

# The Advent **REVIEW** **HERALD** And Sabbath

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

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### THY WILL BE DONE.

IDA A. HIGBIE.

It matters not  
 Or good or ill  
 My future holds,  
 If 't is Thy will;  
 And yet, dear Lord, I know  
 That naught but good can come to me,  
 Whose life is hid with Christ in thee.  
 Thy will, O God! be done.

Thy will be done!  
 With plaintive voice,  
 We say it low,  
 As if thy choice  
 For us held only pain,  
 Until, in loving trust complete,  
 We lay our all at Jesus' feet,  
 Then say, "Thy will be done."

Though bitter still  
 My cup may be,  
 Though through the fire  
 Thou leadest me,  
 Though clouds my path o'erspread,  
 Amen, dear Lord! thy precious will  
 Than aught beside is dearer still.  
 Thy will, O God! be done.

Thy will be done!  
 What joy is mine  
 To know my will  
 Is lost in thine—  
 Thy blessed, loving will!  
 Whate'er betide, my song shall be,  
 I'm hiding, hiding close in thee!  
 Thy will, O God! be done.

### GO, PREACH THE GOSPEL.—NO. 2.

MRS. E. G. WHITE.

MARKED and decided hostility is at this time shown to God. Passion and human wisdom are arrayed against purity and holiness, against self-denial, against the law which governs heaven and earth. Man's purpose, dictated by the wisdom of Satan, is to deny God's requirements. Human laws have taken the place of the divine. The will of finite man has been brought into direct collision with the will of the infinite God. The judgment of the creature is set above that of the Creator. Man is working in direct hostility to the God of heaven.

The man of sin has exalted himself against God, sitting in the temple of God, and showing himself to be God. He has trampled underfoot God's great memorial of creation, established to commemorate his work; and in its stead he has presented to the world a common working-day. This day he has set up as a rival sabbath, to be observed and honored. Thus the world has been turned against God;

for the Lord declares that he has sanctified the day of his rest.

But though every member of the human family should accept this child of the papacy, in no case would this invalidate the holy Sabbath of Jehovah. Those who accept the false sabbath exalt the man of sin, and assail the government of God. But the man of sin can not annul what God has declared shall stand fast forever. The work now to be done in our world is to exalt the law of the Lord, and call the attention of the people to it. The time has come when the truth is to be proclaimed against falsehood and error.

"After these things," writes John, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

The Lord has given his church a special work. The crisis is right upon us. We have only, as it were, a moment of time. We must now take our Bibles, and in the Holy Spirit's power, proclaim the great truth for these last days. It will not be long before every one shall have heard the warning and made his decision. Then shall the end come. "There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

People are suffering for want of a knowledge of the truth. They do not understand what they must do to be saved. Unless the gospel is preached clearly, simply, over and over again, line upon line, precept upon pre-

cept, Satan will cast his shadow between the sinner and God. God will be represented as a stern, unforgiving Judge. Christ taught in simplicity, making everything connected with the salvation of the soul plain and easy to be understood; and thus his ambassadors are to present the truth. There must be given to the world the message that the way of repentance and faith is now made plain through him who had power to lay down his life and to take it again. "He that believeth in me," Christ declared, "though he were dead, yet shall he live."

The conflict between good and evil will continue till the close of time. Satan will inspire his followers with hatred against God. His warfare is not carried on in subordination to established law, but in positive defiance to the God of heaven. He works with malice to destroy souls; but eternal vigilance, laying hold of the promises of God, will raise up a standard against the enemy for the tempted soul.

The church militant is not in this world the church triumphant. From generation to generation, the enemy has been marshaling his forces against God. His enmity against the law of God has increased as time has passed. And his followers are at enmity with any one who has moral courage to depart from evil, and bear witness to the truth. They pay no respect to the divine law, but they are strict in enforcing human laws. They are not in harmony with God. They are not attracted by his righteousness. In their human judgment they will condemn men who conscientiously keep the commandments of God. But God's children will not be frightened from their purpose by the proud, presumptuous opposition of evil-doers. By faith they see a crown of life awaiting those who are victorious, and they press forward toward the mark for the prize of their high calling in Christ Jesus.

Angels are sent to minister to those who shall be heirs of salvation. Could the eyes of God's children be opened, they would see from how many evils they have been saved, how many perils they have escaped. "Lo, I am with you alway," Christ says, "even unto the end of the world." You may be taken by councils, and condemned by the men who have been chosen to administer justice, but who are themselves trampling underfoot the highest of all laws, even the law of Jehovah. "But be of good cheer; I have overcome the world."

Suffering, want, despondency, misery, unbelief, the ministers of God will meet every day. Their work is not a work of self-pleasing. Many, many souls are unsaved. Fasten yourselves by faith to the Lord, and tell sinners that the Saviour is calling for them. Entreat them to tarry not; for he is calling, "Come; for all things are now ready." These are days of peril. Be instant in season and out of season. Be always ready, saying, "Speak, Lord; for thy servant heareth."

The Lord longs to give precious blessings to the self-denying, self-sacrificing worker. He would have his servants at their post of duty, their loins girt about with truth. Gird up the

loins of your mind; be sober, and hope to the end, watching, waiting, praying, and working.

The apostle Paul, in his epistle to the Corinthians, lifts a voice of warning: "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. [They live in an atmosphere of sin, and therefore sin is not to them exceeding sinful.] I speak this to your shame."

Christ's commission is ever to be kept before the church. Sinners must be saved by the light reflected from the church by the ministry of the word. Through God's commandment-keeping people, sinners are to behold the Sun of Righteousness. Ministers and people are to catch the light of God's purposes, hidden from the world because it can not see the Sun of Righteousness.

"Ye are the light of the world," Christ said to his disciples. As light-bearers, you are to reflect to the world the rays of the Sun of Righteousness. You are a spectacle to the world, to angels, and to men. God's people should now receive the light and diffuse it. They need not try to shine; if their hearts are enlightened by Christ, they can not help shining. The brightness will appear; every true disciple will reveal Christ to the world as the sin-pardoning Saviour.

The church is to show to the world God's forbearance, his holiness, meekness, mercy, and truth. Christians are to shine brighter and brighter, daily catching more and more of the beams from the Redeemer's face. God has appointed every member of the human family to represent the truth. He has given men and women capabilities and faculties, and has endowed them with ability to improve these powers. The voice, the affections, influence, property,—all are entrusted to man to be returned to God.

God would have us quicken our powers by appropriating his grace and communicating it. Just in accordance with the grace imparted will be the grace given us to use. We must work while the day lasts. Pure doctrines have been lost; and as the result, error has taken the field where truth alone should be. God's requirements are lost sight of. All that can possibly be done should be done to dispel the moral darkness.

The Lord says to those living in 1898, as he said to those of Israel who had chosen to serve him, "I will give them an heart to know me, that I am the Lord." The Lord has given us Jesus our Saviour. He revealed in humanity the character that he wishes us to reveal. The Lord's purpose concerning his people is, I have given them minds; I will increase my grace to them.

Will not those who have backslidden from God return? Let there be no delay. "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." "And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, . . . for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it

beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

#### THE GATES AGAINST MY THOUGHTS.

If I could shut the gates against my thoughts,  
And keep out sorrow from this room within,  
Or memory could cancel all the notes  
Of my misdeeds, and I unthink my sin,  
How free, how clear, how clean, my soul should lie,  
Discharged of such a loathsome company!

Or were there other rooms within my heart,  
That did not to my conscience join so near,  
Where I might lodge the thoughts of sin apart,  
That I might not their clam'rous crying hear,  
What peace, what joy, what ease, should I possess,  
Freed from their horrors that my soul oppress!

O thou dear Saviour, who my refuge art,  
Let thy sure mercies stand 'twixt them and me!  
And be the wall to separate my heart,  
So that I may at length repose me free;  
That peace, and joy, and rest may be within,  
And I remain divided from my sin.

—John Daniel, in *Golden Censer*.

#### CHILDREN OF THE LIGHT.

L. A. REED.  
(Jacksonville, Ill.)

"YE are all the children of light, and the children of the day: we are not of the night, nor of darkness." Children! Children of light! What does that mean? A child is one who is born, one who is begotten; it is an offspring. Then a child of light is one born of light, one begotten of light,—an offspring of the light. We are children of whatever begets us. There is no natural way of becoming children except by being born. We are the children of our parents because they begot us; we are children of God because he has begotten us.

Physical light has much to do with our physical birth and life, and spiritual light has much to do with our spiritual birth and life. We will first consider this subject from the physical side. In the physical sense we are, to a large extent, children of the sun. "Our bodies are furnaces,—furnaces continually burning,—whose fuel is our flesh, and whose smoke is the breath of our nostrils. Every time I strike a blow, a portion of the muscle is consumed,—actually burned up in producing the force. In every muscular effort I make, in every word I utter, in every step I take, a portion of the muscles concerned is burned, and motion can no more be produced in the animal body without a combustion of its tissues than it can be generated in a steam-engine without burning fuel under its boiler. . . . I will to strike a blow, but my will is not the moving power. The power is in the muscle, and in the exertion the muscle is consumed. The muscle, however, does not originate the motion, any more than the fuel originates the motion of the steam-engine. The fuel, we have seen, does not originate heat. It is merely a reservoir of heat; and in burning, it merely gives up the heat it once received from the sun. So the muscle is merely a reservoir of force; and in burning, it gives out the force it contains." But the force it contains is the force of the wheat and other foods that have been appropriated through the digestive process. And the force of the wheat is the force of the sunlight which Life laid up in the wheat when it grew in yonder wheat-field. Muscular force is force received from the sun, when its substance was formed by the sun's rays acting upon the living plant.

This is a wonderful revelation. In this sense, muscular power, and even brain power, originate in the sun. But the sun is not all. It is not the First Cause. Back of the sun is

God, and the sun is but a reservoir of God's power. All the energy of heat and light that the sun pours forth is but heat and light that it has obtained from God. And so we see that muscular power and brain power are from God. Paul declared to the heathen, two thousand years ago, that "in him we *live*, and *move*, and have our being." We begin to see the science of this now. But it was true all the time; and though it seemed strange and mysterious, it was our privilege to accept that truth by faith. I bless God that I believed that *truth* before I had seen the *facts* that explain and confirm it. And I have here told you not half the *how* of this strange mystery. If I were writing on chemistry, I might explain something more of this strange and magnificent marvel. But let this suffice.

This truth has helped us to see that in a physical sense we are largely children of the light. The sun is continually furnishing energy for our lives. And in addition to that, we could not utilize this energy were he to withhold his rays from us. Though we had food and water, there would be no color to our cheeks, no health to our bodies, were we shut away in utter darkness; and life itself would not long be thus continued.

Physically, I live because of the sunlight, and back of that because of God. Every breath I draw, every movement I make, whether of the vocal organs or of the hand or of the foot or the mere wink of the eye, I do in God, and because of the power of God in sunlight. He lets this come to me, whether I am saint or sinner. "He maketh his sun to rise on the evil and on the good." Sunlight, and hence physical action, is given by God and from God to sinner and to saint. But this power is the power of God as certainly as it is the power of sunlight. "In him we live, and *move*." If perchance a man, in his inhuman baseness, beats his fellow man, every blow he strikes, he strikes in God. That blow is a *movement*, and "in him we . . . *move*." The power of that blow is the power of God. But God did not do it; *the man* did it. He has the power of choice; God gave it to him for a good and sufficient purpose, and he has misused his privilege in God. Man has willed against God's will, and has misappropriated and prostituted his power. He has used the strength of God against God.

God could not do otherwise. In order that we might have physical existence, and be given an opportunity for salvation, God was compelled to put himself at our mercy, to be used or misused. We can prostitute physically the power of God, but spiritually it is different. We can have spiritual power only after that the Holy Ghost is come upon us. God does not lend his spiritual power to evil ends. Physical power can be misused, but it means death; spiritual power can not be misused, unless it be not used at all, and that, too, means death. For only he who has been spiritually renewed, and who is under the power of the Spirit, is able to forbear from prostituting the power of God physically.

