. At the equator we notice this same piling up of the earth substance. In its creative stage the earth matter was seeking the same direction south of the equator that it was north of it, just the same as we now see the needle pointing north when south of the equator; but there was an obstacle to its reaching the north pole, in the fact that always halfway between the poles of any circuit, there is a place where the attraction ceases. In the circuit of the earth, this is the calm-belt that encircles the earth at the equator. The wind in "his circuits," as well as the tides and ocean currents, begin at the poles, and take a general north-and-south direction. Eccl. 1:6. All the heavenly bodies move from east to west, or at right angles to the applied north-and-south force, just the same as any piece of machinery that turns upon an axle or center; and the grand center of the system of systems of which our solar system is a part, is the north star.

The compass points north from any place upon the earth. There are more stars north than south of the equator, and both cold and fair weather come from this direction. Job 37:9; Prov. 25:23.

From the Bible we learn that Zion, the city of the great King, is "on the sides of the north." Ps. 48:2. We discover here also that Satan's selfish ambition was to sit enthroned above God in this city "in the sides of the north." Isa. 14:13, 14. There is a North, because God created it (Ps. 89:12); and from Job 26:7 we know that it operates beyond this earth. By all these things we know that the grand center of influence in the entire universe is the ultimate North. We know that the ultimate North is the place of the glorious high throne in Mount Zion, on the sides of the North, the city of the Great King. And we know that the center of influence, and all, of that throne is GOD.

In the temple service of the Jews, where God was worshiped, the holy chambers of the priests opened to the north. Eze. 40:46. The table of showbread stood upon the north side of the tabernacle, before the Lord. When Ezekiel saw God in vision, he was looking north. Eze. 1:1, 4; 8:3-5, 14. When

the priests slew their victims for sacrifice, it was on the north side of the altar before God (Lev. 1:11); and when Christ was slain a sacrifice for mankind, it was without the gate, on the north of the altar before the Father (see Calvary and Jerusalem on map). And in this the principle of the North as the ultimate center holds; for it is written: "And I, if I be lifted up, . . . will draw all unto me." And in him God is reconciling unto himself not only the world, but also "all things, . . . whether they be things in earth, or things in heaven." Col. 1:20. When the New Jerusalem comes down from heaven, this same north-and-south force will be in operation to prepare the earth for our inhabiting, since upon Christ's descent upon the Mount of Olives it will cleave in twain, and one half "shall remove toward the North," and the other south, making the great valley for the holy city and the saints that dwell therein. Zech. 14:4.

THE LAST WARNING.

CHARLOTTE J. ROGERS.
(Polk, Mo.)

God's last great message of mercy has been sounding since 1844. "He that hath an ear, let him hear what the Spirit saith unto the churches." It was God who sent the message. It started in 1844. How shall any answer God for not receiving it?

Many call Seventh-day Adventists a pernicious set and mischief-makers; but we are not greater than our Master. They called him Beelzebub and a wine-bibber. And Jesus said, "If they have persecuted me, they will also persecute you." He needed to send this message to get a people ready for his second coming. It must go to every nation, kindred, tongue, and people. Rev. 14:6.

If you desire to be ready to go in when the Bridegroom comes, get ready. Go with us, and have a feast of fat things. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isa. 25:6. "And the Spirit and the bride say, Come." The true church says, Come. "And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Come now, and accept the invitation to the marriage supper of the Lamb. Come, for all things are now ready. Come now, while he is calling, and you will not have to hear him say, "I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh."

If you reject God's last message of mercy, you show him disrespect just as surely as if you did not believe any of his word; for the Scripture plainly says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The Lord has borne long with you, and waited patiently for you; but now you must wake up if you wish to be ready when the Bridegroom comes. The time is very short. He is coming soon. You must be ready in order to see him in peace. If you are not ready, you will be destroyed with the brightness of his coming.

Get ready; oh, get ready; get ready. He is in his priestly office now; but he will not be there long. He is almost through, and soon the decree will go forth, "He that is unjust, let him be unjust still: . . . and, behold, I come quickly." Now, just now, give heed to the message while it is going forth, and you will not be shut out from the marriage feast when the Bridegroom comes.



"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.

"LET us try to add some pleasure
 To the life of every boy;
 For each child needs tender interest
 In its sorrow and its joy.
 Let home charm your boys by brightness;
 They avoid the household when
 It is cheerless. Make them happy;
 For, remember, boys make men."

PERSONAL WORK FIRST.

SOME of us are trying to follow out your instructions by holding meetings once a week, and I am glad to be able to return to you one of the cards signed. I was already contemplating this work of visiting and talking with my neighbors before the word came from you and Sister White, and had been impressed to visit this woman who has signed the card; so your suggestions were gladly received. I had become discouraged in holding Bible readings with my neighbors, as these were invariably the signal for opposing ministers—I am sorry to say—to overwhelm them with prejudicial stuff, and even to forbid their church-members to read the Bible with me; so I had come to regard it about the worst thing I could do for any one, to try to open to his understanding the word of God. It seems very hard for most persons to decide against old associations; but I am glad that some have had strength to do it. Now no one can complain, because we talk of the precious love of Christ alone.

There is also another work that we have taken up of late,—holding instructive entertainments for our older children. These entertainments consist of singing, spelling, speaking, essays, instructive reading, with questions following, and poems. We hold these on Saturday night, after a Sabbath well filled with religious instruction. Some think it would be well to make another religious meeting of this. Others think not. We have thought good to require those of our faith to absent themselves from worldly amusements. Our gatherings have been good so far, and the Lord has blessed us. We allow nothing of a nonsensical nature. We require good order, conducting our gatherings on Christian principles. We allow some not of our faith to come in, who refuse rough company, and are willing to conform to our order of things; and we see them being drawn toward our Sabbath-school. Some of us are wondering if we dare do that now and then with one of the rougher class.

You say that you are trying to follow instructions, and hold meetings once a week. I hope you will note what I have said in the REVIEW AND HERALD with reference to the relation of meetings to personal work. If you have done, and are doing, the personal work that makes a meeting necessary, that is all right; but if you have but a small portion of time to spend outside of your home, it is better to spend it in personal work than in holding meetings. You can in that way reach a great many more people, in a more effective manner, than you can by any ordinary public effort, such as could be continued week after week.

I am not surprised at your experience in holding Bible readings, for I suppose these Bible readings were along the lines that are called especially doctrinal,—the points where you met other Christian people in direct antagonism; and when we thus meet them, even with the truth, we are at a disadvantage; for it is only the Spirit of God who can convince people of the truth. Teaching doctrine should not interfere with teaching the principles upon

which a true, living, Christian experience is based. Do not be satisfied with simply teaching the theory of the truth, but try to make sure that with every Bible reading there goes the power of the Holy Spirit,—the method and life,—so that your pupils will come into the full measure of the Spirit's power and life.

In our work it is better to endeavor first of all to find points upon which we can agree with others, and lead them on from this common ground of sympathy to deeper truth in the Bible, without having it especially enforced by any words of our own. To be able to do this, we must first establish sympathetic relations, kindly, helpful, neighborly associations, such as God can make use of as a channel. They must come to have confidence in our experience as Christians first of all.

The correspondence and personal work should not be confined to our own sisters. There are many members of other churches, and those who are not members of any church, who would gladly respond to the kindly influence that a consecrated, intelligent woman, filled with present truth, should be able to give. A company of busy women who have but one hour a week to spend in special work, and who are thoroughly acquainted with the truth, who are in love with it and filled with the Spirit, instead of meeting together to enjoy one another's testimonies and association, and have a good time, should be able to go out, one by one, among the people who know nothing of the truth, who have no opportunities to study it, and no special interest in it, and lead them to become interested, and also to go among their own brethren and sisters who have become cold, or who have never known the living power of the truth. Each one of our sisters should be a center of influence and strength, which she will be able to communicate to others in the homes that she visits.

You say, "We have thought good to require those of our faith to absent themselves from worldly amusements." If by this "we" you mean the Spirit and the word of God, that is all right; but when we talk about requiring anything, let us keep in mind the teaching in the fourteenth chapter of Romans. Those who are only restrained from worldly amusements by human authority will be of no value to the cause of God. They must be taught the principles that are involved, and learn to love them, so that they will keep themselves, by the grace of God.

You say that some are wondering if you dare allow this rougher class to come to your entertainments. Why not, when their presence and interest would be one of the greatest proofs that the Lord is using you? If you are able to draw in the rougher class, you should thank God, and take courage. Surely the grace of Christ in you ought to be able to subdue the roughness in anybody anywhere, and melt and fashion it over after the divine mind. What would you do if you were among the heathen? You now have the ad-

vantage of having a little foreign mission field brought right to you in your own neighborhood work.

S. S. I. H.

EXTRACTS FROM CORRESPONDENCE.

ENCLOSED please find the first card I have the privilege of sending you. I pondered over how to begin my work, and did not know how, as I suppose many others of my sisters have done. But I won this dear woman without trying,—just simply by being kind and neighborly, and taking an interest in her.

We have held three meetings, and every one has proved a success. Every sister in the church is interested in the gospel work, and is trying to carry the message to others to lead them into the truth. It has awakened an interest in the community as nothing else could possibly have done. I think it is an excellent plan to carry the gospel to all the world; for I surely think the chain will soon reach around the world.

I am very much interested in this work. I feel that each one should be doing something for the Master, even if he has but one talent. I find people are more willing to learn than they were a few years ago, and I wish to improve every opportunity. We have everything to encourage us, for we know the Lord's promises are sure. I received a real good letter from the sister whose name you sent me. I enjoy writing to her, and am sure it will do me as much good as it will her.

Yesterday morning was a cold, bleak morning, and a poor tramp came to my door, cold and hungry. I asked him to come in; and while I prepared him a good, warm breakfast, he sat by the fire. I handed him the REVIEW to read. When I called him to come to the table, there were tears in his eyes, and he thanked me heartily. I told him that it was the dear Lord whom he was to thank, and that the Lord loved him, and had a special care for him, and that he had touched my heart, and made me realize that I ought to prepare him a warm meal. He said he never had looked at it in that light, and seemed impressed by what I said to him. My heart goes out to all suffering humanity, and I wish fully to surrender myself and all I have to God.

My husband is not a Christian, and I am afraid that without his help our children may not be saved, because I do not know how to train them.

Afraid that without your husband's help your children may not be saved? That is not the right way to put it; it is not true. Your husband can not cause your children to be lost. That will be an individual matter between each one of them and God himself. With you, their mother, living the truth before them, if you will be a true worker together with God, you will be able to lead your children with you into the kingdom. I believe that the Christian mother who will honestly labor together with God, will not be robbed of her crown in the salvation of her children by an unbelieving, or even a profligate, husband and father. Of course your husband has his share of the responsibility, and he must answer for it before God. But God intends through you to preserve your children, and bring them uncorrupted to the point where each must decide for himself; and with the light of your experience, and your help, the probabilities largely are that they will choose the truth instead of error and darkness.

THE word of God is made the principal book of study in our school. [Reference is here made to the Avondale school, in Australia.] In the communication of Christ to his disciples, in the sixth chapter of John, is opened before us that which constitutes "higher education." "Blessed are they that hear the word of God, and keep it." "Be ye therefore perfect, even as your Father which is in heaven is perfect." If we can educate the children and youth in the understanding of the words of Christ, we shall be doing a grand work; for they perceive more quickly than do older persons.—Mrs. E. G. White.



GENEROSITY.

FLOWERS are messengers from God,
Springing from the lowly sod;
Essence of the fruitful ground,
Shedding gladness all around;
Chaste and sweet and beautiful,
Teaching lessons dutiful.

In the park, where all the day
Shining waters leap and play;
On the mountain's dizzy height
Flowers look down from stamens light:
Beauteous forms that charm the eye—
Tints unmatched in earth or sky.

Dews of evening lightly fall
When the thankful blossoms call.
Tiny flagons slowly fill,
Fragrance pleasing to distil.
What to-night the petals borrow
Paid with usury to-morrow.

Flowers are messengers from God,
Springing from the lowly sod.
There's a lesson we may learn
If we would the truth discern:
Seek ye not to hoard your treasure—
Scatter gifts for others' pleasure!

—Frank B. Thomas.

DISEASE AND ITS CAUSES.

Drugs and Their Effects.

MRS. E. G. WHITE.

MORE deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves.

Indulgence in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. A physician is sent for, who prescribes some drug, which gives present relief, but does not cure the disease. It may change the form of disease, but the real evil is increased tenfold. Nature was doing her best to rid the system of an accumulation of impurities; and had she been left to herself, aided by the common blessings of heaven, such as pure air and pure water, a speedy and safe cure would have been effected.

In such cases the sufferers can do for themselves that which others can not do as well for them. They should begin to relieve nature of the load they have forced upon her. They should remove the cause by fasting a short time, and giving the stomach time to rest. The feverish state of the system should be reduced by a careful and understanding application of water. These efforts will help nature in her struggle to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to practise self-denial, and suffer a little from hunger, neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system; but they are determined to obtain relief at once, and so take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed; but

while accomplishing her task, a foreign substance of a poisonous nature was introduced. What a mistake! Abused nature has now two evils to war against instead of one. She leaves the work in which she was engaged, and resolutely takes hold to expel the intruder newly introduced into the system. Nature feels this double draft upon her resources, and becomes enfeebled.

Drugs never cure disease. They only change its form and location. Nature alone is the effectual restorer, and how much better can she perform her task if left to herself! But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure, soft water, this dispensation of drug mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not realize the necessity of strict attention to his diet.

Many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working sustain to their health. They will not arouse to their true condition until nature protests against the abuse she is suffering, by aches and pains in the system. If, even then, the sufferers would only begin the work right, and would resort to the simple means they have neglected,—the use of water and proper diet,—nature would have just the help that she requires, and which she ought to have had long before. If this course is pursued, the patient will generally recover without being debilitated.