But God means that we shall be children of the light in the full sense. Our physical dependence upon the sun should teach us our need of the spiritual sun. We can not live away from the light. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

WANTED.—A man who is larger than his calling; who considers it a low estimate of his occupation to value it merely as a means of getting a living,—a man who sees self-development, education, culture, discipline, drill, character, and manhood in his occupation.—*Success*.

## EBB AND FLOW.

How easily He turns the tides!  
Just now the yellow beach was dry,  
Just now the gaunt rocks all were bare;  
The sun beat hot and thirstily;  
Each seaweed waved its long, brown hair,  
And beat and languished as in pain:  
Then, in a flashing moment's space,  
The white foam-feet, which spurned the sand,  
Paused in their joyous outward race,  
Wheeled, wavered, turned them to the land;  
And a swift legionary band  
Poured on the waiting shores again.

How easily He turns the tides!  
The fulness of my yesterday  
Has vanished like a rapid dream;  
And pitiless and far away,  
The cool, refreshing waters gleam.  
Grim rocks of dread and doubt and pain  
Rear their dark fronts where once was sea;  
But I can smile, and wait for him  
Who turns the tide so easily,  
Fills the spent rock-pool to its brim,  
And up from the horizon dim  
Leads his bright morning waves again.

— Susan Coolidge.

## "IF'S" AND "WHY'S."—NO. 2.

WM. P. PEARCE.  
(Gushen, Ind.)

## MODE UPHELD BY NUMBERS.

IF Chrysostom immersed three thousand in Constantinople, April 16, A. D. 404; IF, according to Dr. Todd ("Life of Patrick," page 442), twelve thousand were baptized in one day; IF Paulinus baptized ten thousand in the River Swale (Brit., Vol. III, page 257, London, 1806), and three thousand in one day in the Pool of Harbottle, Northumberland, A. D. 627; IF, according to Dean Stanley, Vladimir ordered the people of Kieff to be baptized, and on a "set day" thousands obeyed the command ("Eastern Church," page 291); IF Dr. Clough, in Ongole, India, in 1878, with six assistants, only two baptizing at a time, baptized two thousand two hundred and twenty-two in six hours,—WHY could not Peter, with his eleven companions or the one hundred and twenty disciples, immerse three thousand in one day? "And . . . Peter stood up in the midst of the disciples, . . . (the number of names together were about an hundred and twenty)." Acts 1:15.

## MODE SUSTAINED BY CLIMATES.

IF climates, because cold, should make a difference in the mode of baptism, as so many teach, WHY does the Greek Church of Russia, without variation to this day, immerse all candidates seeking church membership, and all infants belonging to the families of that church?

## MODE BEYOND DOUBT.

IF there is a doubt in immersion,—which certainly there can not be to an unbiased Biblical and historical student, for, as Professor Stuart says ("Christian Baptism," page 72), "The passages which refer to immersion are so numerous that it would take a little volume merely to recite them," he himself quoting fourteen,—WHY is it that no immersed person ever leaves his church because he is dissatisfied with his baptism, while thousands of sprinkled persons do? If there is no doubt about sprinkling or pouring, as pedobaptists assert, WHY, then, do multitudes question the validity of sprinkling and pouring?

## SPRINKLING NOT BAPTISM.

IF sprinkling, or affusion, is baptism, WHY can not the beautiful symbol of death and resurrection, which Paul describes in Col. 2:12,—"Buried with him in baptism, wherein also ye are risen with him,"—be derived from this? WHY was sprinkling not instituted in the North African Church before the third century? WHY was it not until the year 1311 that the council held at Ravenna declared im-

mersion or sprinkling to be indifferent? ("Edinburgh Encyclopedia," Vol. III, page 236.) WHY was it not introduced into England before Elizabeth's time, and why did the prayer-book of 1552 demand immersion? WHY did the assembly of divines at Westminster in 1643 vote on baptism, which vote stood twenty-five for sprinkling and twenty-four for immersion? WHY do the Catholics of Milan, the Greek Church of Russia, and several other societies demand nothing but immersion to-day?

## "CLEAN WATER" NOT BAPTISM.

IF the passage in Eze. 36:25, referred to by pedobaptists as a proof of baptism by sprinkling,—“Then will I sprinkle clean water upon you, and ye shall be clean,”—has reference to baptism, WHY did the priest mix the ashes of a red heifer or the blood of a dove with it, preparing, according to a divine ritual, in the words of the ceremonial law, “water of purifying”? Num. 8:7. WHY does the heifer, red in color, led in a public procession, slain without the camp, consumed by fire, typify Christ in his march to Calvary, and man's justification from sin, IF it has any reference to any mode of baptism? See Numbers 19. IF the “clean water” refers to baptism, WHY did the priest take the dove, and over a vessel of water slay it, allowing the blood to drop therein? WHY did he take a second dove, and plunge it, head, wings, feet, and feathers, into the blood-dyed waters, and then restore it to liberty, IF it was not a type of a sinner to whom a Saviour's merits are to be imputed,—an image of a pardoned soul on his path to glory? WHY try to prove baptism from a mediational and purifying subject that has naught to do with it, when IF it had, Jesus would have been the first to recognize it?

## CIRCUMCISION VERSUS BAPTISM.

IF baptism takes the place of circumcision, as many advocate, WHY are not infants baptized on the eighth day? “And he that is eight days old shall be circumcised among you.” Gen. 17:12. WHY not named on that day? “And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias.” Luke 1:59. “And when eight days were accomplished for the circumcising of the child, his name was called Jesus.” Luke 2:21. WHY not make the rite compulsory, and demand it only of one sex? “And he that is eight days old SHALL be circumcised among you, every man child in your generations.” Gen. 17:12. WHY were Jesus and John baptized after circumcision, and why was Timotheus circumcised after baptism? Luke 2:21; Matt. 3:13. “Took and circumcised him because of the Jews which were in those quarters.” Acts 16:3. WHY should not all Christians be placed again under the law, IF baptism takes the place of circumcision? “For I testify again to every man that is circumcised, that he is a debtor to do the whole law.” Gal. 5:3.

## RABBINICAL DEDICATION NOT BAPTISM.

IF Christ's blessing children has reference to baptism (“And he took them up in his arms, put his hands upon them, and blessed them.” Mark 10:16), WHY does it not state something regarding it? WHY does it omit the mentioning of water? WHY did not Christ deviate from a Jewish custom, which attributed high value to the blessing of a person distinguished for age and piety? Gen. 48:14. WHY did not Christ deviate from the rabbinical custom of dedication on this occasion? “And brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said,” etc. 1 Sam. 1:24–28. IF this beautiful instance of Christ's blessing the children refers in any sense to infant or

child baptism, WHY can no trace of such be found in the whole of the New Testament? WHY should Professor Stuart say: “Commands or plain and certain examples I do not find”? (“Biblical Repository,” 1833, page 385.) WHY did Dr. Neander write: “The practise of infant baptism was unknown to the apostolic age”? (“Church History,” Vol. I, page 311.)

## SUBJECTS OF BAPTISM.

IF baptism is not a rite only for persons who have reached an age capable of thinking for themselves, WHY should the requisites be so rigid and far-reaching? First, repentance. “Repent, and be baptized.” Acts 2:38. Second, belief. “If thou believest with all thy heart, thou mayest.” Acts 8:37. WHY should Jesus Christ say: “Go ye therefore, and teach all nations, baptizing them” (Matt. 28:19), IF he had reference to any one incapable of being taught regarding contaminating influences of sin, repentance of the same, and belief in One who can save from such? WHY is it, in the words of Mr. T. Boston, a pedobaptist writer (Works, page 384), that “there is no example of baptism recorded in the Scriptures where any were baptized but such as appeared to have a saving interest in Christ”?

## NO BABY BAPTISM.

IF baby baptism is Biblical, WHY is it that such can not be substantiated by giving chapter and verse where found? WHY are not babies taught, as Jesus commanded in the disciples' commission? Matt. 28:19. IF incapable of being taught, WHY are they not incapable of receiving a higher ordinance? WHY do not they repent? Acts 2:38. IF they have nothing to repent of, WHY need they the rite of baptism? WHY not have them believe in Christ? Acts 8:37. IF unable to think in any degree consecutively, WHY bestow upon them the initiatory to church relationship, which rite is a visible evidence of an inward and spiritual grace through faith in Jesus Christ?

“CHARGE not thyself with the weight of a year,  
Child of the Master, faithful and dear;  
Choose not the cross for the coming week;  
For that is more than he bids thee seek.

“Bend not thine arms for to-morrow's load;  
Thou mayest leave that to thy gracious God:  
'Daily,' only, he saith to thee,  
'Take up thy cross, and follow me.'”

O, how we need the Holy Ghost! We need the sweetness of his love, the gentleness of his peace, the compassion of his sympathy; we need the purifying of his fire, the girdings of his strength, the anointings of his power; we need to be baptized with himself. Get somewhere where you will be stripped of every other thought and care; shut yourself in with him alone; lock the door, and bar out all the human. Stop in the hurry and scurry of your busy life a little: none of it is so important as the work of the Holy Ghost in your heart and life. If things go wrong, let them go wrong until you get right; and your being right will go a great way toward making them right. Do not be satisfied with a short, formal prayer. Wait for his coming. Let your waiting bring a longing expectancy. Do not be satisfied until you feel the thrill of his power upon you. Seek for the conscious burning of the dross in your heart. Get enraptured with the purity of the Master, and yield yourself for entire cleansing. Get that purity which must precede peace. When you know the Holy Ghost,—his power, his fellowship, his peace, his joy,—there will come into your life such a satisfaction, such a rest, such a yearning for others to be saved, that all other matters will become small in comparison to this eternal verity.—*Selected.*

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144:12.

### MY KINGDOM.

VERY likely if you saw me  
As I sit alone to-night  
In the shabby little study  
Where I always go to write,  
You would think me unattractive,  
Plain of figure, plain of face,—  
Just a common little woman,  
Hardly one redeeming grace.  
And you'd never know—how could you?  
With your careless, stranger's eyes—  
You would never guess—how should you?  
I'm a princess in disguise!  
Though my realm is not a country,  
And I wear no golden crown,  
Though I have no serfs nor vassals  
And am not of great renown,  
Yet my right is undisputed,  
Unconditional my sway!  
I will tell you how I know it,  
How 't was proved this very day:  
Some one watched a chance to kiss me,  
Scarcely one short hour ago;  
Some one held me proudly, tightly,  
And was loath to let me go;  
Some one thinks me very clever,  
Thinks me just exactly right,  
And would love to be beside me  
As I sit alone to-night.  
Some one made me once a princess;  
And, lest I should doubt my part,  
Should dispute my lawful title,  
Gave me for my realm—a heart!  
Oft my fancy flies unhindered  
Far across the pathless sea,  
Where the queen of England, reigning,  
Never even heard of me;  
And I wonder if she guesses  
How much richer is a queen  
Reigning here in humble cottage,  
Never heard of, seldom seen,  
Than is she who dwells in castles,  
Nations kneeling at her feet,  
But no one to linger by her  
Just to tell her she is sweet!  
Many nights I'll sit alone here,  
Ere the tale of life is done;  
Many times from yonder window  
Watch, apart, the setting sun;  
But I never shall be lonely,  
And I never shall be sad,  
Never more be discontented,  
Never anything but glad  
That I'm just a plain-faced woman,  
In my quiet little nest,  
For 'tis so I won my kingdom,  
And 'tis so I'll hold it best.

—Helen A. Saxon.

### THE CHILDREN AT CAMP-MEETING.

MRS. S. M. I. HENRY.

THE camp-meeting is a problem all by itself, in more than one respect, and the child is not an unimportant factor. He has his place in the camp, in the services, and in the instruction, and should find that place and be helped to stay in it; if he gets out of it, while it is not his fault, he loses all that should accrue to him of benefit, and becomes a hindrance to a great deal of good that might and could come to a great many others; and having forced upon him the conviction that he is very naughty, and very much in the way of the worship of the grown-up people, he will carry away with him a memory of the meeting which will be no help in the struggles of his own little heart after God.

It is impossible that the children should be in all the services; for they will become tired, restless, fretful, perhaps cry aloud, or begin to run about, regardless of sermon or prayer. This should never be. From the first, the child should be trained to respect the presence of the servant of God who stands up to proclaim the truth; while the voice and attitude of prayer should command his quiet attention.

If he becomes tired during the one service a day which he ought to attend besides the children's meeting, he should be permitted to sleep, but not to get down and run about the pavilion. If he needs attention, he should be taken out at once, and made comfortable before he has begun to fret.

The children should all sit together with the father and mother. Families should not divide at the camp-meeting service any more than in the church; in fact, greater care will be needed to keep the growing boy and girl under the immediate supervision of those who are their natural leaders in all things. To see a group of boys and girls straggling in together, and perhaps out and away, while father and mother are totally oblivious of their absence, content, apparently, to have it so, is a painful spectacle to one who knows of the evils to which such things surely lead. If the mother must have the care of the baby, the father should shepherd the rest of his flock,—all the more carefully, too, if he holds a responsible position.

Many years ago I saw the need of some provision for mothers in church and camp-meetings. There should be connected with every auditorium an apartment, easy of access from without, sheltered from the congregation, but open toward the platform, especially devoted to the use of mothers with young children, into which they could roll the cabs and sit in retirement, listening to the gospel while giving their little ones all needed care. In the later years of my evangelistic work, wherever it was possible to make this arrangement, I insisted upon it, and, as a result, had in my congregations many women who had been for years deprived of attending church services by the baby in arms, or the restless child who could not be kept in suitable order for the public congregation. In this retirement the little one could be more free in his movements than would be suitable for the open audience.

On the camp-ground there is needed some arrangement by which the mothers who have come at great sacrifice, many of whom live far away from church, and to whom the annual gathering is the one opportunity for receiving the instruction they need, shall realize as much as possible this needed help, and find a little physical and mental rest from the burden that never seems to be lifted from their shoulders. I have been looking into the situation, and believe I see what should be done for the good of mother, children, and the general public.

Let a nursery-tent be provided for the babies, where they may be kept during the day, the mothers going to remove them, but leaving them for the most part in the care of the volunteer nurses, while they go free to the services. As the meetings continue from seven to ten days, from fourteen to twenty sisters, each giving one half-day, would suffice for this branch of the service.

For the older children, a younger sister would be needed. Let her occupy the children, superintending the play in some suitable place; go with them into the woods and fields, giving them lessons by the way in nature study; let her see that they are at the children's meeting, and that they are all at some designated place for their fathers or mothers to find them when the early bedtime comes. For the babies an evening nurse would be a good thing; but for the older children, the early bedtime should be sacredly regarded, with no deviations.

To have the children running loose all about the camp, or playing alone together, will inevitably bring in an element of lawlessness which will grieve the Spirit of God, as well as harden many hearts against his gentle influence. Besides this, it is no more safe for children to be left to their own devices in the camp of the Lord than it is anywhere else. They will still be children, with childlike heedlessness and ignorance, and will fall into all manner of

innocent wrong-doings and impurities because of this ignorance, and because of the awful force of an evil heredity that is behind them, just the same as in any other place. One child who has become contaminated with false notions and unclean habits will taint the entire flock, while their elders are busy about the Lord's work; and the child who did the evil, as well as those who suffer from it, will be in no sense to be blamed, but should be regarded as victims of false management on the part of those who had them in charge.

There is another matter about which I must speak, even at the risk of offending. It is a shame to subject little boys to the experiences which have fallen to their lot in being sent to the closet with a sister, or even going with the mother, as such conveniences are at present arranged. I do not believe the arrangement is pleasing to the Lord as it exists to-day; but it is especially abominable when the little boy, who should have been taken by his father or elder brother, is subjected to the ordeal of the public place for women. No one who has been in the habit of studying children can fail to see what it means to the little fellow who is for the first time brought into the camp-ground closet. He receives a shock from which he will never recover. Anything that tends to blunt the delicate sensibilities of any child leads to impurity. Would any mother ever think of sending her little girl with a brother into the closet for men?—She would be horrified at the idea. The little boy is just as susceptible to his surroundings, and has just as good a right to have his delicate instincts protected and preserved, as has the girl; and it will at last mean as much to him, as he is growing up, to find himself with cleanly and dainty thoughts, habits, and memories.

The camp of the Lord should be a place where all that is lovely should be fostered, where nothing that is from God should be allowed to slip out of the heart of any child.

### SUNSHINE.

"LET A LITTLE SUNSHINE IN" is the title of a recent gospel song that has brought hope and courage to many a weary, discouraged soul. The wise man says, "A merry heart doeth good like a medicine."

"As welcome as sunshine  
In every place,  
Is the beaming approach  
Of a good-natured face.

"As genial as sunshine,  
Like warmth to impart,  
Is a good-natured word  
From a good-natured heart."

How we delight to be with a person who has a happy disposition! His very presence is an inspiration to nobler desires, to a holier life, to harder work.

It is the province of Christianity to put *sunshine* into the soul of every man or woman who accepts it; yet in some way this wholesome view seems to have been lost. With many the idea prevails that when they become Christians, every particle of sunshine and happiness must depart from their lives. Never was there a greater mistake. When a man first truly knows the converting power of God, he is the happiest man alive; his soul is filled with joy. Now as this is so the *first day* he is converted, why isn't it so every day? O that Christians would let Christ *abide* in their souls right along after he enters there! Christ in the heart is naught but light, *sunshine*; then how can a genuine Christian be anything but cheerful and happy? And with joy *within*, it is impossible for it not to be manifested outwardly.

But this condition of constant cheerfulness is not natural to the carnal man; and even after conversion, it can be acquired and re-

tained only by cultivation. Try to preserve a trustful, cheery, contented disposition. At times this will require an abundance of grace; but we know that where sin abounds, grace much more abounds. Look on the bright side of things; for to every cloud there is a silver lining. If things go wrong, remember the admonition, "*Fret not.*" There never was a road so long that it had no turn. Be just as thankful that the rose has a thorn as that the thorn has a rose. Be joyful even in tribulation.

Finally, always "be glad in the Lord, and rejoice." "The joy of the Lord is your strength." W. E. C.

#### CHRISTIAN HEROISM IN CHINA.—NO. 2.

MRS. HATTIE B. HOWELL.  
(Honolulu, H. I.)

"**HARSH** as are the trials to which men are exposed, they are not equal to those which meet the girls and women. The full tale of suffering which Christian women in China have to bear can never be told. It is not simply the bitter trial of words of hate that scorch the heart, the curses that fall like pitiless hail upon them, the reproaches that grieve though they can not defile, but the physical violence to which they are subjected, that crushes them. It is not the wild rage of some general storm of persecution, but the constant burden of ill-treatment in their own homes, that is most trying.

"When girls apply for baptism, the consent of their parents is obtained, when possible, that the trials of their home life may be lessened; but this is not always attainable, and the young heroines must brave the opposition of all to whom they should naturally look for sympathy and protection, that they may not fall under the condemnation of those who love father and mother more than Christ. The severest trials of those who have not Christian parents usually come at the time of their marriage. Their hands have been bestowed by their parents or guardians upon those chosen by them; and many idolatrous rites attend the marriage ceremony, in which their fidelity is sorely tried.

"Then follows a life of which no proper idea can be gained beforehand. An inmate of her husband's house, she submits to his mother as to her own; and often the fact of her being a Christian is made the pretext for a ceaseless round of petty persecutions. From morning till night she will be assailed with accusations against the Christians and unjust remarks on her own conduct. Disregarding the unselfish devotion which the Christian daughter-in-law shows, they will hold her up to the reproach and scorn of the family, of the neighborhood, and the passing visitor, as wanting in all womanly virtues. If her feet are the natural size, they may compel her to have them bound, as was done in the case of the beautiful Ah-Hung. Transferred from the pure and peaceful atmosphere of the boarding-school to the jealous, carping, exacting life of a heathen household, she began a life of trial. Besides the daily reproach and insult which her husband and mother inflicted upon her, she was forced to put her feet in bandages, and be subjected to the excruciating torture of having them compressed. As the cruel treatment went on for weeks and months, she was oftentimes compelled to shriek out in the intensity of her suffering; as a result, she was wrecked in health and beauty. These misfortunes, instead of exciting pity, only increased the ill-treatment of the family.

"Weak women and young girls have endured, without flinching, treatment that would make strong men shudder. One of these, a beautiful Christian girl just graduated from the school, was married by her parents to a man whom they had chosen for her. An important part of the ceremony is the worship by the

bride of her husband's ancestors; the tablets are arranged on a table in the reception-room, and at the appointed time the young couple prostrate themselves to the earth, knocking their heads in worship to the spirits of the dead. Being a Christian, this girl refused to perform these idolatrous rites. They could bring her into the presence of the tablets, but she refused to kneel; they could then pull her feet from under her, and force her into a kneeling posture, but she refused to bow the head; they could then, by main strength, force her head to the ground three times, as the ceremony required, but her heart did not respond; and as she afterward told the missionary, with tears streaming down her cheeks, 'I prayed to Jesus all the while, and I hope he will forgive what my body was forced to do, for my heart was toward him all the while.'

The depression caused by the unnatural darkness which overhung Egypt was less awful than the blackness of heathenism which broods over the far East. But here and there a halo of light about some martyr-spirit brightens the depressing gloom. The life of many of these heroic Christians impresses one with the idea that every word that proceedeth out of the mouth of God is food for man.

It is estimated that only one tenth of Chinese men and one per cent. of women read or write. Consequently, the major part of the Christians in China must learn to read in order to use the Scriptures for themselves. In many instances the loopholes of custom are too small to afford the women an opportunity to learn to read; in other cases, their period for study is too brief to permit their learning more than a few passages. Some, by the aid of the missionary lady, commit a few texts and sacred hymns, which, in their life of isolation, constitute their modicum of knowledge of salvation; while others, better instructed, have memories too poor to retain much. Therefore the women, more often than the men, demonstrate the power of a single Bible thought to work out in them a godly life.

Two dear souls who are what the Chinese would style "exceedingly stupid" applied for baptism. One, when questioned on the tenets of the doctrine, became utterly frustrated; whereupon the gentle pastor, knowing many changes of method, allowed her to wait until nearly all had passed out, and then fell into conversation with her. Among other things he inquired if she ever testified for Christ. "Yes, to be sure," came the hearty response. "I did coming in the boat to-day; indeed, I'm all of a shake yet with the fright I got. The boat was so full of people the water came in, and nearly upset us, and everybody was dreadfully alarmed, and I cried out at the top of my voice, 'Lord, save! Lord, save!' He did, and a woman sitting by me said, 'It certainly was your Saviour that saved us to-day.'" Being further asked if "she ever 'cursed' now, or acted in similar heathen ways," she said, "O, no!" Then a bystander chimed in with testimony as to how nobly she had borne galling abuse, and how her house had been broken up, and her life made a burden, because of her constant refusal to give up Christianity.

The other aged woman, who was utterly bewildered by her examination on the Bible, brightened up when her pastor asked how the Christians in her village were getting along. She began the story of their persecutions, and then told how her own head was cut open as she was trying to assist at a Christian wedding, and that she and her husband found it next to impossible longer to support themselves by the sale of bread, as people would not buy of Christians. But she added, with a mixture of "sweet earnestness and clear grit," as the missionary expressed it, "I don't care. They can't stop me. While there's one mouthful of breath in me, I shall be a Christian."