When drugs are introduced into the system, they may for a time seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form. In nature's efforts to expel the drug from the system, intense suffering is sometimes caused the patient. The disease that the drug was given to cure may disappear, but only to reappear in a new form, such as skin diseases, ulcers, painful diseased joints, and sometimes in a more dangerous and deadly form. The liver, heart, and brain are frequently affected by drugs, and often all these organs are burdened with disease; and the unfortunate subjects, if they live, are invalids for life, wearily dragging out a miserable existence. Oh, how much that poisonous drug cost! If it did not cost the life, it cost quite too much. Nature has been crippled in all her efforts. The whole machinery is out of order, and at a future period in life, when these fine works, which have been injured, are to be relied upon to act a more important part in union with all the fine works of nature's machinery, they can not readily and strongly perform their labor, and the whole system feels the lack. These organs, which should be in a healthy condition, are enfeebled, and the blood becomes impure. Nature keeps struggling, and the patient suffers with different ailments, until there is a sudden break-down, and death follows. More die from the use of drugs than would die from disease, were nature left to do her own work.

Very many lives have been sacrificed by physicians' administering drugs for unknown diseases. They have no real knowledge of the exact disease that afflicts the patient. But physicians are expected to know in a moment what to do; and unless they act at once as if they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent. Therefore, to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and tests tried, to cure the patient of a disease of which the physician has no real knowledge. Nature is loaded with poisonous drugs, which she can not expel from the system. The physicians themselves are often convinced that death was the result of their use of powerful medicines for a disease that did not exist.

THE SEAMY SIDE OF LABOR.

Antoinette Byrant Hervey, in Outlook.

DR. MAXWELL, superintendent of schools of Greater New York, has been invited to address the chamber of commerce on the subject of commercial education in the city of New York. In preparation for this address he has written to leading merchants and manufacturers, asking their opinions as to the merits and defects of the training received by the boys and girls who enter mercantile or manufacturing establishments from the public schools. He has inquired in regard to their obedience, industry, accuracy, thrift, etc., and has asked if boys and girls of foreign birth and education are superior to American boys and girls in preparation for mercantile and manufacturing life.

While merchants and manufacturers are furnishing data for the city superintendent, it may be in order for a humble housekeeper to bear record to the defects—whether due to education or not—of those workers upon whose efficiency and faithfulness the comfort of homes and home-makers so largely depends.

Not long ago we took an apartment, and wished to get things settled as promptly as possible. It had fallen to me to secure the needed co-operation of draymen, plumbers, shopkeepers, and men of like vocation. Every man whom I engaged promised to do work at once; yet only one man kept his promise. When an expressman agreed to bring freight, it took three trips to his office to get him started; and when we sent him for a trunk, he brought a box. The man who was to repair a bookcase "immediately" did so only after three journeys to his shop. The gas-range, which was to be ready for use on Friday, gave us our first dinner on the following Tuesday. A kitchen table of marvelous appurtenances—the delight of the maid—was delivered with a big gouge in the top, and it required six letters and two visits to the store to effect a change; a washstand came broken; a mattress arrived dirty; a bureau, due on Saturday, came on the following Saturday, in spite of three letters written in the meantime; one bed came a day late, one three days late, and one a week late, and two mattresses were two inches too wide and five inches too long; one set of kitchen utensils reached us three days late, after two trips to the store, and another set was driven home by the use of two letters and a postal. The brooms, pails, and scrubbing-brushes for cleaning the apartment were kept from wear, because they came after the apartment was cleaned. I refrain from mentioning the constant blunders in the delivery of groceries.

The apartment itself, which was a beautiful one, and new, showed many signs of careless work. In our fine bath-room the plumber had put the faucets on wrong, so that the cold-water faucet read "hot," and the hot-water faucet read "cold." When I called his attention to it, he

said, musingly, "I can change it, but then the words would come on the under side." "That does n't matter," I replied, with a mixture of hot and cold in my speech; "we can easily stand on our heads in the tub to read them."

These repeated instances of unreliability, carelessness, and stupidity led me to recall the experiences of the last few years. The most arrant case of red-tape incompetence occurred a few years ago in the putting up of some curtain-rods. First there was sent, to measure the windows, Man No. 1. The next day Man No. 2 came to put the rods up. The mistress of the house was out, but she had left word that they were to be put one inch inside of the Venetian blinds. When she returned, the careful maid met her at the door, saying, "The man would n't put them where you said. He put them four inches inside the blinds, marred the woodwork badly, and did not bring enough rods for the windows." I immediately telephoned to the firm, and received the message, "We will send a man right down to inspect the work." After waiting two days for the man, I went to the store, and had an interview with a bland gentleman, who promised to send a man at once. The next day Man No. 3 came smilingly on the scene, looked at the work, and decided that Man No. 2 must return and correct his blunders. The next day Man No. 2 appeared, and moved the rods, hacking the woodwork so that I reported him, and asked that the damage be repaired. The following day Man No. 4 arrived, was grieved that we should be so troubled, and said he would send a man to make everything satisfactory. Two days elapsed, when a blundering old Irishman, Man No. 5, arrived, bringing a can of white paint, and a can of red stuff, which he afterward said was aniline dye. The last room he visited was a bedroom; and when he left, you could play hare and hounds with him, and trace him out of the house and all the way back to the store. In the room he had spilled the dye on the window-sill, table-spread, and rug, and then had dripped it all along through the private hall, the main hall, the elevator, and out the front door.

Enraged, I went at once to the store, where I received a courteous expression of sympathy, and an assurance that the damage would be remedied. In two days more the same many-thumbed Irishman returned, bringing a bottle of benzine and cleaning-rags. Then followed a vigorous mopping in and spreading out of red dye. I entered the bedroom to find the man's wet rags lying on a chair, although he had been given paper to use. He had cleaned (?) the rug, had it all up in a wad, and was standing on the wet heap, while he worked at the table-spread. When I remonstrated, he said, "Lady, I have swiped that up good." "But you must not stand on it in that way," I protested. Thereupon his Irish blood arose, and he yelled, "You go out of this room, and leave me alone." It soon became evident that one of us must leave the house, and, as I seemed to have a prior claim, I asked the Irishman to go. He stubbornly refused, and not until I sent for the engineer of the house did he depart.

This little episode led to another visit to headquarters, where the pleasing assurance was given that a man would be sent to inspect. One day later bland gentleman No. 6 came to inspect, regret, sympathize, and promise to send a man. Men—of their kind—seemed to be plentiful, and the next day No. 7 walked proudly in, carrying a bottle of cleaning-fluid. His air of self-confidence dwindled as soon as he looked at the rug, and he said that he could do nothing, that the rug must be sent to a cleaner. One week elapsed, and Man No. 8 arrived, and took the rug. Another week rolled by, when the rug was returned, in sadder plight than ever. Then followed more visits to the store, letters, promises, until we were worn out

by our four-weeks' bustle, and, counting the cost of postage, shoe-leather, and nerves, we let the matter drop. This fiasco is charged to the account of one of the largest stores in Harlem.

Another experience, showing the incompetence of workmen, also illustrated one of the annoying phases of labor—the apparently well-arranged scheme of heads of firms to hang on to jobs and increase the time occupied in performing work. In a former apartment our range was out of order. The landlord sent for a man to repair it. After three-days' waiting a man arrived on the scene, looked the range over, and said, "Yes, we can do it." "Do it, then," said I. "Oh! I don't do it. I only came to view the job. A man will come tomorrow to do the work." The next morning brought joyful expectations, for a man arrived carrying a kit of tools. These he deposited in the middle of the kitchen floor, and started to go out; but I planted myself in front of the door, and said, defiantly, "Where are you going?" "Why, I'm not going to do the job to-day," he said, with an injured air; "I only brought my tools." The next day the workman returned, worked two hours, and then departed, saying, "I've got to finish a job in Christopher street." The kitchen was black from ceiling to floor. The neat maid could not stand that, so she spent the afternoon cleaning. The next day the man returned, finished the job, and she cleaned again; but, alas! the stove was no better. After having that stove under treatment for three months, the repairer declared that *he* could bake in it all right, if I couldn't. I took him at his word, told him I would make a cake, and he should bake. Even now I can see the perspiration on the man's face after he had baked thin layer-cakes an hour and a half, and they came out white and doughy on the bottom.

One could endure the delays and broken promises if work were well done, but only in exceptional cases is work done faithfully and well.

As I was meditating on these things, a carpenter came to our apartment on an errand of mercy. When I called his attention to the fact that but few of our windows would shut down properly, and that all were chipping little bits of wood out of the sills, he opened his heart to me, and said: "These are degenerate days. Everything is growing worse. I have been a carpenter in New York for fifteen years, and my work is not nearly as good as at the start. One can't do his work well. I work eight hours a day now, and do more work than I did in twelve hours ten years ago. If a fellow doesn't do it, he loses his job. We all have to learn to do skimp work. It's rush, tear, push, jam, in this competitive system. I like to do good work, but I can't. I never go to bed at night feeling that I have done my work well; and it's so with most workmen. They don't do good, honest work. When I see how buildings are put up in this city, I wonder that more of them don't tumble."

These are but a few of the experiences of a single housekeeper. They are not exceptional. They are typical of what is going on all over our country. While in the midst of these housekeeping trials, a friend from Washington called. The conversation turned upon the seamy side of labor. He said: "It is very difficult to find honest, reliable workmen in Washington, but I had supposed that in this respect Washington was the worst place in the United States." Alas! the evil is wide-spread, and indicates—what can it indicate but radical defects in training and in character? And if this is true, the remedy is clear, for the specific, which alone can reach things so deep-seated as these, is education. What the form shall be, and what we shall call it, whether commercial education or practical education or a liberal education, worthy of being so called, because it frees, must be left to our city super-

intendent and his advisers, and to other educational experts who are alive to practical needs and conditions.

But as to the spirit and results of this education, every one who has suffered may have a right to his own convictions—and mine are these: That there must be in this country a better system of education, a system that is in closer touch with life, and that fits rather than unfits for life. There must be something in our common schools that will make for self-respect, and for that respect for others that is a part of true self-respect; something that will develop faithfulness and intelligence and pride in work; something that will link head and hands by indissoluble bonds. Domestic science and manual training in schools will gradually give a greater respect for manual labor; and with this respect should go a greater diffusion of manual labor; for the lack in our present system is quite as much on the side of employers as of employed.

An intelligent and many-sided woman recently remarked to me that Queen Victoria would be a better woman if she made her own bed daily. While it may not be practicable for queens to make their own beds, or for the president of the United States to chop his own wood, there never will be faithfulness, respect, and intelligence on the side of the workers unless the same attitude toward work is found in the employers.

OUR SUNSHINE FRIEND.

MYSTIC the power of the sunshine rays,
Reaching the depth of the hearth's dull days;
Sowing the seed of the hope to come,
Each weary wanderer welcoming home.
Listen! To whom is the sunshine due?—
Some one whose life might be sombrous hue.
Can you not guess? Know that bright, happy
face

On which is written love, kindness, and grace?
Fervently often are prayers for her given,
Invoking a blessing from Him high in heaven.
Each day she brings sunshine to some darkened
spot,
Leaving a warmth which is never forgot,
Doing deeds worthy of praise.

—Selected.

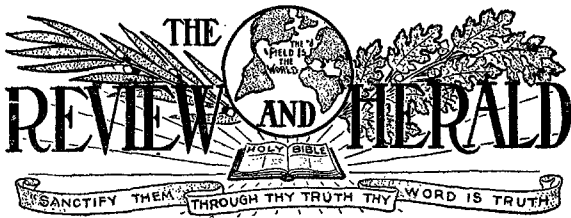
TO PREPARE NUTS.

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

AS THE readers of the REVIEW are interested in nuts and their preparation, I will tell how we blanch them. We put the nuts in the oven, and leave them there until the skins will slip off, then run them through a coffee-mill, after loosening it sufficiently. The coffee-mill is a perfect blancher, and saves much work. Of course you do not use coffee, but you may have a mill that you had left when you came out of Egypt.

To make peanut cake, take one quart of peanut meal (made of raw nuts, ground with the nut butter mill loosened a little), add three tablespoonfuls of corn-meal and one of flour, also a little salt, and mix thoroughly; then mix with boiling water into a batter that will spread easily; bake until thoroughly done, when you will have a cake both delicious and nutritious.

"RELIABLE authority states that twenty-two acres of land are yearly required to sustain one man on flesh meat. The same amount of land, if devoted to wheat culture, would feed forty-two persons; if to oats, eighty-eight persons; if to potatoes, Indian corn, and rice, one hundred and seventy-six persons; and if to the plantain or the bread-fruit tree, over six thousand persons. Thus it is easily seen that the Lord's food plan for mankind means not only the best food, but also the cheapest."



BATTLE CREEK, MICH., SEPTEMBER 5, 1899.

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

SPECIAL CONTRIBUTORS:

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

SO LONG as any one apologizes for sin, or excuses it, in himself, he can never be saved from it.

WE shall have to be perfect—without spot or wrinkle or any such thing—when probation closes: there will be no time to become so afterward. And to be perfect *when* probation closes, we must be so *before* it closes.

"WHEN he, the Spirit of truth, is come, he will guide you into all truth." Guide you where?—Into all truth. Where is the truth?—In the word of God; for "thy word is truth;" "thy law is the truth." The Holy Spirit then is given to guide you into the word of God, into the Bible, to give the true knowledge of the word of God. Yet it is a solemn and serious fact that thousands of persons expect the Holy Spirit to guide them without the Bible. That is a very serious mistake.

BEFORE Jesus came into the world in the flesh, the word of God was in the world. In his coming into the world in the flesh, the Word was made flesh. While he was in the world, there was no more of the word of God in the world than there was before: it was here only in a different *shape*. Before he came, the Word was here in the shape of books; while he was here, that same Word was in the flesh, in *human* shape. He returned to heaven. The Word is still here in the shape of books—the Bible. And it is Christianity for the Holy Spirit, through the faith of the believer, to take that Word and transform it from its shape in a book to *human* shape. When the great burning day comes, all the books in the world will be burned up; but the *word of God*, being transformed to human shape, will not be burned up. It will abide forever. Christianity is the word of God made flesh. "Let the word of Christ dwell in you richly."

WHAT is it that cleanses the conscience? You answer, "The blood of Christ." But let us connect with that another text: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." Heb. 9:13, 14. Here the apostle directs our minds back to the olden time, when a red heifer, without spot or blemish, and on which had never come a yoke, was to be taken without the camp, killed and burned, and the ashes used to sprinkle upon an unclean person for purification. This sprinkling of ashes upon him made him pure. How did he know it?—By faith. Not in any other way; because, with the ashes sprinkled all over him, he was to *all appearances* more unclean than before. There was nothing in the ashes of themselves that could make him clean; but the *Word* says that he was made clean: he accepted that word; and in spite of all *appearances*, he was clean. "Now ye are clean through the word which I have spoken unto you."

Now when that is so,—and all say that it is,—then, "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Christ through the eternal Spirit offered himself to God without spot or blemish. Now can not you do the same thing through the same Spirit?—Certainly you

can, and you all say so; then there is nothing to hinder you from being spotless, without fault before God. What sprinkling cleanses us from an evil conscience?—The sprinkling of the blood of Christ, through the sanctification of the eternal Spirit, presents us before God without spot.

THAT certificate of naturalization we printed last week is worth considering again; for it illustrates a most important point in Christian experience.

It declares that, whosoever the man may be, he, "on being admitted to citizenship by this court, took the oath to support the Constitution of the United States of America, and that he then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the" sovereignty to which he had formerly been particularly subject.

In becoming a citizen of the commonwealth of Israel, a fellow citizen with the saints, did you "absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the" one to which you were formerly subject, as every alien must do to become a citizen of the United States?

If not, then do you count citizenship in the commonwealth of Israel, fellow citizenship with the saints, of as much value as any alien must count citizenship in the United States?

In truth and in fact, *is* citizenship in the commonwealth of Israel, is fellow citizenship with the saints, of as much value as is citizenship in the United States?

If citizenship in heaven, if citizenship in the commonwealth of Israel, if fellow citizenship with the saints, if to be of the household of God, is *indeed* as valuable as is citizenship in the United States, then to be truly a citizen of the commonwealth of Israel, just as certainly as to be a citizen of the United States, it is required that every such one shall "absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the" one to whom, when an alien, he is subject, which is "the prince of this world."

And if this is not done, what then? If all allegiance to every prince, potentate, state or sovereignty whatsoever, other than that of the commonwealth of Israel, other than that of heaven, other than that of the saints, other than that of the household of God, is not absolutely and forever renounced and abjured, *then* there is certainly attempted a *divided allegiance*.

But will a divided allegiance answer? Will a divided allegiance be accepted? Will any earthly government accept a divided allegiance? If any alien asking to become a citizen of the United States, should refuse to make that renunciation, full and complete as it is; if he should ask to have the renunciation divided, that he might retain and show *some* fidelity, only a little, to some foreign prince, potentate, state or sovereign, would he be accepted? Everybody knows that he would not, for even a moment. How, then, can it be supposed that such reserved, such *divided*, allegiance could be accepted in any one asking to be a citizen of the commonwealth of Israel?

It is not enough, however, to inquire whether a divided allegiance will be accepted. The true question is, Can there really be any such thing as a divided allegiance? And the true answer is, No; for it is written, "No man can serve two masters."

It is therefore certain that no Gentile, no alien, seeking to be a citizen of the commonwealth of Israel, can ever expect to carry with him there any shadow of allegiance to anything in this world or of this world. It is written, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Princes, potentates, states, and sovereignties are only of this world. To retain allegiance or fidelity to any of these, is to retain allegiance and fidelity to the things that are only of this world, and, so, to the world itself.

Christian citizenship is citizenship in heaven; for "our citizenship is in heaven." Phil. 3:20.

Christian citizenship is citizenship in the commonwealth of Israel; for ye are no more "aliens from the commonwealth of Israel," "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2:12, 13, 18, 19.

Christian patriotism is love of the country of one's citizenship. And true citizenship is the absolute and everlasting renunciation and abjuration of all allegiance and fidelity to every other prince, potentate, state or sovereignty whatsoever.

Is yours a true Christian citizenship? Are you a Christian patriot?

STUDIES IN GALATIANS.

Chapters 1:6 to 2:14.

AS THE "Pharisees which believed" said that Paul was not a true apostle, so also they said that the gospel which he preached was not the true gospel. And as the first verse of the epistle is a defense of his apostleship as true, so chapters 1:6 to 2:14 is a defense of the gospel that he preached as the true, and the *only* true, gospel.

Therefore he writes: "I marvel that ye are so soon removed from him who called you into the grace of Christ unto *another* gospel: which is *not another*; but ["simply a contrivance of some people to disturb you."—Fenton] there be some that trouble you, and would *pervert the gospel of Christ*. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

And as those "false brethren" had reported that he preached, and was ever ready to shift his ground, only to please men, he now interjects the words, verse 10, "Well, am I now trying to be plausible to men, or to conciliate God himself? Had I still been trying to be a man-pleaser, I should not have been what I am—a slave of Christ."—Farrar's Translation.

Again, he turns to the defense of the gospel which he preached, verses 11, 12: "Now I declare to you, brethren, as to the gospel preached by me that it is not a mere human gospel. For neither did I myself receive it from man, nor was I taught it, but by revelation from Jesus Christ."—*Ibid*.

And that he could not possibly have received it from merely man, he proves—verses 13, 14—by the fact that "you have heard of my former behavior in the days of my Judaism, how I persecuted beyond measure the church of God, and strove to root it out, and outran in Judaism many of my own age and nation, being more exceedingly zealous for the traditions of my fathers."—Conybeare and Howson's Translation. That is to say: As when he was a Pharisee, he was ahead of many of his own day and nation, was more exceedingly zealous of the traditions of the fathers than were others, and was far beyond them in persecuting the church of God, and in striving to root it out as wild boars uproot a vineyard,—since all this was true, there was no mere man from whom he could have possibly received what he was now preaching.

But the false brethren were saying that even though he had not received his gospel merely from man, at the very most he had received it *only from the true apostles*, and *not from the Lord direct*, as had the true apostles. This he confutes by a series of indisputable facts:—

1. Verses 15-17: "But when he who set me apart even from my mother's womb and called me by his grace thought good to reveal his Son in me that I should preach him among the Gentiles, immediately I did not confer with mere human teachers, nor did I go away to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned to Damascus."—Farrar's Translation. And these very false brethren who had now disconcerted the Galatian Christians, knew that at Damascus he had preached the gospel, and confounded the Jews who dwelt there, "proving that this is very Christ," that this he had done many days at Damascus; and that he was driven away from Damascus by the Jews who sought to kill him—all this before he had

ever met personally a single one of those who were apostles before he became an apostle.

2. Verses 18-20: "Next, after three years, I went up to Jerusalem to visit Kephas, and I stayed at his house fifteen days; but not a single other apostle did I see, except James, the Lord's brother. Now in what I am writing to you, see, before God, I am not lying."—*Ibid.*

3. Verses 21-24: "Next I came into the regions of Syria and Cilicia; and was quite unknown by person to the churches of Judea which were in Christ, only they were constantly being told that our former persecutor is now a preacher of the faith which once he ravaged. And they glorified God in me."—*Ibid.*

4. Chapter 2:1-5: "Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. At that time I went up in obedience to a revelation, and I communicated to the brethren in Jerusalem the glad-tidings [the gospel] which I proclaim among the Gentiles; but to the chief brethren I communicated it privately, lest perchance my labors, either past or present, might be fruitless. Yet not even Titus, my own companion (being a Greek), was compelled to be circumcised. But this communication [with the apostles in Judea] I undertook on account of the false brethren who gained entrance by fraud, for they crept in among us to spy out our freedom (which we possess in Christ Jesus) that they might enslave us unto their own yoke. To whom I yielded not the submission they demanded; no, not for an hour; that the truth of the glad-tidings might stand unaltered for your benefit."—*Conybeare and Howson's Translation.*

In this citation of fact there are several facts, each of which disproves the charge that he had received his gospel from the apostles at Jerusalem:—

(a) He communicated to them the gospel which he preached, instead of their having communicated it to him.

(b) And this he did, not especially to teach the apostles anything, but because of the false reports of the false brethren, so that the apostles might understand the truth of the matter.

(c) He took Titus with him, whom, with him, the apostles received, and did not compel him to be circumcised: thus the apostles at Jerusalem themselves utterly disregarded the claim of the "Pharisees which believed," that "except ye be circumcised . . . ye can not be saved."

(d) He gave not an hour's subjection to the demands of the false brethren; this in the very presence of the apostles at Jerusalem; and the apostles did not require him to yield.

(e) Not only did the apostles not require him to yield anything; but "James, Cephas, and John, who seemed to be pillars," actually gave to him and Barnabas "the right hands of fellowship." Verse 9.

(f) And more than this, those who were the chief in reputation, he says, "added nothing to me"—"gave me no new instruction." Verse 6.

All this was positive and conclusive confutation of the claim that he had received his gospel from the apostles. But he does not stop even here: that which is already conclusive, he makes overwhelming by the citation of—

5. (Verses 11-14) "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter, BEFORE THEM ALL, "If thou, being born a Jew, art wont to live according to the customs of the Gentiles, and not of the Jews, how is it that thou constrainest the Gentiles to keep the ordinances of the Jews? We are Jews by birth, and not unhallowed Gentiles; yet, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, we ourselves also have put our faith in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

When he had publicly withstood to the face even Peter, and had called him back to the truth of the gospel, and through him even James, for it was "certain which came from James" who caused Peter to swerve, nothing more needed to be said, and indeed what more *could* be said, to settle it forever that the gospel which he preached was not received from men, nor from the Lord through men, not even through the first apostles, but from the Lord himself DIRECT.

Thus in the book of Galatians is set forth the only true gospel, in its perfect purity, direct from the Lord himself by the hand of Paul. And whosoever misses this perfect gospel in the book of Galatians misses the whole book of Galatians.

DESPISING GOD'S GOODNESS.

TO THOSE who judge one another for those things which they do themselves, Paul utters the following impassioned appeal: "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:3, 4.

To despise is to look down upon with disdain and contempt. This is a terrible way to act toward any of the dealings or attributes of God, especially his goodness, love, and forbearance. A forcible writer has said: "To sin against law is daring; to rebel against justice is inexcusable; but to fight against mercy is abominable. He who can sting the hand which nourishes him is nothing less than a viper. When a dog bites his own master, and bites him when he is feeding him, and fondling him, no one will wonder if his owner becomes his executioner."

The language of verse 4 is an instance of the divine condescension in coming down to reason with men; and, when they abuse his kindness, to show his grace, by trying to set them right. See Isa. 1:5; 55:2; Jer. 3:4; Eze. 33:11. From the Lord's earnest question we should learn that a reverent sense of the Lord's goodness and forbearance will be a sure safeguard against despising them. Benjamin Beddome says: "The forbearance and long-suffering of God toward sinners is truly astonishing. He was longer in *destroying Jericho* than in *creating a world*."

His goodness has been manifested toward us, in bearing so long with our past sins, in being so patient with the present, and in his promises of grace and mercy for the future. Heb. 13:5. God's goodness, his forbearance, is shown in the abundance of his offers of grace. It is called "the riches of his goodness,"—riches of mercies temporal and spiritual (Ps. 68:19),—riches in preservation from evils that might have befallen us. The excellence of God's goodness is manifested in ways without number, five of which readily suggest themselves: 1. It is God who bestows it; and he is omniscient to see sin, just to hate it, powerful to punish it; and yet he is patient and forbearing toward the sinner. 2. In the being who receives it. It is dealt out to man, an insignificant, base, guilty, provoking, ungrateful, being (Gen. 6:5, 6). 3. In the motive which has prompted it. It is love's response to sin. How often God forbears to manifest his just judgments, though sins are many, wanton, aggravated, daring, and repeated. 4. In the boons it brings,—life, daily bread, health, the gospel, the Holy Spirit, the new birth, and the hope of heaven. 5. It is manifested to each one individually. "Despisest thou?"

We ought to meditate on the question of how the goodness of God may be despised, in order to avoid that sin. We may despise it by suffering it to remain unnoticed; by passing it by with indifference or ingratitude; or by claiming that it is our due, as if God were under obligation to bear with us; or by bracing ourselves against its design, and refusing to repent; by making it an excuse for hardness of heart, and further sin (Eccl. 8:11); by urging it as an apology for procrastination. 2 Peter 3:3, 4.

But Paul says that the goodness of God leads us to repentance; that is, it should lead us to repentance. How does it do this? or how should it do it?

It should banish from every heart forever that old accusation of the enemy of all truth, that God is a hard and unloving Master. Had he been such, he would not have borne with us, and spared us, as he has. The long patience he has shown deserves recognition at our hands. We should respond to it in a most generous spirit. In view of all his goodness, to still go on offending him would be cruel to him, and disgraceful to us. Nothing can be more base than to make forbearance a pretext for further provocation.

A lesson of profound hope and comfort is also found in the declaration that "the goodness of God leadeth thee to repentance." It bears on its very face the assurance that he will rejoice to accept us, if we will turn to him. For if this is not so, his past forbearance would be a mockery. He spares us, that he may save us. In this also he deals with each one individually and personally. It "leadeth thee to repentance." He calls each one individually to himself; and the means he uses are so gentle that they should prompt a full and speedy submission in every heart. If you refuse to be driven, will you not consent to be drawn? Here are riches of goodness, forbearance, and long-suffering, thrown into the scale, to woo and win us to Jesus.

"Shall God invite us from above?
Shall Jesus urge his dying love?
Shall troubled conscience give us pain?
And all these pleas unite in vain?"

On Rom. 2:4 Anthony Blackwell remarks: "Here is a select variety of admirable words, where the critics tell us that the first word signifies the infinite goodness and generosity of the divine nature, whereby he is inclined to do good to his creatures, to pity and relieve. The second expresses his offers of mercy upon repentance, and the notices and warnings sinners have to amend. The third is his bearing the manners of bold sinners, waiting long for their reformation, and from year to year deferring to give the final stroke of vengeance. In what an apt position do *riches* of divine goodness, and *treasures* of wrath to come, stand to each other."