#### HOW ONE WISE GIRL CARES FOR HER CLOTHES.

Ruth Ashmore, in *Ladies' Home Journal*.

I AM going to take it for granted that you are a girl like a friend of mine, who rejoices in the old-fashioned name of Cynthia. Each season sees her with at least one new gown; and when there is a great event, such as a wedding or a festivity of any kind, Cynthia has a new evening dress, or one which, having been worn before, is freshened up for the occasion. She is always spoken of as a well-dressed girl. She is not a girl who continually talks of dress, but she understands its value, and she also understands the value of economy. By caring for her belongings, she can afford to be generous; she can indulge in many a pleasant lecture, in hearing the best music, and keep in touch with all that is interesting.

When Cynthia comes in after having been out on business, or shopping, or visiting, she does not, in her eagerness to rest, throw her bodice on one chair, her skirt on another, her coat and hat on the bed, while her gloves and veil are carelessly tossed into the nearest bureau drawer. She looks at her skirt to see if it needs brushing; turns her bodice inside out, and hangs it on a frame until it has had time to become thoroughly aired. Her shoes are taken off, her slippers assumed, and then skirt, coat, and whatever needs to be brushed, are carried to the room where such work is done. The skirt is shaken thoroughly and then whisked; the coat is brushed with soft or stiff brushes, according to the material; while the hat is carefully gone over with a bonnet-brush. The skirt, thoroughly cleaned, is put on its wire frame and hung in a closet; the bodice is folded, stuffed with tissue-paper, and laid in its box. Some bodices Cynthia keeps in her trunk, but these are her evening ones, and are most carefully put away, for they are not in constant service. Her gloves are carefully pulled out and laid in the box; while her veils are drawn out to their full width, folded over and over, and pinned with a good-sized pin at each end. Time?—Of course it takes time, but the result is satisfactory, since Cynthia always appears as a lady should.

There are thousands of girls like Cynthia. She is not the daughter of a wealthy man, and she will not marry a millionaire. But she is a pleasant girl, who loves beautiful things, and realizes their value. That is the secret of her carefulness. Knowing the exact value of everything, she feels that it would be dishonest if she did not give due care to the blessings that come to her. I want you to be like her, not only because it is well for you to be economical and appreciative, but because you can then afford to be generous; and, best of all, you will always look as you should, and, looking well, you will find yourself acting in harmony with your appearance. None of us expect much from an untidy, careless girl; none of us give much love to an untidy, careless girl. She is certain to be a selfish girl; and is there any failing more disagreeable than this? Carelessness certainly leads to extravagance, and extravagance leads—who can say where? I do not want my girls to be careless and extravagant and selfish. I want them to be neat in their appearance, careful of their belongings, and considerate of everybody.

In Germany, it is said, paper floors are well liked because, having no joints, they are easily kept clean, they are poor conductors of heat and of sound, and they cost less than hardwood floors. They are put down in the form of a paste, which is smoothed with rollers. After it has hardened, it is painted any desired color or pattern.—*Selected.*

## The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., JULY 26, 1898.

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

SPECIAL CONTRIBUTORS.

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

THE Book of Acts is the record of the work of the Holy Spirit in the time of "the early rain." And we are "in the time of the latter rain;" therefore, the Book of Acts is the record of what we may all have, only in greater abundance and power.

Then they were told to "wait for the promise," and that they should "be baptized with the Holy Ghost not many days hence." They waited. And as they waited, they asked. And as they asked, they received. "And they were all filled with the Holy Ghost."

In *this* time, *just now*, "in the time of the latter rain," we are told to *ask* for rain. And "every one that asketh receiveth."

In the time of "the early rain," on that great day of wondrous filling and of power, *all the multitude* were told, "The promise is unto you, and to your children." "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In this "time of the latter rain" this "promise" is to us and to our children, to the whole multitude, as certainly as it was then to them; yes, even "to all that are afar off."

None are excluded. The promise is to all, far and near. We are in the time of the promise. We are told by the Lord himself to "ask" *in this time*. And we are told by him that "every one that asketh receiveth."

O, will you not ask? "Ask, and it shall be given you." "Receive ye the Holy Ghost."

### PRESENT-DAY THEOLOGICAL TEACHING.

In a note a week or two ago we mentioned the rejection of a candidate for the ministry at North Cambridge, Mass., by a Congregational council, on account of his views of salvation, and of the inspiration of the Scriptures. Fuller reports, strictly authentic, show that he rejected "the idea of an equally perfect and authoritative inspiration of all the books of the Bible, insisting that some parts are to be regarded as purely legendary or mythical. He affirmed categorically, in reply to a question, his belief in the salvation of all men, which he regarded as a logical necessity from belief in the immortality of the soul and the love of God. What he regarded as the only possible alternative—the annihilation of the wicked, or conditional immortality—he rejected."

And such views as this he holds after having spent "fourteen years of study in preparation for the ministry." And that such should have been the result will not be so surprising in view of the startling statement of the *Outlook*, that "similiar views are taught in several, if not in a majority, of the Congregational theological seminaries in the United States. His view respecting the Bible has been publicly, and in printed utterances, taught by such well-known Congregational clergymen as Lyman Abbott, of New York; Washington Gladden,

of Ohio; and William Rader, of California, not to mention hosts of others. His view respecting future salvation has been recently expressed quite as explicitly by Dr. George A. Gordon, of Boston."

When theological seminaries and "hosts" of pulpits teach that parts of the Bible are "legendary or mythical,"—and the Congregational Church is not exceptional in this,—then what kind of Bible, what kind of word of God, have they? When the only "word of God" that they have is such as they themselves select and frame, then who is their god? and whose word is it that they preach?

Is it not high time that there should be schools in which the Bible shall be the word of God, and in which it shall have the full place that belongs to it as the word of God?

### BELIEVING THE WORD OF GOD.

ONE of the leading preachers of the United States has published a book on the "puzzling" books of the Bible, of which *he* has found *seven*. This book is written not so much to tell how puzzling these Bible books are to him, nor *why* they are puzzling to him, as it is to make it appear to other people that these Bible books are puzzling books to *them*. Another thing that may be noted is that in this book he has dealt only with the *books*—whole books—that are puzzling to him, and therefore, as a matter of course, are, or ought to be, puzzling to everybody else; he has not touched the particular passages or verses of the Bible, outside of these special books, which are puzzling.

But why should even a preacher think that because certain books of the Bible are puzzling to him, this fact can be of so much importance to other people as to call for the publication of a book on it? Does it certainly follow that because something is puzzling to him, it *must* be puzzling to everybody else—especially as soon as it is known that it is puzzling to him?

Now the only possible way that any book, or any passage, of the Bible can be puzzling to anybody, is by his *not believing* it. And there are many things, even outside of the Bible, that are puzzling to the person who does not believe them. The ABC's are exceedingly puzzling to any man who does not believe them. And neither the Bible, nor any book nor passage *in* the Bible, is any more puzzling to the person who believes it, than are the ABC's to the person who believes them.

But that is just the trouble with all these "critics,"—they do not believe the Bible, they do not accept it as the word of God. They are *critics* of the word of God, not *believers* of the word of God. They do not receive the word of God for what "it is in truth, the word of God." They hold it off, and criticize it, and puzzle over it; and so it can not work effectually in them, because they do not believe it.

That they do not accept it as the word of God, even when they believe it to be true, is clear from this: Ever since 677 B. C. the Bible has said that "the captains of the host of the king of Assyria took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." One of the critics has said that until lately "this passage had always been a stumbling-block to the critics." And the only means by which it was ever a stumbling-block to the critics was solely because they did not believe it.

The stumbling-block that they found in this passage was in that it says that the *Assyrians* brought Manasseh to *Babylon*; while it was known that Nineveh was the capital of the kingdom of Assyria. The critics thought that it should have said that they brought Manasseh to Nineveh; and because it did not say what *they* thought, it was a stumbling-block.

But what caused this passage to cease to be a stumbling-block?—Why, the records of Esar-haddon, who was then king of Assyria, were discovered; and these records told that Babylon was subdued and possessed by Assyria, and that Babylon was his residence in those years.

But now the point,—they did not believe, before, that the passage told the truth, and of course did not believe it to be the word of God. *Now*, however, they admit that the passage tells, and always did tell, the exact truth; but why do they believe this now?—Not because it is the word of God, but only because of what Esar-haddon said. If they had not yet found these words of Esar-haddon, or others to the same effect, they would not yet believe that the passage tells the truth; it would still be to them a stumbling-block. Therefore, as they believe it now only on the authority of Esar-haddon, and not on the authority of God, it is perfectly plain that though they now believe it to be true, they do not so believe it because it is the word of God. The authority which they accept and rest upon for the truth of the passage is the authority of a man, not of God.

And whoever accepts the word of God on the authority of a man, has only the word of the man; to him the word of God is only the word of the man: the word of the man is put above the word of God; the man is put in the place of God.

To the person who accepts the Bible as the word of God, that passage never was, and never could be, a stumbling-block. It was the truth. And it was the truth *because* it was the word of God. True, he might not be able to explain it to the critics, or even to himself; nevertheless, he knew that it was the truth; and he rested there. And *now* he is no more sure of the truth of that passage than he was before. Now he knows exactly *how* it was done; but *that* it was done, he knew as well before as now or ever, because he had the word of God for it, and "the word of our God shall stand forever."

### PLEASE RISE AND EXPLAIN.

It will be recalled that just as the war was declared between Spain and the United States, the self-appointed guardians of Sunday sacredness petitioned the President "to have as little army work done on the Sabbath [Sunday] as possible," and even asked that no fight be begun on Sunday, presumably because they believed that such an engagement would prove disastrous. We have not heard that the President ever offered any of these suggestions to the army officers; but we call attention to an interesting fact or two:—

We know that Admiral Dewey met the Spanish squadron at Manila, and utterly destroyed it, without the loss of a single man; and he *did it on Sunday*.

We know that on the morning of July 3, Admiral Cervera attempted to escape from Santiago harbor; and his fleet of six powerful

war vessels was annihilated, and seventeen hundred men were killed or taken prisoners in two hours' time, with the loss of only one man on the American side; and that *was also on Sunday*.

We know, further, that on July 17, Toral and all his forces surrendered Santiago, and marched as prisoners of war from the city, which they were compelled to do on threat of bombardment; and this *was likewise on Sunday*.

These are not all the successes that have attended the American army, the climax of which took place on Sunday; but they are sufficient to raise the query whether the success of the Americans so far in this war has been materially injured by "Sabbath fighting." Rather, has not the success been due to the superior ability of the commanding officers and the men behind the guns? Will Mr. Crafts and others who have made such dire predictions please rise and explain?

#### NEW TACTICS OF ERROR.

A WISE commander seeks to understand the strength, position, and tactics of his enemies. So, in the religious world, the defenders of truth should be awake to the operations of the workers of iniquity. The great colossus of evil now threatening to overshadow the world is Spiritualism. This very year this gigantic delusion is marking out for itself a new epoch. It is adopting a new policy, and assuming a new phase. In its earlier stages, its grosser principles were allowed to effervesce on the surface of its movements, and thus hinder its progress among the higher and more respectable classes. In later years this policy of Spiritualists has been changed, the more offensive principles and practises being put in the background, and even a religious garb being thrown over its outward movements and services. But yet the movement has lacked unity of action, and suffered from a want of strength which would be secured by the concentrating power of organization. Now Spiritualists are proposing to remedy this defect by coming into a state of cohesion through organization, just as Othman, in the thirteenth century, consolidated the scattered and isolated tribes of Saracens into a powerful political nation, and thus enabled them to act their conspicuous part in the development of the great prophetic drama.

In the late meeting of the national association of Spiritualists in Chicago, "it was frequently re-affirmed that Spiritualism had accomplished its work in tens of thousands of homes throughout the country, but that the time had come for organic union. A minister of one of the 'liberal churches' gave testimony that there were many in the ministry, and thousands in the churches, who were ready to 'move out,' if Spiritualism were given a corporate and respectable place in the community; but that they were unwilling publicly to identify themselves with the rag-tag and bobtail, the newspaper clairvoyants, charlatans, and ruffraff, that heretofore had disgraced the cause of true Spiritualism."

The convention also pledged itself to throw off another incubus which has greatly retarded their work; that is, to purify their ranks of impostors and cheats, and prove their cause entitled to the recognition of being a true philosophy and

a pure religion. Those present congratulated themselves warmly on what they claim to have already accomplished. One thoughtful paper set forth their views in this respect in the following strong terms: "We have conquered science; our claims of psychic force are admitted: we have conquered literature; the most popular books and magazines of the day are permeated with the occult and the supernatural: now, by a concerted plan of propagandism, we will conquer society,—yes, and the world."

The reporter declared that he saw many interested auditors in the assembly, who he supposed were safe in the orthodox fold; and the old religious hymns and tunes, such as "Zion," "Greenville," "Boylston," etc., were chiefly used in the services. Of course the central and vital principle of the gospel, the atoning sacrifice of Christ, is by them wholly ignored; but, alas! by too many so-called evangelistic churches this would hardly be missed; and then, in their unpractised efforts to make applications of Scripture, they put forth such claims as that Spiritualism is the opening of the new dispensation, the second coming of Christ, and the voice which says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; . . . and anoint thine eyes with eye-salve, that thou mayest see;" and but few are in a condition to see the blasphemy of all such pretensions, especially under the glamour of the fact that great stress is laid upon the claim that the movement is divinely spiritual and religious in its nature.

The semi-centennial jubilee of Spiritualism, celebrated in Rochester in June last, was after the same tenor, and presented similar phases. Great plans and expectations are cherished by them for the future; and it is easy to see that they are coming into a position in which, with the sentiments now controlling the religious world, no power but the solid, immovable truths of God's word can stay the progress of this movement.

What, then, is the duty of those who have that truth of God's word which so completely and effectually meets this wide-spread and destructive error?—Is it not to give to the world, more emphatically than ever before, the truth that the immortality of the soul, the consciousness of the dead, and the possibility of communications from what pretend to be intelligent human spirits, conscious in death (which is the ground and pillar of Spiritualism), are all contrary to the plain testimony of God's word? Show them, by word of mouth, by the printed page, by a flood of evidence which will bury all their sophistries and assumptions out of sight, that the dead know not anything, and can not communicate; that the Bible sets forth the appearance of this deception, at this time, as an evidence of the nearness of the end and a sign of the times; that it overthrows its doctrines, condemns its spirit, warns against its deceptions, and portrays its nature and its end, together with the destiny of all those who shall be taken in its fatal snare.

Now is the time to work, while this deception is massing its forces for its final assault upon the world. The adage, "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune," applies to our work in the moral field as well. There is an opportune time for a supreme effort against every

deception the enemy would spring upon men to destroy them. With regard to Spiritualism, is not that opportune moment now?—Certainly there never was a time when the world more needed to be warned against this deception than now. Do you say that there is a general lack of interest among the people in regard to Spiritualism?—The greater the necessity, then, that an interest be created, that they be aroused to see the danger of which they are not aware, and which is the more liable, therefore, to take them in the snare. How many will be deceived and lured on to their ruin, unless speedily warned! Shall nothing be done to save them? To your banners, O Israel! Lovers of righteousness and truth, to arms!

U. S.

#### ANNUAL MEETINGS IN FINLAND AND NORWAY.

THE annual meeting for Finland was appointed to be held at Helsingfors, May 19–29. In company with Elder L. Johnson, the president of the Scandinavian conferences, and Brother E. Lind, the general canvassing agent for Sweden, I reached the place at the beginning of the meeting. It was my first visit to this country, and the first opportunity I had enjoyed of becoming acquainted with the work there. I was glad to meet again Elder O. Johnson, the only minister in that field; Brother K. Sandberg, who is in charge of the depository; also Brother G. Perk, who has been laboring in St. Petersburg and other places in Russia.

The attendance at the meeting was not very large, as the number of believers is small; but the Lord met with us, and we had a precious meeting, studying the Word, and seeking for new power in our work. The confidence and courage of the brethren present were much revived.

The different departments of work and the needs of the mission were carefully reviewed. During the year the work has not made the advancement desired. The workers have been but few, and they have met various difficulties. At the present time we have three churches, with a total membership of sixty-six. During the year, \$501.37 has been paid in tithes and offerings; twenty-four canvassers have been at work more or less, and the sales amount to \$4,229.61. Two papers are printed,—one in the Swedish language and the other in the Finnish. The circulation is not large, but it is steadily increasing.

The annual meeting and Conference in Norway followed that of Finland, and was held in Christiania. Brother L. Johnson and myself reached the place the 16th of May. The meetings began the 19th. The attendance throughout was the largest ever seen at an annual meeting in this country. The presence of the Spirit of God was manifest from the beginning, and became still more so as the meeting progressed. Comparatively little time was used for routine work, only one hour daily being set apart for business, while the rest of the time was given to the study of God's word, and to the consideration of the work to which God has appointed us, as well as the kind of workers it calls for.

The promise of the Holy Spirit and its reception by faith was the central thought in all our devotions. The Lord gave much freedom in speaking. The last Sabbath was a time long to

be remembered. The discourse in the forenoon led the congregation solemnly to renew their consecration, which was accepted of the Lord. In the afternoon, ten were baptized. Then followed the celebration of the ordinances, and a praise service. It was a triumphant occasion; the shout of victory was in the camp, for which we praise the Lord.

All the business passed off harmoniously. Elder L. Johnson was re-elected president of the Conference. The reports showed some advancement during the year. Two new churches were added to the Conference, which brings the entire number up to sixteen, with a total membership of five hundred and sixty-five. The tithes for the year amounted to \$3,899.01, an increase of \$341.53 over last year. It was encouraging to see the Conference able to settle the accounts of its laborers, and have a little left with which to begin the new year.

An interesting feature of the Conference was the presence of Elder David Östlund, who has been laboring in Iceland. He went to that country last December, and early in the present year began to preach in the Icelandic language. The Lord has greatly blessed Brother Östlund, both in learning the language and in opening the way for the truth. So far he has found no prejudice whatever, but, instead, the greatest candor on the part of all. With his family, he will immediately return to that field to continue the work. May the blessing of the Lord attend him and his family, and may many souls be brought to the saving knowledge of God through their ministrations.

From Norway we go to Denmark to attend the Conference at Randers.

O. A. OLSEN.

WE have long maintained that there was much in our school system that might be improved; that there should be less "cramming" and more practical work, even in the lower grades. We are heartily glad that some of our teachers are awake to the situation, and are adopting the advanced methods. As an illustration, we give an extract from a letter received this week from a teacher who is conducting a select school in the vicinity of one of our churches. She says:—

My school is closed, and the last-day exercises were pronounced a success. Instead of the old way of having dialogues, we had recitations that were all on the order of creating a sympathy for the poor, the outcast, and the downtrodden,—the objects of Christian Help work and love. We also had samples of our every-day work in school. The two physiology classes gave a drill, showing what to do in emergencies. One boy was "drowned;" a girl "had her clothes on fire;" one young lady "had a broken arm," which was bandaged and put in a sling; one "fainted;" one had a "cut artery;" another had a "bad case of neuralgia," etc. In each instance the pupils went through the drill without a break. Within a minute after the drill began, every visitor was on his feet, anxious to watch every move. It was better than any dialogue I ever saw. Then we had exhibitions of kindergarten work, which displayed so much skill and taste that some of the parents could hardly believe that their children did the work over their signature. Following this, a short Bible exercise was conducted, to give an idea of our work in that direction. I am persuaded that the light that has come regarding church schools, and what should be taught in them, is opportune, and if heeded, will result in great good.

If you wish to be thoroughly informed on the subject of Spiritualism, study your Bible, and read "Modern Spiritualism," by U. Smith.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

### WEST INDIES.

AFTER an absence of eighteen months, I am thankful to be able to report a safe arrival home once more from my fifth trip to the West Indies. This time I have been over some of the territory canvassed on my first visit; and in islands where only a single Sabbath-keeper could be found at that time, there are now organized churches of those who obey the truth.

I left New York by one of the Quebec line of steamers, and stopped first at the Island of St. Kitts, which Columbus named after himself, Kitts being an abbreviation of Christopher. The West Indies are as beautiful as ever; but prosperity has fled, and in many cases the sugar business is carried on at a loss, in the hope that better times may come. The days when planters in these islands were millionaires, dealt in slaves, and settled their disputes with the sword, have long passed away.

Just in sight of St. Kitts is the Island of Nevis, where Alexander Hamilton was born, and where Lord Nelson was married. I passed the church where the marriage ceremony was performed. At this place, also, was the slave market in olden days. Then, as now, some hard fighting was done in the West Indies, and islands changed hands like figures on a chess-board. From near this place, Lord Nelson chased the French across the sea, and won the battle of Trafalgar, off the coast of Spain, losing his own life, however, in the struggle.

A run of one night brought us to Antigua, where there is a good company of believers. Passing by Martinique, the early home of the Empress Josephine, I was hospitably received by Elder and Sister Van Deusen at Barbadoes. Here I found an organized church of perhaps forty members, who are much in need of a suitable house of worship.

At Trinidad I found Elder Webster hard at work. As we took a walk one Sabbath afternoon, he pointed out the house where Elder Flowers died of yellow fever. In a few days I bade Elder Webster and his family good-by, as they went on that memorable visit to Jamaica and Grand Cayman, where he buried his wife and child.

Some years ago a book was sold to a minister at Antigua; but he was not pleased with it, and gave it to a local Wesleyan preacher at Trinidad, who passed it on to a third person, who accepted its teachings and went to work to promulgate them. To-day there is a neat little Seventh-day Adventist chapel in the town where he lives, with a church having a membership of about forty. A certain ship sailing between the East and West Indies was wrecked at the Island of St. Lucia. On board was found a copy of "Daniel and the Revelation," which fell into the hands of an engineer, who read it and began keeping the Sabbath. Thus the truth is silently winning its way.

I found myself often attacked by the fever; and my friends being anxious that I should not fall into the hands of the Spaniards, or share the fate of some of our brethren, and the cold northern winter being over, I sailed away under the British flag for America.

At St. Croix an escaped American spy came on board, who had been arrested and searched at Porto Rico. The Spaniards failed to find his private papers, however, as they were hidden in the sole of his shoe. He succeeded in bribing his guard, and with a stolen horse, made good his escape to a friend, who managed to send him by a small boat to St. Croix. On the way to St. Croix, they were held up by a Spanish gunboat, but our friend escaped

suspicion by climbing the mast as if he were a sailor. He declared, afterward, that he almost died of seasickness while up in the rigging. At St. Croix he was arrested again, but asked his keeper to accompany him to the office of the American consul. When he arrived at the consulate, he informed his guard that he had no further use for him, as he was now under the stars and stripes, and consequently under the protection of the United States.

At St. Thomas we saw a steam yacht, chartered by the New York *Journal*, that followed the American squadron on its way to bombard Porto Rico. One night it became separated from the fleet, as the war-ships sailed with their lights out, and the crew were chased by two Spanish gunboats. The time had come to sacrifice the good (?) things of this world in order to save their lives; so hams, bacon, etc., were freely thrown into the fire to get up sufficient steam to outstrip the enemy.

In looking over my work, I find that over ten thousand books have been delivered. More than nine thousand of these were large books. Eight thousand books have been placed in the West Indies. WM. ARNOLD.