Bishop Jeremy Taylor says: "According to the proverb of the Jews, Michael [the angel to condemn and punish] flies but with one wing, and Gabriel [the angel of long-suffering and compassion] with two. God is quick in sending angels of peace, and they fly apace; but the messengers of wrath come slowly. God is more hasty to glorify his servants than to condemn the wicked."

It has been recorded of the old Roman magistrates that when they gave sentence of scourging upon any one, a bundle of rods was laid before them, tied hard with many knots. "The reason was this: that while the one who was to inflict the punishment was untying the knots, which he was to do in a certain order, and not in any hasty or sudden way, the magistrate might see the deportment and carriage of the delinquent, whether he were sorry for his fault, and showed any hope of amendment, that then he might recall his sentence, or mitigate the punishment. Otherwise he was to be corrected the more severely. Thus God, in the punishment of sinners,—how patient he is; how loath to strike; how slow to anger, if there be but any hope of recovery; how many knots doth he untie; how many rubs doth he make in his way to justice; he doth not try us by martial law, but pleads the case with us, Why will ye die, O house of Israel? And all this to see whether the poor sinner will throw himself down at his feet; whether he will come in and make his peace, and be saved."—*Fuller.*

Adopting the form of the Scripture phraseology, we add: Wilt thou, O sinner, turn from sin, and return to thy God? "or despisest thou the riches of his goodness and forbearance and long-suffering?"

U. S.

"We know some things by experience, and other things because they have been revealed unto us. We may know we are adopted into the family of God, because we have the witness in ourselves. But we know that when Christ shall appear, 'we shall be like him,' because this is promised us. To say that we can not tell anything about our future nature is to deny the plain statements of the Word. Paul said: 'We look for the Saviour, . . . who shall change our vile body, that it may be fashioned like unto his glorious body.'"

PEACE—HOW OBTAINED.

THIS world, as a whole, desires peace. Some wish it more than others, but the number is few indeed who do not, sooner or later, long for peace and rest. Now if this condition is desirable, and desired, why is it not more generally possessed?—Because man will not, or can not, pay the price, and does not recognize the fact that it has already been paid. And what is the price? Here is where a great difference of opinion is seen; for peace has many meanings and applications. To the volunteer soldier it means cessation of hostilities, and mustering out of the nation's service; to the regular it means a renewed period of idleness, with its attendant temptations; to the business man of the world it means agreement and friendly relations with all navigators on a commercial sea unruffled by the storms of competition, and free from the icebergs of strike and boycott; but to the true Christian, peace means that spiritual content and rest of soul spoken of by Paul as "the peace of God, which passeth all understanding."

To the question, then, What is the price of peace? there are as many answers as there are kinds of peace. There are at least two parties to every quarrel, strife, or war; and one thing is always necessary to the existence of peace; that is, a surrender on the part of one party. Usually this surrender is made by the weaker party when he sees that further resistance is useless or fatal. In war, an acknowledgment of defeat, and a request for terms of capitulation, are the first steps toward peace. In business, mutual concessions sometimes purchase friendly relations and agreement; but more often, especially in modern times, merely a "survival of the fittest," or strongest, is the end of competing strife or corporate greed. The "peace of God, which passeth all understanding," and which can be fully appreciated only by its possessors, comes by completely yielding to, and perfectly trusting in, the higher Power, which is both able and willing to make "all things work together for good," and does do this always for those who do thus trust in him.

Notice now the different resulting conditions to the recipients of peace as here outlined. The nation that has failed in a war with another must yield large sums of money, and often some territory; and even then due evidences of submission and acknowledgments of inferiority are frequently required before the victors are satisfied. A competitive war between merchants, or a strike growing out of differences between a manufacturer and his employees, usually results in a failure or reduction of one of the parties to the strife. Even if such a result does not follow, much loss is always entailed on both sides. But when a man seeks and finds the peace that is in store for the Christian, he receives life for death, health for disease, and a warranty deed of inconceivable possessions throughout all eternity.

The difference between the peace of the world and the peace of God is the difference between inevitable loss in the acquirement of one, and untold gain with the reception of the other. Why is it that the weaker subject seeking peace from the higher power, in all the instances mentioned except the last, has to meet such losses in order to obtain the object sought? And in the latter case why is it that great gains instead of losses are met? The answer to both of these questions is found in the true answer to the former question, What is the price of peace? We have noticed the price in all the cases but the last, and have noticed also that it is paid by the weaker power; but in this case the weaker power was, and is, utterly unable to pay the price. Contrary to all custom or precedent, the supreme power—the Son of God—paid the price, and purchased peace for the violators of God's law. Instead of money or territory, "the Lamb slain from the foundation of the world" was made the sacrifice for the peace of man. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For HE IS OUR PEACE. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2:13-19.

What a wonderful thing this is, that one who is all-powerful should, at such great cost, purchase peace, and freely give it to all men! Are there any who know not this, peace, and desire to have it?

"Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. "Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165. H. E. S.



NOTES OF TRAVEL.

FROM St. Paul, Ark., I accompanied Professor Lewis to the academy at Keene, Tex., which he had kindly invited me to make my headquarters until I should go to the Missouri meeting. Here I found a pleasant home, and quite a little family, the summer school being in session, adjourning, however, to the camp-ground at Waxahachie during the meeting, which began the following Thursday.

The meeting at Waxahachie was of peculiar interest in many ways. The attendance was very large, people in the surrounding country manifesting an unusual interest, with almost no prejudice. At this meeting we were brought very forcibly face to face with many needs of our own people as well as of the world about us. Our brethren were compelled to wrestle with many social problems, which came to the front, and would not be ignored. The solution of these will become more and more imperative as time goes on.

The burdens these questions brought were very great, sometimes requiring that the leading brethren should spend almost the entire night in vigil, and labor for souls. The situation is one which calls for earnest sympathy and prayer by our entire people. I believe that we should cultivate the spirit of prayer for one another, that churches should be remembered, as well as schools, instructors, homes, and especially the young people, who, in their ignorance, from lack of proper instruction in many things, are exposed to the traps and snares that have been set for their feet.

The teaching by our brethren at this meeting was very clear and convincing. The people from outside confessed this fact many times, especially some W. C. T. U. women, who drove over every day, spending a good portion of the day upon the grounds, always calling at my tent for a little conversation, expressed themselves intensely interested in the teaching of truth as given by our brethren along various lines, from health reform to those doctrines that make us a people peculiar from all others. Two or three times, sitting on the floor of a low rockaway carriage, which was filled with ladies who had called, replying to their questions with my Bible open, I was led along lines in which I had never supposed I would be especially called upon to give instruction; but I was glad to find that what I had learned of truth stood by me, so that I was able with but little hesitation to answer the questions on doctrinal points with which I was plying, and concerning which I might reasonably have felt myself unprepared with argument.

There must be results from this meeting in those who have come to see the truth for these days.

I returned to Keene for about a week after the camp-meeting. Brother and Sister C. C. Lewis, with their collaborators, are doing a good work in this school; but, as before intimated, the needs are great and peculiar, and they should be especially remembered by our brethren and sisters, that this school, standing alone in such a vast area, may be able to do for our young people all that a true Christian education must do in this part of the world if it is ever redeemed from the darkness of generations of error.

The difficulties of practising the health reform principles under the present conditions in the South are very great, and make the work especially difficult for those who go from the North. One would suppose that at least in the matter of bread there might be clear sailing; but it is almost impossible to have good, wholesome bread, such as can be made into zwieback, for the reason that unless it is very thoroughly baked, much more so than the ordinary cook considers necessary, before it is old enough to slice and rebake properly for zwieback, it will become moist and sticky. I noticed that people ate it, apparently unconscious of its condition, even after it had grown almost slimy, so that it would stick to the fingers in breaking it, but zwieback from

such bread is not eatable. If some one of our bakers could make a study of bread for the South, prepare something that could overcome this peculiar climate, it would certainly be a good preparation for the gospel of good health. This bread, cut as fresh as it must be to make zwieback, is very hard, so that it is almost impossible to masticate it. The same cause hinders the preparation of a great many articles of food, and multiplies the difficulties that are in the way of teaching and practising health reform. The trouble is that nothing keeps; and unless it can be supplied in sealed packages, small enough to be consumed at one meal, it is difficult to use anything that is brought from the North.

The absence of fruit was a great surprise. There was an abundance of melons, but beyond this there was almost nothing in the form of fresh fruit. The season for grapes is short. I suppose it is because they ripen so much more rapidly than they do in the North. While they lasted, they were delicious, but this was only for a few days.

My next stop was at Pleasant Hill, Mo., at which meeting I was present from August 15-21. One feature of this meeting distinguished it from any other that I have attended, and that was the well-organized activity of the young people for personal work. They had evidently been instructed to consider the village and outlying country a mission field, and the camp-meeting as an opportunity for entering this field, and performing labor that should interest the inhabitants in the camp-meeting, bringing them out to it, and also leading them to a personal consideration of gospel truth.

The meetings were large, and of more than ordinary interest.

At Pleasant Hill I found, awaiting my arrival at the depot, an old friend, who, with his son, had been converted in my W. C. T. U. evangelistic work in '84 in Nebraska, and had the satisfaction of giving him and his wife, from the platform, as well as at the close range of personal conversation, the greater and fuller gospel message which has come to me in present truth. This incident has whetted the desire, which has been so great from the first, to revisit every old field, meet all those to whom I told all I knew in those days, and restate the case, so that no man need ever say to me, "If you had only taught me the truth, I might have been saved." Oh, how great is the responsibility of facing a congregation of waiting souls, of taking them by the ears, and consuming the time, every second of which should be redeemed with truth! I feel it, brethren and sisters. Sometimes it is almost more than I can bear. Pray for me. S. M. I. HENRY.

GREECE.

We have entered our field of labor under very favorable auspices. Although we have a difficult language to master before we shall be equipped for efficient work, yet the Lord has opened the way for us to teach, and already we have been made glad by seeing an interest awakened in the study of the Bible.

The people here consider themselves the Christians, and are very loyal to the forms and rites of the established church. We find them, as a rule, well educated and cultured, and we know the Lord has many precious souls among them.

There are about three million persons in Greece, and to be a Greek means to belong to the Greek Church. The reformation of Luther and his contemporaries did not reach this country, so that work is to be done now. Many of the truths he enunciated will be startling to this people. Although the ceremonies of the church are very similar to those of the Catholics, yet they consider the Catholics as an apostate church. The religion is largely made up of the worship of the cross, and of saints, among whom Constantine seems to be the most prominent. Sunday, although considered the Sabbath, is generally used as a holiday. The stores are usually open,

and in the market-place the country people display their produce for sale, so that Sunday is also called market-day. However, this is opposed by some.

The priests, of whom there are a great number, and who are constantly seen about the streets in their long black robes, although not supported by the government, have a great influence over it, and their power over the people is marvelous. As the high priest passes along the street, the children run from every direction to kiss his hand, thinking thereby to receive a blessing.

We have been informed that one is not permitted to teach, preach, or publish religious doctrines without permission from the high priest; and heresy is considered a grievous crime.

The fact that the people are so unchanging in their religion is not to be wondered at when we consider their surroundings. They have the Bible, as we do; but it is equaled, if not eclipsed, in their minds by the writings of the saints. These saints are ever kept before the minds of the people by little chapels, crowning many of the rocky peaks of the mountains, which rise abruptly in every direction, and almost cover the entire surface of Greece. These chapels mark the spot from which some saint is said to have ascended, or to have performed a miracle. Many pilgrimages are made up the mountains to worship in these little chapels. The worship consists of crossing themselves, bowing before, and kissing, the picture and relics of the one in whose honor the chapel was built.

I believe these mythical stories are losing their hold upon the people, and that the Lord is preparing their hearts to receive the gospel in its fulness. I trust our brethren and sisters in America will constantly pray that the Lord may have a goodly number among this people who will worship him "in spirit and in truth," and who will rejoice with us at his coming.

H. A. HENDERSON.

Nauplia, Greece.

ENGLAND.

BRISTOL.—The camp-meeting in Bristol was held August 4-13, and was attended by about three hundred Seventh-day Adventists. The first general gathering of the kind in this kingdom was held last year, and the result was so satisfactory that it was the desire of our people to have such efforts continued. In harmony with recent instructions concerning the conducting of camp-meetings, Brother Prescott and the committee thought best to hold two meetings this year, instead of one, in order that more good might accrue to the people in the vicinity of the meetings, one of which was to be held at Bristol, and the other at Liverpool. Some of our people feared that this would weaken the attendance at each meeting, and so be discouraging. But judging from the attendance at Bristol of our people in southern England, this is not the case, as there were very nearly as many in attendance at this meeting, as from the whole kingdom in the one meeting last year.

For several days before the camp-meeting, there had been vigorous efforts made in the sale of *Present Truth*, circulating invitation cards to the meeting, and in open-air services conducted by Brother Washburn and others. This all served to awaken a good outside interest from the first of the camp-meeting proper. In the evening and Sunday services the tent (90 x 60 ft. in size) was well filled with attentive listeners. In addition to the preaching services, conducted by Brethren Waggoner, Washburn, Champness, Bernstein, and Fitzgerald, and the writer, Dr. Kress gave several health talks, and Sister Kress held a number of mothers' meetings. Sister Waggoner and others held children's meetings. These were attended by several hundred children, and were a means of great good in the neighborhood. These various lines of work served to raise a great interest in that suburb of Bristol. A smaller tent and several workers remain with Brother Washburn to develop the interest in Bristol.

The first part of the camp-meeting, Brother Prescott was not able to be in our meetings, being exhausted from overwork. The Lord heard prayer in his behalf, and he was with us during the last three fourths of the meeting.

A growing interest in the health question is manifest in Great Britain. The light concerning consumptive cattle, backed up with the fact that the queen's dairy of forty cows (supposed to be the finest in the kingdom), was found to have thirty-six affected with tuberculosis, so that the whole herd were killed in the effort to stamp out the disease, tends to arouse a special desire for light on true health principles. It is indeed encouraging to see the readiness with which many are grasping the truth in health reform. This question will indeed be a "right arm" to the further introduction of the message in this country. The health foods are fast coming into favor with the people, being now furnished in several places in this country. Soon they

will be manufactured here to meet the increasing demand. In a few days a sanitarium will be opened by Dr. Kress to accommodate those desiring treatment on the "rational method." All this is a help in the work of the message. Let our brethren and sisters pray for the work in Great Britain.

J. N. LOUGHBOROUGH.

MISSOURI CAMP-MEETING.

We arrived at Pleasant Hill on time, and found the camp in a beautiful grove in the outskirts of the city. The large tent was well filled with worshippers, who were engaged in a praise service. About eight hundred persons were camped on the grounds. The outside attendance was good at nights and on Sundays.

Prof. B. G. Wilkinson was present throughout the meeting, and labored in the interests of education, in behalf of the young people, and for the spiritual good of all. Elder S. S. Shrock also did good service for the people, both in the English and in the German language. Elder J. H. Morrison was present a portion of the time, doing good work. Dr. A. N. Loper, whose subject was health reform, imparted some practical instruction. Elder A. Moon was present a few days, presenting the claims of our foreign missions, and the needs of the fields in regions beyond. Also the present standing of the work of the Religious Liberty Association, and the cases of arrests of our brethren now before the civil courts of our country. Are our people awake to the situation as it now is, and to it as predicted by the prophets for the brief future? If not, why not?

Elder D. E. Scoles spoke twice to interested congregations. Elders Chaffee and Willis each spoke once. We were glad to meet again with Elder R. C. Porter, who seems well and strong.

Sister S. M. I. Henry labored hard four days of the meeting, and the congregation drank in the words of wisdom and warning that the Lord gave through her, as the thirsty soil drinks in the rain. The people appreciated her efforts in their behalf. The instructions she gives are timely, and there are no people in greater need of this knowledge than Seventh-day Adventists. Her long experience in this line of work abundantly qualifies her for the ministry which God has evidently called her to do among this people. The sad part of it is that so many, after being awakened, become careless, and let the word slip out of their hearts, as water out of a leaking vessel, so that they fail in reaching the standard that God has set up.

At the close of her discourse, in the forenoon of the last Sabbath, the entire congregation was moved; the tent was cleared, and the people were invited to return and seat themselves among those who were seeking the Lord in behalf of their unconverted children, or among those whose parents, or husbands, or wives were unsaved, or among those who realized that they needed a Saviour. Those who did not belong to any of these classes were instructed to go to work for those who needed help. It was truly a time when the hearts of the fathers were turned to the children, and the hearts of the children to the fathers. The sermon in the afternoon was omitted, and this work was continued. The Lord was present in power, and, as on other occasions, the Holy Spirit was present to convict and save.

About forty persons were baptized by Elder H. K. Willis, in a lake on the grounds.

The sessions of the different departments of the Conference were all held, and the business transacted in the meetings of the Conference. A full and free discussion of principles as presented in resolutions pertaining to the Sabbath-school, tract and missionary, and other lines of work, was opened to all. The organization and incorporation of a legal association, by which the property in the Conference may be held legally, was indorsed and ratified by the Conference. The officers, with but few changes, were reinstated in their former positions. The finances were such that a full settlement was made with all the laborers, leaving about two thousand dollars in the treasury. About seventy-five dollars in gifts and First-day offerings was given to foreign missions. Some money was contributed also, and pledges made, for the work in the State. Resolutions concerning the opening of city missions were adopted, and much interest was exhibited in this line of work. Missouri is well supplied with opportunities in this direction. St. Louis, Jefferson City, Kansas City, St. Joseph, and other cities of importance offer excellent openings, which call loudly for our people to enter and give the warning message.

The subject of church schools called out a degree of interest on the part of those present, which we were happy to see. Arrangements were made for the opening of a few schools, and others will be started as early as possible. It is high time that this work was begun if we would save our children

from the evil of the world. About forty young persons presented themselves as ready and willing to go to one of our schools if the way should open, and several are preparing to go the coming year. Would it not be a good investment for our brethren of means to offer a loan to such young men and women as are not able financially, that they may receive a training to go forth as laborers in the Master's vineyard? Could investments of a worldly character procure to the lender more satisfactory or enduring returns?

It was a good meeting.

R. M. KILGORE.

THE WORK AT BOULDER, COLO.

We are glad to report that the Lord is blessing our medical missionary work in Colorado. The present season has been the most successful one in the history of the sanitarium, there having been the largest number of patients, and the best results from the service given. Indeed, in several instances remarkable cures have been wrought. It has seemed as if the Lord must indeed have interposed directly in the saving of life. This is a great source of encouragement to the workers, leading them to see that God is no respecter of persons, and that he does not withhold his blessings, but that to every sincere prayer he lends a listening ear, and to every outstretched hand he is willing to grant aid. We earnestly trust that the crisis through which the institution has been passing, so far as its patronage is concerned, is now over. Indeed, from many things we see, and from the influences we now recognize at work in favor of the institution, we believe that our patronage will never fall so low as it has in the past. The low patronage of the past has been largely attributable to the smallpox scare of a year ago.

In answer to our appeal, published in the REVIEW several weeks ago, for help in the erection of a home for consumptives, we are glad to report that many of our brethren and sisters have responded. Already between seven and eight hundred dollars has come in for the enterprise. This is a good beginning, and we trust is but a beginning. We are confident that the responses that have been received are but the first-fruits of the many more that will follow. Surely our brethren and sisters all wish a part in this good work, and all can give something. We hope that those who are able to give more will not stop at a dollar offering. Let every man give as God has prospered him. On the other hand, we trust that the poor, trembling souls who are not able of their scanty store to give a dollar, will not feel that a smaller offering will be despised. God regards the heart, and considers the motive. In our little sanitarium paper, the *Helping Hand*, which we shall issue monthly from this time forward, we shall receipt the offerings given for the work.

We are glad to report also that the work on the Boulder church is moving along encouragingly. A large building is now in process of erection, designed for church and school privileges. The church accommodations will be sufficient to seat four hundred and fifty persons, while the schoolrooms will provide facilities for carrying on a school of from one hundred to two hundred pupils. Victory to-day is turning on the side of every true Israelite. May God hasten the time when the cry of victory shall ascend from every tribe and family and household in the camp of Israel.

F. M. WILCOX.

GEORGIA CAMP-MEETING.

This meeting was held in Roswell, Cobb County, as previously announced. The attendance of our own people was as good as could be expected under the circumstances, the location being in the northern part of the State, far away from our brethren and sisters living in the southern part. But as the reason for this has already been explained, I need not repeat.

The camp-meeting started out with a good spirit, which, thank the Lord, continued until the close; and we hope that the Spirit will abide with us continuously. In the first part of the meeting the preaching services were conducted by Elders Allee and Drummond, who spoke upon the second coming of Christ. On Monday night, August 7, Elder Brunson and his wife, and Brother Harrison arrived from Gadsden, Ala., where they had been attending a camp-meeting. Elder Brunson at once began labor, which partook largely of a revival effort, and the interest increased till the close of the meeting. Truly the Lord gave his servant a message for others as well as for his own people, and many felt deeply impressed with the solemnity and power that attended each meeting. Elder Lucas, of Atlanta, also assisted in the meetings. His labor was greatly appreciated. Brother Bird, of Florida, also attended the meeting. He has been labor-

ing in that State for some time, but had to leave there on account of his health. He will now labor in Alabama. Brother C. W. Irwin, of Graysville, Tenn., was present to represent the Southern educational interests. The instruction he gave was right to the point, and highly appreciated by all.

An occasional song service added much to the success of the meeting. Some of the old veterans of the cause remarked, "This is the best camp-meeting we ever attended!" Although the campers would not exceed one hundred in number, the outside attendance was good, between four hundred and fifty and five hundred some evenings.

We found, by actual experience, that our tent is entirely too small to accommodate the people on such occasions, therefore an effort was made to raise a fund to buy a large tent for next year. In a short time, pledges were made to the amount of one hundred and eight dollars, and four dollars in cash was given. This encouraged us to press forward in the work the coming year. Some not of our faith helped to raise this fund, and also helped to meet the expenses of the camp-meeting, so our expenses were light. The Alpharetta church also made a special effort to make the meeting a success, as it was held near them. Sister Brunson's lectures on dress reform, health and temperance, etc., added much to the success of the meeting. On the whole, I can say that the meeting was a success, and I feel to praise the Lord, and give him all the glory. Elders Drummond and Lucas, and the writer will remain to finish up the work.

M. W. LEWIS.

WAUKESHA (WIS.) CAMP-MEETING.

THE local meeting at Waukesha closed Monday, August 21. The attendance from abroad was about three hundred. We had expected that a larger number would be present; but many of this district attended the State camp-meeting at Marshfield a short time before; and the harvest, being late, kept a good many at home who otherwise would have come.

Dr. Kellogg was present half a day, Dr. Paulson one day, and Professor Tenney three days. In addition to these, there were several of the Wisconsin ministers present, but no minister outside of the State was in attendance.

Although the attendance was small, yet the meeting was a good one. The Lord gave freedom to the laborers, and the people were built up and strengthened in their Christian life and experience. Sunday morning ten persons were baptized by Elder Olds.

The camp was a beautiful one, the weather was good, and a more pleasant occasion has seldom been enjoyed by our people. The meeting would have been better if all had come at the beginning, and it could have been improved still further if all would have remained until the close. To be tardy in reaching a camp-ground is to lose a blessing; and to be in a hurry to get away before the meeting closes is also a great mistake. I do not know that these things were more marked at the Waukesha meeting than on other like occasions, but certainly our people ought to have the benefit of the entire camp-meeting in order to get all the good out of it possible. If from two to four days of the camp-meeting prove to be a great blessing to the one who attends, then seven days would increase the blessing in proportion to the time devoted to the meeting.

A storm had preceded the meeting, which hindered the committee in getting the grounds ready; but taking it all in all, the Waukesha camp-meeting was an excellent one indeed.

WILLIAM COVERT.

FLORIDA.

THE Lord has wonderfully blessed me in my feeble efforts to present the last message of mercy in the South, among my people (colored). Satan has said that they can not obey God in keeping his law. He has said to them, "The white people can afford to keep the Sabbath of the Lord, but it is certainly out of the question for the colored people to do so." Thus he has succeeded in blinding the minds of a good many honest persons; but God has not left him to do all the talking, but has moved upon his servants powerfully, and has wrenched out of the hands of Satan his precious jewels, which he has purchased with his own blood.

All this year the work among the colored people has moved steadily on in a good, gentle, sound way. In the beginning of the year I spent three weeks at Punta Gorda, laboring in public every night for the white people. As a result, the Lord added to the church three souls. I visited Orlando, Sanford, Palatka, Windsor, Gainesville, and Waldo. At each of these places I labored with much freedom. The Lord blessed greatly at Windsor. This has been a center of interest for some time, the company being large enough for a church organiza-

tion. At Oakland also the Lord took out a people for his name. I organized a thrifty Sabbath-school of fifteen members, with Brother A. Purdie as superintendent, and Mrs. Fannie Patterson as secretary. They are of good courage in the Lord. We now have three organized schools,—one at Oakland; one at Windsor, with Brother L. E. Cunningham as superintendent; and one at Orlando, with Brother F. R. Lister as superintendent. At the latter place, Elder L. H. Crisler organized a church, July 29, 30. They are a zealous little company, growing in grace and in the love of our dear Saviour. At Bartow one person took a stand for God.

February 24 I went to Jacksonville, which is a place of about thirty-five or forty thousand inhabitants. In company with Brother C. D. Wolf, I went to work with the *Signs of the Times*, our good missionary paper. By earnest work we secured one hundred subscriptions for three months; and now some have decided to serve the Lord in obedience to present truth. We ask the prayers of all God's people everywhere.

M. L. IVORY.

WYOMING.

BROTHER FERREN and I arrived at Rock Springs, June 13. After making our stakes, and pitching the tent, we began meetings the 15th; but the people did not seem to care for what we had to give, so we began tract work. On the 29th Brother Ferren received a telegram calling him home, as his little child was very low. It afterward died. I continued the tract work, going from house to house, leaving reading-matter upon various points of our faith. As a result, we have two well-developed Christian sisters rejoicing in present truth. Many of the people think we are right, but can not see their way clear to obey, as there is no work here unless one works for the companies, and that work will not admit of Sabbath-keeping. However, there are some very hopeful cases.

This is my first experience with tracts, but I believe it is the way to reach many who can not be reached otherwise. God bless the printed page!

Elder Ferren rejoined me one week ago; and as the two sisters already mentioned wished to be baptized, Brother Ferren buried them by baptism into death, and they arose to walk in newness of life. We are still laboring with the interested ones, and expect, with the help of the Lord, to see others obey. To his name be all the praise.

C. H. ABBOTT.

ARIZONA.

I CONTINUED to canvass, hold Bible readings, and visit in Flagstaff until the latter part of May, when I went to Williams, spending a few days canvassing for "Bible Readings," and distributing papers and tracts. I next visited the few in Prescott who love the third angel's message. I found them faithfully living out the truth. I then visited Skull Valley, where tent-meetings were held a year ago. I was rejoiced to find the brother who took his stand at that time, still firm in the truth. When I saw him, and remarked how well he looked, he said, "No wonder; for I have got the poison tobacco out of my system." I next visited the little valley where Brother Iles and myself labored the summer of 1897. A few had moved away, some had given up the truth, but those who remained were glad to see me.

I returned to Flagstaff, June 20, and began meetings in the tent. At first the interest was not very large, but few persons attending regularly. I have now held meetings eight weeks, and with few exceptions have preached every night. My health is better than it was when I began, although I feel somewhat worn. Sister Iles came up from Phoenix about two weeks ago, and has rendered much help. We have organized a Sabbath-school of twenty-five members, and our regular Sabbath attendance has been from twenty-five to thirty. There are about fifteen persons now keeping the Lord's Sabbath, and others have not yet decided. At present the interest is the best it has been, and is increasing. The Lord has given liberty in preaching the Word. Christ has been lifted up in each sermon, and hearts have been reached. Several persons will be baptized, and we hope soon to organize a little church at Flagstaff, which will be the second in the Territory. A good family who will come here and get work, and at the same time help establish this little company, is needed.