### JAPAN.

WHEN my wife and daughter came to Japan last November, we removed to a more central location; for the house in which we lived was too small for the accommodation of our family and our school. Since then our work has greatly increased, until now we have about one hundred regular Bible students, with an average daily attendance of from thirty-five to sixty. Contrary to all expectations, my wife and daughter have been able to assist in teaching, and to all appearances have been just as acceptable to the young men as Brother Okahira and myself. It was not supposed that women could teach young men here, on account of the low esteem in which women are held in these Eastern countries. My daughter's work has been chiefly among young women, but my wife has two of the most interesting classes of young men in our school.

For a while Brother Okahira gave up teaching, intending to devote his whole time to holding Bible readings with families at their homes; but our attendance increased to that extent that it became necessary for him to take it up again. He now has three classes, two of which are studying the "Gospel Primer." My daughter also has one class of young men who read in the "Gospel Primer." All others read the New Testament. I have four classes daily.

Being students of other schools, many of our young men can not attend our classes every day. Some attend every day except during periods of examination, some every other day, and others twice a week. Some are very much concerned about their soul's salvation. How they will turn out, the Lord only knows. Many have been brought up to the point of decision, but as yet few have decided to give up all for the service of God. The majority, when brought to the test, think to ease their consciences by giving up Bible study. They all at once stop, and we seldom see anything more of them. One young man compromised the matter with his conscience by uniting with the Methodist church. I hope those who do come out will do so understandingly. I would rather have twenty soundly converted than an army of Christians only in name, and I think the Lord would too.

At the beginning of the year, we organized a Sabbath-school of fifteen members. The average attendance for the first quarter was seventeen, and for the quarter now closed it was twenty-two. At the same time we began to hold Sunday-evening meetings, which have been well attended from the beginning. A



number come to these meetings who do not attend our daily classes.

Feeling the need of literature on present truth, we have prepared a short series of Bible readings, which we are placing in the hands of those who have some knowledge of the Bible. These have already begun to awaken an interest among people of other churches. We hope they may lead some to a better knowledge of the way of life. We feel the need of a paper to carry the truth to those whom we can not reach personally. The Salvation Army publish the *War Cry* in Japanese, which they sell for one cent a copy, and receive sufficient to cover the cost of printing and something over. If they can do that, why can not we do as well? We certainly can get out a paper that will contain more truth than any *War Cry* I have ever seen. If any of our brethren have five hundred dollars to give to start the publishing work in Japan, we will try very hard to keep it going from the sales of the paper. Printing is very much cheaper in this country than it is in America. We pray the Lord to open the way for us to begin publishing a paper by Jan. 1, 1899, if it is his will, and I believe it is.

We are all in good health and of good courage. In your prayers do not forget this land of darkness.

W. C. GRAINGER.

#### TURKEY.

THE third angel's message in Turkey is passing through another trial. When our message began in this land, Nazem Pasha, the minister of the police, was soon acquainted with it, and let it be preached freely. This continued until the autumn of 1896, when suddenly a change was made in the ministry. A new minister was appointed, who knew nothing about our message. Soon an event occurred in Marsivan, Asia Minor. One of our workers went there from Samsoun to preach in company with a brother. As soon as they were there, they were arrested by the police. The lieutenant would not have them preach there without any official permission of the minister of the interior. Our worker told him that such an official permission had been sent to Samsoun from the late minister of the police. On investigation it was found true, and they were released. What a blessed religious liberty they enjoyed there, one can hardly imagine.

At the same time our worker had telegraphed his arrest to us. We petitioned the case to the minister of the police, thinking he might pursue the same course as that of the late minister, but he took quite a different step. Instead of undertaking to settle the question himself, he referred it to the minister of the interior. He also, without making any inquiry about us, issued a commandment which was at once circulated in all the provinces. After relating the case of Marsivan, the commandment is given: "As it is most probable that some anarchists should travel in the provinces under the garb of teaching new religions, I command that the Sabbatarians, and other new religions which have not been officially recognized by the government, should be prevented from holding public meetings, or teaching in the markets and streets."

Wherever this command went forth, surely the first duty of the officers was to search for Sabbath-keepers. And as yet many cities and towns and villages have not been canvassed by the truth, the command could not work lively. But as soon as it reached Marsivan, our brethren not only have been prevented from preaching, but our worker has been urged to leave the city. When it was seen that he would not go willingly, in a night two of them were arrested by force, their hands chained, and they were sent to Kaisery, their home, enduring much trouble on the way. As the arrest was

sudden, they were not able to take their beds and extra clothing.

Satan was not content with so much. As soon as our worker was released from jail in Kaisery, and began to preach there, the Greeks were angry, and their bishop called on the pasha, complaining against him. Again he was arrested. Pasha asked him, "What is your business here?" Our brother answered that we are doing a great reformation in Christian religion. Pasha thought him to be a lunatic; so he sent him to the physician to be investigated. Surely he should be found to be a sound man. When his answers, which contained many things about our truths, were presented to pasha, he liked them very much, and calling him into his room, talked kindly. Knowing that the Greeks would deal with him in hatred, the pasha let him free in Kaisery to preach. But pasha referred the question to the minister of the interior in Constantinople. Now the question is once more before the minister to be decided.

When I finished my work at Adana, I started for Marash, in the province of Aleppo, where for two years we have had two brethren. Six days' journey on horseback brought me there. I was aware already of the commandment of the minister of the interior. The God who preceded me in Adana could do the same there also. All the way my prayer was, "Thy will be done. Looking from human standpoint, I can not but meet the opposition of the government, but thou art more powerful. If it is thy will that I appear before the authorities, come with me, and strengthen me with thy power to bear testimony."

When I arrived there, the brethren, who had come to meet me on the way, led me to their home. Several days we studied the Bible with them, and visited friends who were interested in our truth. On Sunday many called to hear our message. As our room could not contain more than forty, the crowd waited in the hall and the yard. We could hardly hold two classes, one after another, when we saw that it would be of no use to keep such a crowd in the house. So we dismissed them all.

Some one informed the police about the crowd, and next day I was called to answer. After a short intercourse with the *commissaire*, I was presented before the pasha. About half an hour he listened to me about our work and message, then read the command of the minister of the interior, and urged me to leave the city as soon as possible,—in three days. I told him: "This commandment has been sent everywhere; then everywhere I shall be prevented by the authorities; but at last you will be obliged to put me somewhere in Turkey where I shall preach again. The government says, 'Don't preach,' but God says, 'Go and preach,' and I obey him. I can not keep silent." The pasha answered: "At least do not preach under my dominion." So he sent me away.

Next day I went into his house, where several gentlemen had called also. Pasha told me that the Christians were very much enraged against me, so I must have an officer with me as far as Aintab, to keep me on the way. Although I refused it, as I had done before, he urged me to let him come with me. So the officer accompanied me to Aintab. Eight days only were spent in Marash. The brethren were very sorry; but again we thanked God that he gave us eight days' opportunity to study his word. They are well trained in the truth, and especially one of them can be a good worker.

You see how the government is caused to oppose us by the instigation of our enemies. After I left Marash, one of the brethren went to Albistan on business; and on his way, he spent two days in Zeitoun. There the people informed the ruler about him, and he was called

to the court. After close investigation the ruler was convinced that he was not a preacher but a merchant, and let him go to Albistan. But somebody wrote to the pasha of Marash that a preacher of Sabbatarians was called to Zeitoun and went to Albistan. At once the pasha telegraphed to the ruler of Albistan to send him back to Marash. So he was sent back; and pasha, seeing that he was not a preacher but a merchant, let him go, taking a guaranty that he would not go to Albistan to preach. He is now again in Albistan, engaged in his business. I am glad to tell you that two souls are in the truth there under his labors.

I spent three weeks at Aintab without any hindrance. Many souls heard the truth. Aintab is a center of education in Turkey. Here is the Central Turkey College, where I spent five years. I was glad to hear that some of our publications have visited the library. The REVIEW AND HERALD will be a great blessing to the students. This time I had an opportunity to talk with the professors about our truths. Modern infidelity has sown many seeds in them, and, through them, among the people. Two ministers who were educated in America are causing great harm to the people, teaching that the apostles' commenting on the Scriptures can not be relied upon. They taught what they learned from their teachers. With them science is the real revelation, and the Scriptures which are not in harmony with science can not be true revelation. So the first eleven chapters of Genesis, many psalms which contain curses, and the apostles' commenting in general, are not considered to be revelation at all. Just now we need an able worker here; so we decided to send Brother Ardour next fall to this important field.

Next I visited Aleppo, where two brethren were waiting for me. Eleven days were spent in studying the Bible. The brethren were baptized. Their accepting the truth had created much opposition from Armenians. One of them had even been called by the pasha to hear the truths. The Armenian bishop once has invited our brother to talk with him. Seeing that our brother is not convinced by his powerless proofs, he has added two powerful proofs,—two smacks on the face. And, indeed, they are the only proofs to convince the people to keep the Sunday.

The language of the people is Arabic, so we need Arabic publications. As the brethren can speak the language, a way is now open to circulate Arabic tracts. Four years ago, we had here five members; one has died, another went to Antioch and is yet there, another is in Adana, and one is in Alexandretta. We do not know where this new group will go; but I am sure that wherever they go, the truth will reach many souls.

From Aleppo in two days I arrived at Alexandretta. Two were baptized. Eleven days I was with them, studying the Bible twice a day. I was glad to meet here Brother Ardour also, who was coming from Brusa to work in the provinces of Adana and Aleppo. No hindrance was met here. After making a short visit to Adana and Tarsus again, I sailed to Constantinople in a French boat, where I arrived June 1. In Adana I baptized one brother, and in Tarsus I saw another brother begin to keep the Sabbath. Brother Ardour, together with some brethren of Adana, will go to Hadjin to labor this summer.

I thank God that he kept me safe all through the journey. Thirteen members were added to the church. Always courage accompanied me. Our field is full of hope. Though Satan tries to hinder the work, God opens doors for the truth. Now an earnest call is made from Adrianople, where a brother lives the truth. God willing, I shall go there, trusting in the Lord, knowing that the commandment of the minister has gone before me. I am glad that

this commandment was not published in journals, else the people would do much harm to us through the government; and besides, owing to constant changes of the officers, many of them will soon be ignorant of it. We continue our meetings in Constantinople, and no especial hindrance is met. This is true for the groups of Nicomedia also. We earnestly ask that our people everywhere remember our land in their prayers.

Z. G. BAHARIAN.

#### DISTRICT 5.

THE past four weeks I have been laboring with Elder J. M. Rees in the Colorado Conference. We have visited the Denver, Boulder, Colorado Springs, and Pueblo churches,—the four principal companies in the Conference. At each of these places the attendance and interest were good, though the nights were short, the brethren busy, and other conditions prevailed which seemed destined to make our efforts ineffectual. This was most marked at Boulder. The helpers, and those living in the sanitarium, were able to attend but few of the services, while some did not come at all. We know they regretted this as much as we did, but it seemed to be unavoidable.

It was very apparent that some of those at the sanitarium were too heavily burdened for their good, or the best interests of the institution. We were glad to find Elder Wilcox so well physically; but we are not sanguine enough to believe that he will be able very long to do the work of chaplain, steward, and other wearing duties in the institution, while at the same time he is pastor of the church, and is carrying a heavy load in connection with that work.

Are there not business men who are capable of attending to these temporal affairs? Are there any God-fearing ones in training for the relief of those who should give themselves to "prayer and the ministry of the word"? "You may load on one man the care and burden which should be divided among several, but you will gain nothing by this. Men should be educated as business men. Experience is of value. You work at great disadvantage when you suppose that because one man can fill a certain position, he is qualified to fill several positions. There is great necessity of selecting men as students, to learn rapidly all they can in business lines of education."—*Special Testimony.*

I was glad of the privilege of this season at Boulder. The new acquaintances and associations, as well as the revival of old ones in meeting those of early years, were pleasant indeed. Here, also, I met Elders G. W. Colcord and E. W. Whitney, with whom I had labored in Texas and Tennessee. I rejoice with them in the prospect of health and a new lease of life to them and their families.

The meeting-house at Boulder is too small for the comfort of the worshipers, and they are planning for an addition, which certainly is a necessity. A cut-off in the flow of brethren to that place from other localities, where they are needed more, or a scattering of some who are now there, would relieve the situation. The meetings closed with some additions to the church; several were baptized by Elder Rees.

Prosperity is attending the efforts of the Denver church. It is divided into districts in different parts of the city, and all seemed to be at work. Union and harmony prevail. I attended the tent-meetings on Capital Hill, conducted by Elders Ziegler and Hill. In another part of the city, among the Scandinavians, a tent-meeting is now planned, if not already in operation. The medical mission is proving most successful. The commodious building seems to be none too large for their requirements. Every room is full, and they are now

in pressing need of more helpers to carry on the work. Some very intricate cases of surgery have been successfully performed. The Lord is certainly blessing the work and workers in that city mission. No debts are hanging over it, and the running expenses are more than met by its receipts.

At Colorado Springs we had the privilege of laboring with Elder G. F. Watson, who has been holding meetings there for several weeks. A good interest calls for further labor. Success has attended the effort thus far, and he will remain to carry on the work. Four were added to the church by baptism. The work of the quarterly meeting was attended to, and the ordinances were celebrated. The brethren have secured the lease of a lot, and will build a house for the worship of God.

At Pueblo our meetings were somewhat interrupted by daily rains, just as the time of meeting drew on, keeping some away. The practical lessons taught were received into honest hearts. We were much encouraged as we could see the brethren and sisters drinking in the plain truths spoken. The frame of their new church building is now up. It is thirty by sixty feet in size, well proportioned in height, and is provided with a large, well-lighted room in the basement for a church school. Elder Wilson, who has charge of its erection, is pushing it to completion, in which work he is supported by the members, who are furnishing the labor and funds with a liberal hand. It is their policy to build without incurring a debt. The Lord is blessing them; and we are glad that the prospect is so fair for them to vacate the public, noisy hall they now occupy.

I have enjoyed the labor in this Conference. Elder Rees has the confidence of his brethren. The Conference has recently added about fifteen new names to its list of workers. All its departments are free from debt, and there is a surplus on hand.

R. M. KILGORE.

#### DISTRICT 1.

ON my way to Washington, D. C., I had the privilege, on the evening of June 22, of speaking to fifty of our people in Philadelphia, who assembled in the meeting-room in the home of Elder Merrell. It was of interest to me to learn of the progress of the work in that city. They were about to erect an almost new tent, which had been sold to them by one of the city churches for half price. Good results are expected from their tent effort.

From June 25 to July 6 I spoke eleven times to our people in Washington. Deep interest was manifested in the relation of the providences and work of the Lord in the great Advent movement. The meeting-house in which our people worship is only a few blocks from the Baptist church building in which Brethren Miller and Himes preached the first angel's message. I learned that Apollos Hale, one of the ministers associated with Brethren Miller and Himes in the 1844 movement, resided in the city, so I set out one day to hunt him up. I found where he had lived last year, but soon lost track of what had become of him, until in the evening, when I learned that one of the brethren had found that day a daughter of Elder Hale, who told him that Apollos Hale died two months before, over ninety years of age. The laborers of that early time are rapidly passing away.

Elder Wheeler, who is laboring in Washington in the interests of the religious liberty and church work, was with me to assist in meetings and in visiting from house to house. Our people in Washington have a mission room in another part of the city, and every night have services there. They seek to help the needy to light and truth, as well as to relieve their bodily needs.

July 7-13 I was permitted to speak seven times to full audiences of our people in their house of worship in Baltimore. This is the largest church we have in Maryland. Elder Herrell was with me to assist in conducting the meetings. We had very interesting times visiting from house to house with this people, many of whom are young in this work. To learn of God's dealing in the rise of the work seemed to be food to them, and it was refreshing to us to tell them of these things. May the Lord's rich blessing be with the work and workers in Washington and Baltimore.

J. N. LOUGHBOROUGH.

#### OUR FOREIGN MISSION WORK.

NEVER in the history of the Christian church has so great a work been entrusted to Christians of a single generation as that committed to the people of God for the time in which we live. The Lord has done a great work in preparing the nations for the reception of the message for the last days. Even those nations that were closed to the gospel for ages and generations are now open to receive the word of the Most High. Before the present generation, China, Japan, India, Africa, Arabia, and many other divisions of the earth were apparently beyond the reach of the gospel of the Son of God; but within the last seventy-five years, a great change has taken place, and now the truth may be preached in every land almost as freely as in the United States.

Great improvements in modes of travel have been introduced in these last days, so that the heathen who were once so remote that it required many months to reach them are now almost at our very door. Engineers from so-called Christian nations are employed in the construction of railroads and in operating trains and steamboats in the lands of the heathen. Never before have such conditions existed. Can it be that all this has come about for the sole purpose that the heathen nations should enjoy the material advantages of civilization, or that civilized nations might exercise dominion over them?

Whatever purpose man may have, in his conduct toward the heathen nations, the people of God can see in it the fulfilment of his word and the working out of his plan for the preaching of the gospel to "every nation, and kindred, and tongue, and people." "It is high time to awake;" for the time is rapidly passing. The year 1798—one hundred years ago—marked the beginning of the time of the end. The signs that began in that year are long past. The generation that saw all these things come to pass is also fast passing away, and yet the work of the people of God is not accomplished. The professed people of God are "heaping to themselves teachers," while the teaching of the heathen is neglected; and we are not wholly exempt from this charge. When will every one of the little flock take up this work for the last days, that the coming of the Lord may be hastened? The Spirit has said that we are not doing a hundredth part of the work which we should be doing for foreign missions.

If only one in a hundred is doing anything to forward this great work, or if all are doing something, yet are doing only a hundredth of what the Lord requires,—in either case if the Lord holds us responsible as a people, what an account we shall have to give! The work will be done: the Lord has not prepared the way for naught. He has a people in the world; and though few in number, they will arise and teach the heathen the way of life and truth, and prepare the way for the second coming of Christ to the world, as John the Baptist prepared the way for his first coming.

ALLEN MOON.

## THE CALIFORNIA CAMP-MEETING.

A REPORT of the California camp-meeting would be, in the main, but a repetition of the experiences of other meetings where the message, "Receive ye the Holy Ghost," has been given. Deep yubling the Holy Spirit, the exercise of faith for cleansing, victory over besetting sins, the fulness of the Spirit, and healing power, describe, in brief, the experience of the meeting.

One encouraging feature of all the meetings is the hearty response given to the message by the ministers. It was inspiring, while urging all to put away their sins and receive the Spirit, to see, in the faces of the ministers, perfect sympathy and co-operation. Often at critical moments in the presentation of the message, I would hear fervent "amens," or see in their radiant faces that unity of spirit, that brotherly love, which added power to the truth.

It was encouraging to the children born in the wilderness, when, on Israel's return to the border of the promised land, after forty years of wilderness wandering, Caleb and Joshua pointed out the familiar hills, valleys, and streams which they had seen before, and urged the people on with the words, "We are on the right way; I remember that mountain when we came up to the border of the promised land the other time." So to-day it is encouraging to see the old ministers arise in the congregation, and tell the people that the demonstrations which are now appearing in connection with the message are the same that they saw forty years ago. In substance, they say to the people: "Fear not, this is the way to the promised land. We have seen these same waymarks before. Courage, brethren! we are well able to go up and possess the land."

While these testimonies are most helpful, the time has come to get an experience so far beyond the experience of 1844 as to eclipse that period with the *fulness of the loud cry*. It is promised to all who will receive the promise of the Spirit through faith.

A. F. BALLENGER.

## FLORIDA.

It was my privilege to be associated with Brethren M. G. Huffman and A. C. Bird from February 9 until June 27 in tent labor. Meetings were held at Punta Gorda, Fort Ogden, Nocatee, and Arcadia, the latter place being the county seat of De Soto county.

At Punta Gorda we have sixteen adult Sabbath-keepers and a flourishing Sabbath-school, with a membership of thirty-six. Brother C. B. Stephenson is in charge of the work at this place. There is a growing interest in the truth among the believers, and new interests are developing. The tithing system has been adopted by every one here; the tithe for April and May was \$40.43.

At Fort Ogden there are thirty-five adult Sabbath-keepers, and a Sabbath-school with a membership of forty. Meetings are held in the Baptist church, the majority of the former membership now being Seventh-day Adventists. Brother A. C. Bird and his family will remain there this summer to continue the good work already begun.

Arcadia and Nocatee are four miles apart. About twenty-one are keeping the Sabbath in the vicinity of these two places. As our time at each of these places was limited, the converts to the faith are not so far advanced in a knowledge of the truth as are those at Punta Gorda and Fort Ogden. I had expected to spend the summer months in the North; but in view of the needs of this company, I have been requested to devote my time to Bible work among those interested in this vicinity. Sabbath meetings will be held at Nocatee soon, and a Sabbath-school organized.

To report all the work done in these meetings would be impossible, but I will give a few items which will be of interest to all: One hundred and forty-two sermons were preached; fifty-five Bible readings held, three hundred and forty-eight visits made, and twenty-eight yearly subscriptions taken for the REVIEW, besides two for six months, and one yearly subscription for the German paper. Forty hymn-books were sold, and nearly fourteen thousand pages of tracts distributed. Book sales, including cost of tracts distributed, amounted to \$45.93, and the contributions to \$112.51. Four opposition sermons have been preached, and we understand that others will be. What has been said thus far, which was of a nature to confirm the mind in reference to the truth, has been reviewed with good results. Many were led to see more clearly than before that there is no divine authority for Sunday observance, and so were strengthened in their conviction that "the seventh day is the Sabbath." This has been the longest tent campaign I have ever known. We have enjoyed the favor and blessing of God in many ways. Men and women have not only been led to accept the Lord as their Saviour, but are giving up their long-cherished idols,—tobacco, tea, coffee, etc. In some instances snuff-boxes are being used for First-day offering-boxes, and the money that has been spent heretofore for self-gratification will henceforth be used to extend a knowledge of the third angel's message.

For what God has wrought, let all the people, especially our brethren and sisters in Florida, say, Bless the Lord!

CHARLES P. WHITFORD.

## KENTUCKY.

LOUISVILLE.—We arrived here Oct. 12, 1897, from Cleveland, Ohio. November 2 we secured a fine new hall, centrally situated at 213 West Walnut St., for our Sabbath and Sunday evening services. All have been much pleased with the change from the place formerly occupied.

Four workers from the Sanitarium spent most of the winter here. Two schools of health were successfully conducted. Brother G. S. Vreeland had faithfully worked nearly eighteen months in selling health publications in this city. Since the beginning of the present year, Brother E. W. Carey and Sisters Pierce and Wilson have been doing Bible work here. During the last three months an aged brother has sold fifty dollars' worth of the *Signs of the Times* from house to house, and over three hundred copies of "His Glorious Appearing" and "Gospel Primer."

As we found many families in too close circumstances to have many, if any, of our standard works, we encouraged the purchase of a church and Sabbath-school library of sixty-four volumes, which is all paid for. The tract society now has a good bookcase, well supplied with nearly all our tracts.

Ten united with the church last April, and five during the last quarter, besides two by letter, which makes our membership fifty-three. Our hearts have been made to rejoice in seeing souls happy in the truth. One of this number is a young Frenchwoman from the Catholic church.

The promise that where sin abounded, grace will much more abound, has been a source of comfort to us. Nearly every member has our good church paper, the REVIEW AND HERALD. During the last few months eighty-three subscriptions for the *Signs of the Times*, mostly for one year, have been secured. Our clubs of the *Signs* have varied from two hundred to three hundred and fifty copies. Several of the members have taken up the house-to-house work with this paper.