GEO. O. STATES.

TUCSON.—Brother Black and I have been here several months. The Lord has blessed in the work, and many persons are turning to the Lord, to keep all his commandments. Especially is this so among the Spanish-speaking people. About eighty of them have kept several Sabbaths; but as no test has been

brought upon them, we do not know how many will stand by the Word when the trial comes. Nine American families, or parts of families, are also endeavoring to obey the Lord. We praise the Lord for his wonderful goodness, and seek him every day for help. He is our all in all. Without him we can do nothing. One thought now seems to be always impressed on my mind, "Hasting the coming of the day of God." It is time not only to receive the Holy Ghost, but to give the message with a power and zeal never before known to our people.

What is the meaning of the Lord's words: "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth"? Rom. 9:28. Does it mean that the Lord delays his coming? How long will it be before we shall be alive to the fact that he is at the door? The eleventh hour is now upon us; let every soul be aroused to labor in the vineyard. Who now dares to stand idle in the market? God's great vineyard is before us; the Master bids us come and labor; the moments are swiftly passing; the King is at the door, ready to call his servants home. Are we gleaning in his field? are we plucking the last clusters from the vine? Remember the Lord comes to reward the laborers.

C. D. M. WILLIAMS.

KENTUCKY.

By invitation I left home, July 20, to visit the church at Rio, in Hart County, and the Sabbath-keepers in Metcalfe County. About twenty-five years ago I was instrumental in raising up the church at Rio. But few of the old members are now living there. A special effort was made to instruct the church-members in the message, "Receive ye the Holy Ghost." Their children, who had grown up to rest on the Sabbath, but had never given their hearts to Jesus, were also labored for. There were six of them, and the Lord by his good Spirit truly converted four of them. I had the privilege of baptizing them in a brook of clear water, which was dammed up for the occasion. O the power there is in the message! For a week I spoke twice each day with perfect ease, besides laboring from house to house, which I have never done before without being worn. I dedicated myself wholly to the Lord, for him to use to his glory, and he did it; for there was but little effort on my part. Praise his holy name.

In company with Brother Tarrett, I rode on horseback twenty-five miles to Sister Forrest's, in Metcalfe County. She, with her husband, who now sleeps in Jesus, were pioneers in the truth in that county. Though she is isolated, yet she is strong in the Lord. We gathered the few scattered Sabbath-keepers in that region, and had a two-days' meeting with them. Again I say, Praise the Lord. I was gone from home seventeen days, during which I gave twenty discourses, besides attending other meetings and visiting. I, as well as some others, have thought that on account of my age my work was done; but it seems as if the Lord is giving me a new lease of life. Blessed be his name.

S. OSBORN.

MONTANA.

BUTTE.—The church at this place consists of forty-five members, about half of whom live in the city. The remainder are scattered throughout this and other States. Ten of these members were received into fellowship, August 12, two coming in by letter, and eight upon profession of faith, as a result of the work at the Basin camp-meeting.

For months the burden of the testimonies borne in our meetings has been, "Oh, for the power to overcome besetting sins," and now, since the camp-meetings, praise God, the shout of victory is in this church, and nearly all are praising God for his keeping power, and shouting victory over the enemy. May those who can not now shout, soon claim the power, before they are shaken out, is our prayer. There are some others who will soon unite with us, and we trust come up with us to the help of the Lord against the mighty. May we have the prayers of God's people, that this little company may rightly represent Jesus in this wicked city!

C. G. ALLEN.

TEXAS CONFERENCE PROCEEDINGS.

THE twenty-second session of the Texas Conference was held in connection with the camp-meeting at Waxahachie, July 27 to Aug. 7, 1899. Six meetings were held in transacting the business of the Conference. Four new churches were admitted; and many other evidences of prosperity during the last year appeared at this session. The treasurer's report showed the Conference receipts during the year

to be \$6,447.28, a gain of nearly one thousand dollars over the previous year. Resolutions were passed expressing gratitude to God for the prosperity of the closing year: looking to the incorporation of the Conference as a legal body: touching the prosecution of the work in the cities, and the encouragement of suitable persons for the same; the providing of instruction to the churches in the principles of healthful living, and pledging ourselves to study and live up to these principles; the raising of a fund for the assistance of the poor: and looking to the holding of the business sessions of the Conference at a time different from the camp-meeting.

Credentials were granted to ten persons, two of whom were ordained at this time. Twelve received ministerial license, and ten received missionary license. The officers of the Conference for the ensuing year are: President, E. T. Russell; Secretary, W. A. McCutchen; Treasurer, C. N. Woodward. Executive Committee: E. T. Russell, W. A. McCutchen, B. F. Woods, J. B. Beckner, H. B. French. LULU READING, Sec.

GREENSBURG (PA.) CAMP-MEETING.

THIS meeting, which was the local camp-meeting for western Pennsylvania, was held August 10-20. It was the object of the officers of the Conference to carry out the instruction given in reference to local meetings; and from the good location, and the excellent system that characterized the work, they have every reason to believe that the mind of the Lord was met. An excellent impression was made upon the outside attendance.

Elders Underwood and Wheeler labored faithfully to make the meeting a success, and an earnest desire seemed to pervade the camp for a closer walk with God.

The last Sabbath of the meeting was an especially good day. Hearts were made tender, and many persons gave themselves to God by conversion and renewed consecration. Ten were baptized by Elder Underwood, and the Spirit of God was present to witness.

The laborers present from abroad were Elders S. H. Lane and J. E. Jayne; Professor Griggs, who labored in the interest of South Lancaster Academy; Dr. Herr, of the Cleveland (Ohio) Sanitarium; Elder G. E. Fifield, of Boston; and the writer. Elder Wheeler will remain to develop the interest, which is excellent. J. W. COLLIE.

ALABAMA.

OUR second annual camp-meeting was held in a pleasant grove at Gadsden. Seventy-six persons were encamped; the services throughout were of a spiritual order, and victories were gained by nearly all upon the grounds. In fact, I believe that impressions were made upon the brethren by the Holy Spirit, that have started a new train of thought in the actual preparation for the coming of the Lord. As these annual gatherings are new in this field, it is somewhat hard to have a full attendance of all our brethren, yet the outlook for another meeting is good.

A tent fund of two hundred and seventy-five dollars was started to procure tents for the next camp-meeting. One hundred and eighteen dollars was taken in pledges, and I hope to hear from others who were not present. Brethren, let us all lift just as hard as possible; the time of seed-sowing will soon be over. Pledges can be sent at any time to me, at Graysville, Tenn.

I am now with the tent at Fort Payne. Six persons have taken their stand for the truth. I expect soon to leave for other fields. May all prove loyal to the Master's work. M. WOODFORD.

NEBRASKA.

CORTLAND.—I have been here since June 2, and have held meetings almost every evening. The people of the town and surrounding country have given a good hearing. Several persons have taken their stand with us, and we hope that more will yet do so. A Baptist minister spoke against us twice, which only helped to open the eyes of some. He had the law abolished, as is usual by opposers of the Sabbath.

When asked for the law requiring Sunday observance, he arose in our meeting, and read Acts 20:7, which, after reading, he acknowledged was no commandment; and sat down without being able to find any. The next evening, however, he claimed to find one—"This do in remembrance of me." 1 Cor. 11:24. As this has no reference to any day at all, it shows to what desperate straits Sunday advocates are driven. Oh, for wisdom to present the truth in love! W. B. HILL.



FOR WEEK ENDING SEPTEMBER 2, 1899.

—It is estimated that the gain in Chicago's wholesale trade for 1899 over 1898 will exceed \$70,000,000.

—Six hundred lives were lost last week by the flooding of a copper-mine in one of the Japanese islands.

—As we go to press, the news comes from Johannesburg that the city is rapidly preparing for war. All the outgoing trains are loaded, the prominent men all leaving. Three-months' supplies are being provided by the town council for those who remain to care for the city's affairs.

—A Vienna paper says that a deputation of American merchants from Manila is on the way to Washington to promote a scheme for ceding the Philippines to Great Britain. It may not be true, but no one can tell what may happen next in the changing fortunes or misfortunes of the islands.

—The interesting case in east St. Louis of the excommunication of the entire Catholic congregation because they refused to receive the priest assigned to them, is now advanced one step nearer settlement by the resignation of the priest, who wishes to quit the contest. The bishop will not act in the matter, referring it to the papal delegate, Martinelli, in Washington. Last Friday night the parishioners held a jolification meeting on account of their victory.

—As the outcome of a dispute regarding the possession of some land in Hankow, China, workmen who had been sent by the British consul, to fence in the tract, were forcibly ejected by a dozen Russian cavalrymen. A party of bluejackets were at once landed from the British gunboats, which were moved to firing distance from the Russian consulate, and are now guarding the property, showing Britain's determination to "uphold her rights" in China.

—To-morrow, September 6, the new White Star steamship "Oceanic" is to sail from Liverpool to New York on her maiden voyage. She is the largest ship in the world, registering 17,000 tons, and her engines are expected to develop 45,000 horse-power. Her dimensions are: length, 704 ft.; beam, 72 ft.; draft, 26 ft. She was built in Belfast, Ireland. That 704 ft. means more than an eighth of a mile. To speak precisely, just seven and a half times her length is exactly a mile.

—In his presidential address before the Afro-American Council in Chicago, Bishop Walters said, "Had the Filipinos been white, and fought as bravely as they have, the war would have been ended and their independence granted long ago." The *Independent* says, "There the bishop is entirely wrong. Color has not entered into the question either in Cuba or in the Philippines." Notwithstanding this eminent denial, there are many who will find it difficult to disagree with the colored bishop.

—The delegates who were sent to New Foundland to look up a suitable location for the colonization of Finnish refugees report that the climate of that island does not suit them, and they may settle in the United States. Mrs. Borgstrom, one of the delegates, says the Russian government has passed a law increasing the Finnish army from four thousand to sixteen thousand. The young peasants who will thus be required to enlist deem this an insult, and rather than submit are preparing to leave the country by thousands.

—Reports from San Domingo show that the autocratic government carried on by the assassinated Heuraux before his death, and then taken up by the vice-president who served with him, has been overturned by the revolutionists under General Jimenez. The United States cruiser "New Orleans" and a French man-of-war are in the harbor of Santo Domingo to protect their respective interests. The papers are particular to state that in any emergency the French commander will "undoubtedly follow the lead" of the American captain.

—Unusual scenes of lawlessness seem to be breaking out all over this country this year, especially in the South. In a small town in Florida, a postmaster, having occasion to leave his office for a time, appointed a negro deputy. For this he was severely assaulted by whitecaps, who, before leaving him, poured carbolic acid on his lacerated flesh. The negro fled to Tampa for his life. A United States officer with six deputies visited the scene, and taking the people by surprise, arrested seven of the sixteen men accused of the crime, for whom he had warrants. The residents, disregarding all law, then placed armed guards on all the roads, who will not allow strangers to pass, a correspondent of the *New York Tribune* being stopped by them on the road. The Post-Office Department has ordered the discontinuance of the post-office, and has offered a reward of \$200 each for the apprehension of the guilty parties.

—As a result of the labors of the special committee appointed by the New York Assembly to investigate diseases in cattle, it has been found that seven per cent. of the cattle in the State are afflicted with tuberculosis.

—Admiral Dewey has promised to enter New York Harbor, September 28. He is now visiting various European cities, and thousands are inspecting his flagship "Olympia." Plans are being laid in Gotham for a most enthusiastic reception.

—BLACK RIVER FALLS, WIS.—A peculiar contagious disease, with symptoms like those of diphtheria, has appeared among cattle in the town of Brockway. One stock-raiser has lost several head, and many more are affected. The animals usually die within twenty-four hours from the first attack.

—It is said that, in the year 1897 the United States shipped to the Philippines not more than \$663 worth of beer, and no whisky whatever. Last year the shipments of beer amounted to \$71,635, and those of whisky to \$34,571. Since the American occupation, over 300 saloons have been opened there. Is this the "civilization" that it is proposed to teach the Tagals?

—The Cleveland strike and boycott, which were thought to be practically ended, have broken out again with renewed outrages. Four cars of the Big Consolidated Street Railway were nearly demolished, while the crews were compelled to flee for their lives. This happened August 29. During the evening of August 30 a car was wrecked with dynamite, and the five passengers were all badly injured.

—The United Irish societies of Chicago, at a picnic held recently, passed resolutions protesting against an Anglo-American alliance. They declare that such an alliance would be an insult to the other nations of Europe, and that a compact with England is "encouraged by self-expatriated Americans, turf-hunting ambassadors abroad, and the newly rich of America who sell their daughters for a title."

—The Treasury Department of the United States is feeling some uneasiness concerning the source of means to support the thirty thousand additional troops for the Philippines. The receipts of the government did not meet the expenses when the force was smaller, and Secretary Gage is now busy with the task of ascertaining whence the funds are to come to pay the largely increased army decided upon by the President and Secretary Root.

—Another week of the now somewhat tedious Dreyfus trial has passed by with no apparent results accomplished. On the whole, the evidence of the week seems to favor the prisoner, although all the trickery and fraud imaginable are kept up by his accusers. It is thought now that they are concocting some new scheme for his conviction. It is astonishing that the vast majority of the French common people believe him guilty, so great is the power and influence of the army over them. Outside of France the world believes him innocent, and many protest against the manner in which the trial is being conducted. A hot-headed Western Congressman says that if Congress were now in session, he would introduce a resolution to withdraw from participation in the Paris exposition next year, in order to show the nation's disapproval of the way the Dreyfus case has been handled.

—Dr. Emil G. Hirsch, pastor of the Sinai congregation of Chicago, has just returned from a three-months' vacation in Europe. Being of the same nationality as Dreyfus, he is especially interested in his case, and in the attitude of the people generally toward it. He says it is the one thing of absorbing interest in all Europe. Even in London the Transvaal is not mentioned nearly as much as the trial in Rennes. Both England and the Scandinavian countries propose to boycott the Paris exposition if Dreyfus is unjustly found guilty. The doctor says that France may well prepare for the gravest situation, and that a crisis is sure to come, no matter what the findings of the trial may be. There seems to be a great chance for the re-establishment of royalty, and the downfall of the republic, in the near future. A Frenchman with whom Dr. Hirsch conversed seemed to express a general feeling when he said, "What we want is a king and a court again. They will bring us good times."



THE BATTLE CREEK CHURCH SCHOOL.

THE Battle Creek church school will open September 27, at 9 A. M. The church school will do work up to and including the eighth grade.

Tuition will range from \$1.75 to \$2.75 a month.

All who desire to send children to the church school are requested to make written application not later than September 10. This is necessary in order to make arrangements for room, etc.

Special arrangements will be made to provide instruction for youth above the eighth grade, provided a sufficient number make application. Only those unable to attend one of the Conference schools, and unfitted to take college work, need apply. E. A. SUTHERLAND.

BATTLE CREEK COLLEGE

Opens Sept. 27, 1899. Young people desiring to enter should read the calendar carefully. This training-school for Christian workers opens its doors only to those who desire a speedy preparation to enter the work. Such students should be at least eighteen years of age, and able to meet all requirements specified in the calendar. Those contemplating entering the college should make written application, stating plainly age, educational ability, health, and object. Address E. A. Sutherland, Battle Creek College.

NEBRASKA STATE CAMP-MEETING.

THE time (September 19-25) for this meeting is almost here. It will be held at Seward, in a beautiful grove near the city. We have made arrangements with the owner of the grove to meet all trains, and bring passengers to the grounds for ten cents each, and trunks for the same amount. We have applied for reduced rates, which we expect to have on all roads in Nebraska.

Tents will be pitched, so all desiring to obtain one can do so. Feed for horses can be procured. A dining-tent will be on the grounds, where meals can be had for twenty cents each; also a stand where health foods can be obtained; in fact, everything possible will be done to make it comfortable for those who attend.

Meetings will be held in the English, Danish, German, and Swedish languages; also young people's and children's meetings. And best of all, we know that Jesus will be present by his Holy Spirit, as he has promised; so come, bring your children and friends with you, for we expect to have a pentecostal feast. As it is time for the latter rain, let us begin to pray; for God says, "Ask ye of the Lord rain in the time of the latter rain."

N. P. NELSON, Pres.

UNION COLLEGE.

Special Announcement.

UNION COLLEGE will open September 20, and all who are planning to attend should, if possible, be present at the opening. The most profitable year's work in the history of the college is expected. Every department has been carefully provided for. Good, substantial, hygienic board will be furnished on either the European or the American plan, students being privileged to take their choice.

A model church school will be conducted throughout the year, affording to parents the very best instruction for their children from the first grade up. Good places in private families will be provided for children too young to enter the college home.

Sanitarium physicians and nurses will board and room in the same building with teachers and students of the college. All buildings are made comfortable and pleasant.

The following departments of instruction are offered for the coming year: scientific, literary, Biblical, normal, missionary, commercial, preparatory medical, canvassers, instrumental and vocal music, drawing and painting. Also special attention will be given to the common branches, nursing and bathroom treatment, hygienic cooking, and physical culture.

Besides the English, classes will be formed in Greek, Latin, Hebrew, German, French, Spanish, Danish, and Norwegian, providing there is sufficient demand.

The best methods of instruction will be followed, frequent lectures given, and the spiritual interests of the school will be carefully guarded and advanced.

The vacation number of the *Practical Educator*, the regular college paper, is just published, and copies of either the paper or the College Year-Book will be sent to any address.

All students planning to attend during the first term should write at once, stating time of entrance. Address all letters to W. T. Bland, Union College, College View, Neb.

A MISSIONARY OPPORTUNITY.

Gospel of Health for October will be a special missionary number. It will present a condensed summary of the essential principles underlying gospel health reform. Particular emphasis will be laid on the subject of gospel healing, which will be discussed in a symposium of articles by such writers as Prof. W. W. Prescott, Dr. E. J. Waggoner, Dr. David Paulson, and others.

The world is hungry for the truth on this subject. Christian scientists and so-called faith-cure healers are making vigorous efforts to circulate faulty, unscriptural, one-sided views in reference to this important subject. Is it not high time that God's people were awake to a sense of their responsibility to give to the world the light and truth they have received in such abundance?

The symposium on gospel healing is only one of the attractive features of this number. Elder J. N. Loughborough will furnish an interesting article, telling how people lived fifty years ago. One of our sanitarium doctors will take up the subject, "Getting Ready for Winter," and give much practical advice for both the sick and the well. Dr. A. J. Sanderson discusses the very common malady, sick-headache, and suggests a line of treatment that can be followed out in the average home. Mrs. Lenna Salisbury furnishes a very interesting and helpful article on Swedish gymnastics.

The paper will be attractively illustrated, and brimful of the good news of health.

The prices will be the same as for the special camp-meeting number: Single copies, two cents apiece; in lots of fifty or more, one and one-half cents a copy; in lots of one hundred or more, one cent a copy.

Here is an opportunity to circulate timely health literature at a minimum expense. Some of our friends have asked for health tracts; but this paper will contain as much matter as several tracts, in more readable form, and thoroughly up to date. Let every missionary society, every company of believers, and every friend of health principles, put forth earnest efforts to give this number the wide circulation it deserves.

Address orders to your State tract society, or to the undersigned. Stamps will be accepted for small amounts.

It will be safest to order at once. A number of orders sent in for one special camp-meeting number had to be returned because the supply was entirely exhausted.

Battle Creek, Mich.

GOSPEL OF HEALTH.

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.

New York, Hornellsville,	Sept.	7-17
New England, Pawtucket, R. I.,	Sept.	15-25
Pennsylvania (local), Allentown,	Sept.	7-17

DISTRICT TWO.

Tennessee River, Paris, Tenn.,	Sept.	14-24
Florida, Lakeland,	Nov.	3-12

DISTRICT THREE.

Ohio (local), Crawfis College,	Aug.	27-
Wisconsin (local), Clear Lake,	Sept.	4-11
" " Sextonville,	Sept.	12-18
" " Clintonville,	Sept.	19-26
Illinois (local), Mt. Vernon,	Sept.	14-24
Michigan (local), Manistee,	Sept.	8-17

DISTRICT FOUR.

* Nebraska (State), Seward,	Sept.	19-25
Iowa (local), Northeastern, Charles City,	Sept.	12-17
" " Southeastern, Columbus Junction,	Sept. 26 to Oct. 1	

DISTRICT FIVE.

Colorado (local), Grand Junction,	Oct.	4-11
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
North Pacific, Tacoma, Wash.,	Sept.	22-
California (local), Santa Rosa,	Oct.	5-15
" " 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.

RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$183 45

CLINTONVILLE (WIS.) CAMP-MEETING.

THE fifth camp-meeting for this season in Wisconsin will be held in Clintonville, September 19-26. This gathering will accommodate our people who live in the east center of the State. It is especially convenient for Lena, Appleton, Green Bay, Flintville, Neenah, Pound, Ogdensburg, New London, Marion, Wausau, Antigo, Birnamwood, and a number of other places in this section.

We have secured a good location in the midst of Clintonville; and though the meeting is a little late in the season, yet it is appointed at a time when the people can leave their homes, and it is hoped that a general attendance may be secured.

WM. COVERT.

NOTICE!

We are receiving many orders for the *General Conference Bulletin*. We do not have numbers 2, 6, 7, 8 of the *Daily Bulletin*, and therefore can not fill orders with these numbers. It will be remembered that before the Conference, there was an earnest effort made to get as large a subscription list as possible before any numbers of the paper were printed. Those having the matter in charge were disappointed in having so small a list to begin with, and they therefore did not print as many as they otherwise would. A great many subscriptions were received after the publication of the first numbers; hence the supply for certain numbers was exhausted. All orders filled after this date will lack the numbers referred to above.

L. A. HOOPES.

BIBLE NATURE-STUDY LESSONS.

THE series of Bible Nature-Study lessons, which has been mentioned before in the *Review*, will be completed by the middle of September. This series consists of simple lessons on all the different phases of nature, using, as the basis, the first and second chapters of Genesis in the study of creation, and chapters three to seven with the rest of the Bible, as the basis for the study of redemption; so the two great themes made prominent in these lessons are creation and redemption. The power of God to redeem is illustrated by his power to create, and to uphold the things that he has created.

There are two hundred and sixty lessons in the complete series, arranged under the following chapter headings: Light and Heat; Air and Sound; Water; the Dry Land; Plants; Sun, Moon, and Stars; Water Animals; Air Animals; Land Animals; Man; the Sabbath; Fall of Man; the Flood; Final Destruction of the Earth; and the New Earth. The chapters on plants and man contain about fifty lessons each, being the most important chapters in the entire series. These lessons have been used during the last year with good success in several church schools and in many homes. The Bible and the Testimonies have been used freely in the preparation of these lessons, and it is hoped that they will prove beneficial in the hands of parents and teachers in teaching the young children the great plan of God in creation and redemption. The complete series, secured by means of a cord, in a pasteboard cover, is one dollar. Bound volumes of the lessons are one dollar and fifty cents a copy. As there is but a limited number of these books on hand, all persons desiring to secure a copy should send in their names at once, so that they may be provided for. All orders for books should be addressed to Prof. M. E. Cady, Battle Creek, Mich., care of college.

THE annual meeting of the Oklahoma Sabbath-school association will be held in connection with the camp-meeting at Kingfisher, September 21 to October 2.

C. SORENSON, Pres.

EASTERN PENNSYLVANIA CAMP-MEETING

THE Allentown camp-meeting, to be held September 7-19, bids fair to be an important meeting for all our people in the eastern part of Pennsylvania. The two meetings already held in the State have been attended with much of the blessing of God. We have the promise of excellent ministerial help at the Allentown meeting. Elders S. H. Lane, A. F. Ballenger, J. E. Jayne, and K. C. Russell will be present to assist in the meeting. The location is central for the churches in the eastern part of the Conference. We hope that all who possibly can will avail themselves of the blessings of this meeting. Let all come with their children and interested friends to the last camp-meeting in the State for 1899, to share in the good things our God has in store for his people.

R. A. UNDERWOOD.

ONE HUNDRED YOUNG MEN

Are wanted to take one-year's training in the Battle Creek College, for evangelical work. These students will receive special attention; and everything will be done to give a thorough preparation, that these young men may go out filled with the power of God. They will be so trained that they can begin their work as self-supporting missionaries. They will prove by their success that they have been called to the gospel work before they are placed on the Conference pay-roll. A trade should be learned by each one.

Those who have natural ability for this work, who can send a letter from their Conference president recommending them for this work, should send in an application at once.

Arrangements have been made to assist those who need help.

None under twenty-one years of age need apply to enter this special class, which will begin at the opening of the College year, September 27.

E. A. SUTHERLAND.

WALLA WALLA COLLEGE.

THE date for the opening of school is now rapidly drawing near, and our prospective students should mature their plans definitely to begin work, September 13. We feel very confident in assuring our patrons of a profitable and enthusiastic year. The Lord is beginning already to pour out his blessing; and many who did not see how they could possibly attend the school have found the way opened up to them, and are now determined to prepare at once for the work. We hope to welcome a large class of students who will come with no other purpose in mind than to fit themselves to labor in the cause of God. As we lay our plans, and remodel our work, so as to bring everything into complete harmony with the Lord's instruction concerning education, we wonder why we have been so slow to cut loose from worldly plans and methods. The work never has presented so favorable an aspect. Surely the Lord is leading his people. If you have not already received a calendar, or corresponded in regard to the school, please address Walla Walla College (president's office), College Place, Wash.

We wish to announce a special institute for teachers of church and Conference schools during the first term. All who wish to be present during this institute, or who are interested in our ministers', teachers', or medical missionary courses should write at once.

MUSIC WORK OF SOUTH LANCASTER ACADEMY.

It is the purpose of the managers of the academy to give special attention to the matter of music. To this end, they have employed a competent instructor to take charge of this department of work. They are thus endeavoring to build up this feature, believing it an important means of advancing the work of the third angel's message. The gospel can be given in song as well as by the spoken word, and often even more effectively. We have many young people who, by proper training, would be able to instruct and conduct choruses and choirs, and thus the singing in our churches, and in our general meetings, such as camp- and tent-meetings, might be greatly improved. It is self-evident that there is great room for improvement in this direction.

Not only in vocal music but in instrumental as well is there a vast opportunity for good. In ancient Israel, musicians were skillfully trained in the use of various instruments of music. There is no less need of the same skill to-day. Here is a means by which many may become self-supporting missionaries. Good music teachers can easily earn enough to support themselves, and have much time left in which to do gospel work.

I trust that the young people of District 1 who have musical inclinations will avail themselves of instruction in the academy, where the one purpose is to give young men and women an experience and an education which will enable them to do work for the Master.

FREDERICK GRIGGS.

NOTICES.

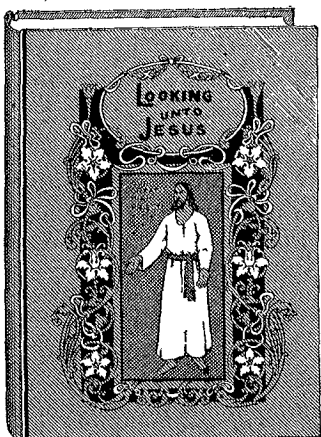
WANTED.—A place to work among Sabbath-keepers on a farm, by a young man. Christian society and church privileges desired. Address George W. Cook, La Crosse, Wis.

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. Houghtaling, 37 N. Washington Ave., Battle Creek, Mich.

ADDRESSES.

THE address of John F. Jones is Chesapeake, Md.

Will some one knowing the address of Charles R. Johnston kindly inform J. D. Johnston, Middletown, Va.?



Looking Unto Jesus

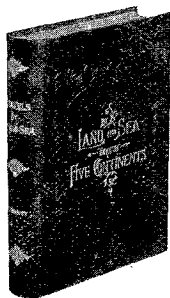
THOSE who do not understand the great questions of the sanctuary and its cleansing, and who are at all interested in this subject of vital importance just now, will find a welcome friend in this exhaustive concordance on these very points, called "Looking Unto Jesus." The *Ram's Horn*, Chicago, says it is a "well-written book, showing Christ in type and antitype."

Plain, \$1.00
Beautiful Presentation Edition, 1.50

"By Land and Sea"

Many persons read notes of travel when other books seem to tire them. Such will find the book, "By Land and Sea Through Five Continents," one for their special benefit. Its author has more than once visited the antipodes, and completed the circuit of the globe before writing this book, it being compiled from notes made on his voyages. It will help the young to become better informed concerning the places and peoples of the world, while those who are older can not help becoming interested in the portrayals of moral truths from incidents of every-day life.

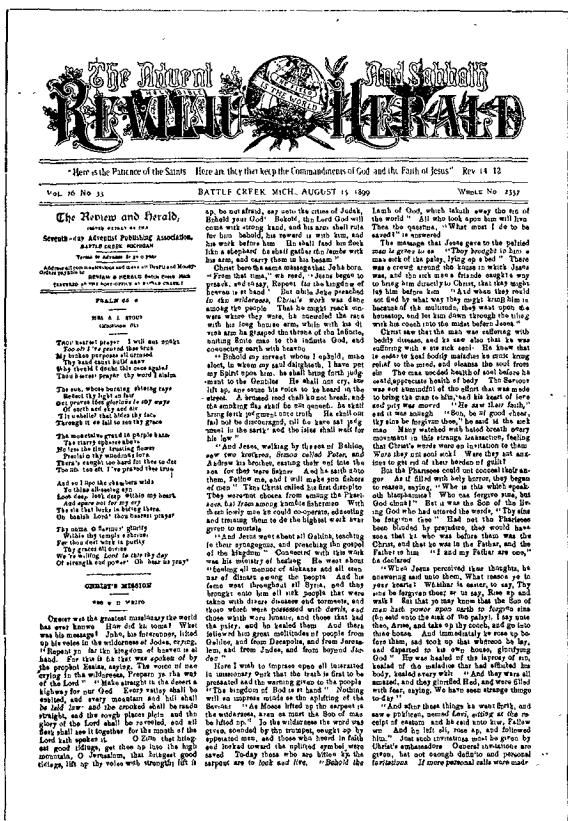
Prices, according to bindings,
\$2.25, \$2.75, and \$3.90.



You Need Not Try To Read This

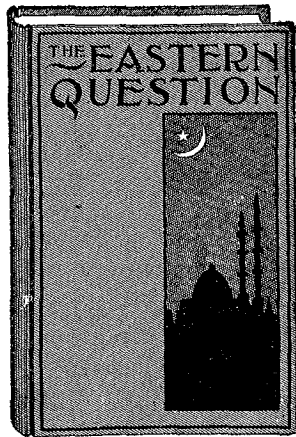
Unless you wish to, but it is not impossible to do so. It is inserted here only to call your attention to a special effort now being made to increase the circulation of this paper.

At the late Michigan camp-meeting, each delegate voted to obtain at least one new subscriber. What will you do, please?



This is a photo-reduction of the first page of the REVIEW for August 15, the number containing the first of the series of articles from Sister White on the subject of "Drugs and Their Effects." We can still begin subscriptions with this number, Aug. 15, 1899. Get your friends and neighbors to subscribe.

The Eastern Question



Those who seek a book to put into the hands of friends, that will make plain nearly all points of gospel truth in such a way as to disarm prejudice, and hold the attention to the close, can not do better than to give them "The Eastern Question," a book of 276 pages, making plain what this question is, and showing what the outcome of the Mohammedan struggle will be.

PRICES:

In Buckram Cover, \$1.00
In Paper Cover, .50

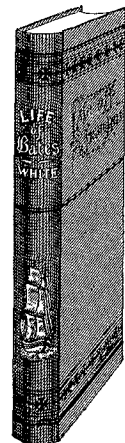
For any of the above, address your State Tract Society, or the—

REVIEW & HERALD, Battle Creek, Mich.

Life of Captain Joseph Bates

The Life of Captain Joseph Bates, including his seafaring adventures, his being taken prisoner of war, his subsequent conversion, and his busy life as a pioneer Seventh-day Adventist preacher, is a book full of interest for all, especially the young. Placing this book in the hands of boys will many times satisfy the desire for exciting literature, without the evil results which usually follow such reading. It can not fail to do good. 320 pages.

PRICE, 35 CENTS.



TO CALIFORNIA.

Via the Midland Route.

EVERY Friday night at 10:35 P. M., a through tourist car for San Francisco, carrying first- and second-class passengers, leaves the Chicago, Milwaukee & St. Paul Railway Union Passenger station, Chicago, via Omaha, Colorado Springs, and Salt Lake City (with stop-over privileges at Salt Lake City), for all points in Colorado, Utah, Nevada, and California.

The tourist-car berth rate from Chicago to San Francisco is only six dollars, and the sleeping-car berths should be reserved a few days in advance of departure of train.

Through tickets and sleeping-car accommodations can be secured from any agent in the East, or by applying at the Chicago, Milwaukee & St. Paul depot or city ticket offices in Chicago.

Send for our free illustrated California folders. Address Geo. H. Heafford, General Passenger Agent, Chicago, Ill., or Harry Mercer, Michigan Passenger Agent, 7 Fort street, W. Detroit, Mich.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

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

EAST-BOUND FROM BATTLE CREEK.

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

E. H. HUGHES,
A. G. P. & T. Agt.,
Chicago, Ill.

A. S. PARKER,
Ticket Agent,
Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1899.

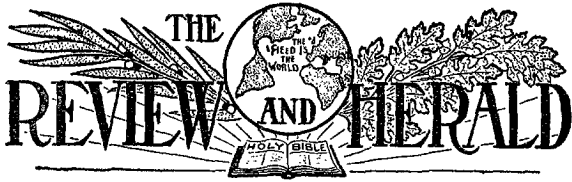
EAST.		8	12	6	10	14	20	36
		*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Accom.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30		pm 3.00		pm 11.50
Michigan City.....	pm 11.25		am 8.45	pm 12.05		pm 4.40		pm 1.20
Niles.....	am 12.40		10.15	1.00		5.37		2.30
Kalamazoo.....	2.10	am 7.25	pm 12.10	2.08		6.52	pm 6.00	4.40
Battle Creek.....	3.00	8.05	1.00	2.42		7.28	6.43	5.00
Marshall.....		8.30	1.30	3.09		7.61	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		9.43		7.48
Detroit.....	7.15	pm 12.25	5.30	6.00		10.45		9.15
Falls View.....					am 5.02			pm 4.13
Susp. Bridge.....					5.17			4.39
Niagara Falls.....					6.30			4.40
Buffalo.....				am 12.20	6.14			5.30
Rochester.....				3.13	9.50			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.....				12.15	6.19			7.40
Boston.....				8.00	9.05			10.31
WEST.		7	15	3	5	23	13	37
		*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....			am 10.30			pm 3.00		pm 6.00
New York.....			pm 1.00			6.00		am 12.10
Syracuse.....			8.15			am 2.00		pm 12:25
Rochester.....			10.05			4.05		pm 2:25
Buffalo.....			am 12.05			5.20		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	7.48	9.40		1.38	5.45	am 12.30	
Jackson.....	11.15	8.50	11.05	am 3.45	2.40	7.30	1.35	
Battle Creek.....	am 12.40	10.00	pm 12.25	5.00	3.50	9.08	3.00	
Kalamazoo.....	1.40	10.37	1.20	5.40	4.28	10.00	3.35	
Niles.....	3.15	11.57	2.55		6.05		6.05	
Michigan City.....	4.28	pm 12.55	4.10		7.05		6.01	
Chicago.....	6.30	2.30	6.05		8.55		7.50	

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.10 p. m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER,
Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., SEPTEMBER 5, 1899.

THE absorption of China by "the powers" goes as steadily on as does the ticking of the clock.

THE *Good Health* for September is out, and surely is one of the very best numbers ever issued.

FIFTY persons were baptized Sunday, August 27, in Long Island Sound, by Elder Franke, a result so far of tent-meetings in New York City.

A YEAR'S subscription to the *Berean Library* would be a valuable present to any of your friends. It might be the means, under God, of bringing your friend into the truth.

DR. HIRSCH, of the Chicago University, from a personal visit and study in France, says that he can not see "any length of life for the French republic," which indeed even now is "a republic only in name."

WE have received Number 1 of Volume I of *Life and Health*, our newest health journal, published in England. Dr. D. H. Kress is the editor. Thank the Lord for this new messenger of the truth established in England.

THE *Missionary Magazine* for September might well be called a Japan number. Twenty-seven of its forty-four pages are filled with matter relating to our work in Japan, and it is all excellent. Whoever does not have it, misses a treat. Get it.

A LEADING religious journal, in answer to a query, says that "in the New Testament 'faith' regularly denotes trust in a person, rather than belief of a proposition." That is the truth, and is most aptly put. Let all who read it remember it forever. And that Person is God in Jesus Christ.

THE government of Turkey has decided to establish a "permanent agricultural exposition in Constantinople." That certainly looks like progress for Turkey. As for the trades and merchandise, the streets of Constantinople are a perpetual exposition of the most curious and entertaining sort.

IN the *Good Health* of this month there are three articles, any one of which is worth far more than the cost of the magazine for a whole year. These articles are, "The Hygienic Significance of the Decalogue," "Consumption among Cattle," and "Why People Have Cancer." Besides these there are others well worthy of special mention; such as, "Swimming and Its Relation to Health," and "The Education of the Appetite." But to mention *all* the good things in it, would require that every item

should be named. Get it, and read it, and you will have them all for your own.

THE ex-minister of the United States to Siam, in an article in the *Atlantic Monthly* for August, treats of the United States as the paramount power of the Pacific Ocean, and says that if the Nicaragua Canal shall be completed and controlled by the United States, it will make her "politically and commercially the first power of the world."

A WRITER in the August *Forum* estimates that when the lines are settled that are now being drawn by the powers in China, the result will be that "the vast bulk of the earth's surface will be controlled by England, the United States, and Russia;" and declares that "there is room for only three world-powers—Great Britain, Russia, and the United States."

THE Sulu Archipelago is the southernmost group of the Philippines. The inhabitants are Mohammedans, ruled by a sultan. Instead of trying to subdue this ruler and his people, the United States has hired him, by a cash bonus of ten thousand Mexican dollars, and an annual payment of four thousand dollars, to be subject to her power. This was of course easier and much cheaper than to make war there.

THE United States is now the established and recognized sovereign of the Sulu Islands. The inhabitants of those islands are Mohammedans, and therefore *polygamists*. As a part of the bargain, the United States agrees not to disturb their domestic institutions. This is to say that the United States will recognize polygamy there, and will pay four thousand dollars a year to a polygamous ruler there for the glory of exercising sovereignty over them and their island territory. Just now the churches are circulating petitions throughout the United States asking Congress to expel Congressman-elect Roberts, of Utah, because, as alleged, he is a polygamist. Will they now petition the United States Senate not to approve this treaty, or bargain, recognizing polygamy in the Sulu jurisdiction of the United States? Will they petition Congress not to appropriate the four thousand dollars that the government has agreed to pay the Sulu polygamist? If they do, what will become of their boasted loyalty to the government? And if they don't, what will become of their consistency?

SLAVERY is another of the domestic institutions of the Sulus that the United States has agreed not to disturb, since the sultan accepts four thousand dollars a year and the sovereignty of the United States. The bargain is made. And now what shall be done with the Thirteenth Amendment to the Constitution of the United States, which declares that "neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction"? The Sulu Islands, being a part of the Philippines, are subject to the jurisdiction of the United States. The sultan of Sulu in recognizing and accepting the sovereignty of the United States has made that place subject

to the jurisdiction thereof. Therefore in agreeing not to disturb the institution of slavery in that place, the Constitution has been openly disregarded, or else that which last winter was suggested is now being actually practised, that is, that the Philippines and other island possessions are to be ruled *without the Constitution*. But how can places within the jurisdiction of the United States be ruled without the Constitution, without openly disregarding the Constitution, when the Constitution in its very wording extends to all places within the jurisdiction of the United States? Now, just two more questions, and very important ones: Since the Declaration of Independence is repudiated, and the Constitution is abandoned, by the government of the United States, how much of the original government of the United States now remains? And since slavery is an undisturbed institution in the jurisdiction of the United States in the Philippines, what assurance can there be that slavery will not be established, and even *re-established*, in other places "subject to their jurisdiction"?

THE editor of the *Cosmopolitan*, in the September number, in telling of the good that Colonel Ingersoll did to Christianity, really seems to try to make out that Ingersoll was a Christian. He says that "the doctrine of love which Ingersoll taught is really Christianity of the highest type." He then cites and quotes Ingersoll's last poem, which is a downright infidel and atheistical production, and says that he finds "but one word that is not in harmony with Christianity." That "one word" "is the doubt of a hereafter." Then the editor adds of his own the statement, "After all, no man knows." The sum of the matter is, then, that the editor of the *Cosmopolitan* finds Ingersoll so near to Christianity, only because his own "Christianity" is so near to Ingersoll's infidelity.

IN the REVIEW AND HERALD of September 19, we shall begin to print a series of seven articles on "The Two Laws," which brethren of long experience who have read them, say are the best that they have ever seen on that subject. Not only can every Seventh-day Adventist read these with profit; but there are thousands of the neighbors and friends of our subscribers who should have the opportunity and benefit of reading them. Brother, sister, will not *you* individually see that *your* friends and neighbors have this opportunity? We make this announcement two weeks in advance, that you may have time to act. Any new subscriber can have the REVIEW these *two months* for *twenty-five cents*. Can not each old subscriber send us several names on this offer? Please try it.

THE *Signs of the Times* in its last number in the coming November, is to be a "Harvest number." The *Signs* has issued several special numbers this year; but from what we have seen and read of it, we are sure that in importance and power the coming "Harvest number" will surpass all previous ones. We earnestly request every Seventh-day Adventist to make preparation, and be ready, to give this issue of the *Signs of the Times* a wider circulation than any other publication that ever came from Seventh-day Adventist presses.