The tithe is increasing, and there is a growing effort to help in every branch of the work. Last Sabbath was a day long to be remembered on account of the blessing of the Lord. Brother Carey is spending a few weeks in Chicago, that we may be the better prepared for aggressive Christian Help work when winter comes.

I have enjoyed much freedom in preaching, which has been largely of a practical nature, striving to build up the church in the different phases of the message. My courage was never better.

W. H. SAXBY.

## PENNSYLVANIA.

PHILADELPHIA.—It has been some time since I reported to the REVIEW,—the paper that is dear to every lover of the truth, and that should be read by all.

Nearly three years ago my wife and I came to this city to labor. A Bible worker has been with us part of the time. Philadelphia is called the city of "brotherly love;" but the people are very conservative, and one has to learn how to work before there is much hope of influencing them. Last summer we had a tent, I think the first Seventh-day Adventist tent ever erected in the city. Elder O. O. Farnsworth was with us during the summer, and the Lord blessed the effort put forth.

Seventy-five adults have accepted the truth since we came here, and the work is still onward. The church is active in missionary work, and ready to help in any way to advance the work of the Lord. The membership of the church is ninety-five, about fifty being new members; other new members have moved away. The tithe for this year was \$1,253, an increase of \$421 over the year before.

In January we started a Gospel Help Mission, renting a three-story building in the city for forty-five dollars a month; gas and coal added fifteen dollars to the expense. Eight thousand were lodged in four months; and about fourteen thousand two-cent meals sold and given away.

Meetings were held every night, different ones in the church assisting, so the burden of the meetings was not heavy on any one person. Those who came to the mission constituted the only help we had to act as clerk, cook, watchman, and to do the work; and as there were sometimes one hundred and twenty men to be lodged and fed, it took considerable of my time to manage it.

We are anxious to begin the work this fall in a larger place, as we see the need of being able to care for a larger number than we could accommodate last year. We often had to turn men away for want of suitable room, and we did not have room for the large number that attended the meetings. Free classes were held each week for women, to instruct them in cooking, hygiene, etc., also classes in physical culture and sewing for the children. Free reading, free baths, and facilities for laundry work, shaving, and hair-cutting, were also provided.

Dr. Kellogg arranged to send us two nurses, but on account of sickness they were not able to come; and as we had to move, it was thought best to close the mission till fall, when we hope to open it again. If any desire to help us in this work financially, or by sending us dried fruit, beans, or peas, we shall be pleased to hear from them. In this great city there is much need, and we have no support from our people in general. So far, twenty-five dollars would cover the cash received from outside the city.

At our camp-meeting in June, the Conference did not see the way clear to send us a tent without taking it away from some other needy field, so we returned without one; but feeling sure we should have meetings this sum-

mer, I spoke to the church about buying a tent. In a few days the money was raised, and we bought a good tent.

The first meeting was held July 1, and the interest has continually increased. Before the regular service there is a children's meeting, with an attendance of from sixty to one hundred. Sunday evening there were not seats enough for the people, as our tent is only thirty by fifty feet in size. The interest was excellent, and the collection amounted to over two dollars. We hope to see good results from the work.

E. A. MERRELL.

July 13.

#### ILLINOIS.

LITCHFIELD.—We pitched our tent in this place, May 26, and closed our services, July 10, having held about fifty meetings in all. We sold eight or ten dollars' worth of books, and obtained several subscriptions for our periodicals. We found four or five keeping the Sabbath when we came. There are now eighteen or twenty. We organized a church of eleven members and a Sabbath-school of twenty-five. This week we shall move the tent to Decatur, where we expect to set it up in the northern part of town.

C. H. BLISS,

J. T. SWEATT.

July 11.

#### ARKANSAS.

VAN BUREN.—We pitched our tent at Eureka Springs, May 16, and began meetings the 19th. Our congregations were small from the first, and on account of the pleasure-seeking disposition of the people, we could not arouse an interest to hear the truth. We labored there three weeks, visiting from house to house, and preaching at night. Elder J. A. Holbrook was with us the first night of the meeting. We trust that some of the seeds sown there will result in fruit to the glory of God. A few were interested, and one brother said he would keep all the commandments of God.

We then moved the tent to Berryville, twelve miles southeast from Eureka Springs, and began meetings the 3d of June.

Our congregations were not very large, but the interest was good. Eight or ten decided to obey the truth; others are still in the valley of decision. We were there four weeks. The constant rains somewhat hindered the meeting; but we expect to see fruits from this work in the new earth.

J. A. SOMMERVILLE,

H. CLAY GRIFFIN.

July 12.

#### ARIZONA.

MESA AND PHOENIX.—We are glad to report progress. The Lord has been very near us for the past few weeks. About three months ago, Elder States started the work in Mesa, and two weeks later I joined him. The attendance was very good at the beginning, but gradually dropped off as the truth came close home to the lives and religion of the people. Most of them are Mormons; and what a Mormon does not know is of little account in their estimation. But when we reached the third angel's message, and brought it out in connection with the sanctuary question, and then took up the Spirit of prophecy, it was too much for them; and although they said it was just what they believed, it was too plain that they knew that the foundation of their doctrine had been so shaken that there was not a stone to build upon. The seed has been faithfully sown. Who can tell what the harvest may bring? Five were keeping the Sabbath when we left. Only one has been baptized and joined the church; but he is a noble worker, and we hope soon to see him among those who are commissioned to carry the glad tidings of the third angel's message to the world.

Sabbath, July 2, we met with the Phoenix church. The Lord came into our meeting, and took possession of the hearts of the people; and Sunday morning after the reading, we met at the water, and baptized four of our Sabbath-school children. I never before attended such a baptism. After singing, I called the children and their parents together near me, and read from the Bible, and talked to them with reference to the solemn ordinance we were about to celebrate. At the close of this short talk, I took each one by the hand, and gave words of admonition, counsel, and instruction. Then we bowed in prayer with Brother Hunt. O the joy that came upon us as each glad heart entered the water, and was buried with Jesus! Brother Hunt, a good old father in Israel, stood upon the bank, and handed the children down into the water, and with a fatherly kiss received them as they came forth to walk in newness of life. Fathers, mothers, brothers, sisters, and friends stood upon the bank, and sang songs and shouted praises to the Lord, while tears rolled down their cheeks. We wept for joy. The Lord is good, and we praise his holy name.

July 8.

C. D. M. WILLIAMS.

#### NORTH CAROLINA.

WINSTON.—We came to this State the last of January, first stopping at Archdale and High Point, with Elder Purdham. At these places we held some meetings, which have been reported by Elder Purdham.

We began meetings at this place in March, in a union chapel in the northern part of the city, and continued them for about seven weeks. The attendance was good, and some began to take heed to the message, and to observe the Sabbath. After spending two weeks with my family in Virginia, I returned to this place, and began tent-meetings, June 10. For the first two weeks we were alone; but the last part of the meeting, Elder Purdham came to my assistance, and was with me till the close of the services last Sunday night. On account of a deep prejudice, and other circumstances that we did not foresee, the attendance was small, and it was thought best to close. Until camp-meeting we shall visit among the people, and do some other work that we could not do while the tent was up. So far, eight adults have taken their stand for the Sabbath. Many others are interested.

This place is a great tobacco market. The revenue on tobacco alone is over \$1,000,000 a year. Thousands of wagon-loads of tobacco are brought to the city every month, and auctioned off at the warehouses. Hundreds of men, women, and children are employed in the tobacco shops. We have learned that the summer is not so good a time to labor in such a place as the winter. We have circulated a number of our periodicals and tracts here, many of them going out into the country for miles around. The Judgment alone will reveal the results. We believe that the work here should be followed up in the fall, and have no doubt that much good will result. The tobacco habit is fastened upon old and young; but those who have taken their stand for Christ have, in his name, overcome the filthy habit.

R. D. HOTTEL.

#### KANSAS.

THAYER.—The number of believers enrolled here is about thirty. Some of these are away in the work, some have moved to a distance, yet about twenty meet every Sabbath. The Sabbath-school numbers nearly thirty most of the time. We are all in harmony among ourselves. Several take the REVIEW, and some have the Signs.

Last Sabbath we had our quarterly meeting. Some from the church at Altoona were with us. The reading entitled "The Call for To-day," by Elder G. A. Irwin, was read, and many interesting thoughts were brought to our minds in regard to the times in which we are living.

Elder M. H. Gregory was here three weeks ago, and spent Sabbath and Sunday with us, speaking five times on the subject of receiving the Holy Spirit. The outside interest was not very good, but those who did come were favorably impressed. Two were baptized and added to the church.

I live five miles from Thayer, but I attend the meeting there every Sabbath when possible. None of my family except my little girl go with me; yet I am thankful that the way is opened for me to go with those who keep the commandments of God. I am thankful, too, that I am not hindered in helping to carry or send this third angel's message to those who know it not. I have scattered a great many papers and tracts far and wide. I have taken the REVIEW most of the time for many years, and expect to take it, the Lord willing, until the decree goes forth that we can neither buy nor sell. The paper is good for all, if our hearts are in a condition to retain the instruction that it gives.

I am interested in the work that is before us. My heart goes out to those who have left home, and gone to the different places where the way has been opened for this message to be proclaimed. Although I have but little, I am glad to give my mite when calls are made. The Lord has blessed me more than I could ask or think. In my case he has verified his word, "Give, and it shall be given unto you." I am of good courage to press on in this work, consecrating myself and all I have to the Lord, and committing myself to his care.

July 4.

MRS. A. S. REXFORD.

#### COLORADO.

PEYTON.—We praise the Lord for a part in his vineyard in these last days. When we came to this place four years ago, we were the only Sabbath-keepers within eight miles. Now two families are keeping God's holy Sabbath. We have a prayer-meeting at the schoolhouse every Sunday evening, and are endeavoring at all times to hold up the light by godly lives and the distribution of literature. We can not express our thanks for the light. We take all our publications, and love them. One paper is often worth more than the price for a full year.

M. A. SINCLAIR.

#### GEORGIA.

ROME, MACON, AND SOUTHERN GEORGIA.—After spending two weeks with my family, on my return trip to Macon I stopped at Rome, May 26-29. There is a very needy, and, as I believe, worthy band of brethren and sisters there. Though I was there over the Sabbath, I did not have the pleasure of meeting all of them. The best I could judge, this field was prematurely left to struggle against uneven odds. May the right help be sent to this difficult vineyard.

From Rome I proceeded to Macon. Here I have spent a little more than a year's earnest labor in the cause of the Master. I am happy to be able to report that on June 18 it was my blessed privilege to organize fourteen faithful souls into church relationship; and just before sunset that holy Sabbath afternoon, twelve who had died to sin were buried and resurrected with their Lord in baptism. On Sabbath, July 2, four more united with them, raising the membership to eighteen, after which the ordinance of humility was celebrated, and the memorial supper partaken of.

I shall soon start on a tour through southern Georgia, to visit the companies and isolated Sabbath-keepers. I hope to induce many to attend the Atlanta camp-meeting. Except the two weeks I spent in southern Georgia last winter, it has been three or four years since this portion of the State has had the help of one of our ministers. I go praying for power and wisdom for the work.

W. T. DRUMMOND.

#### CUMBERLAND MISSION FIELD.

SINCE my last report, I have given considerable time to preaching, circulating health literature, and distributing books and tracts in Harriman, Tenn., and the surrounding country. I have also labored with most of the churches in the district, which includes eastern Tennessee and Kentucky. At Louisville, Ky., the work is onward. Additions are continually being made to the church. Though the brethren were taking two hundred copies of the *Signs*, they voted to take one hundred and fifty more. A brother sixty-three years old, and partially blind, is selling many copies, and is also taking a large number of orders for the smaller books.

At Newport, Ky., Elder Sharp is circulating a large club of the *Signs*, besides preaching a few times each week. Fruit of his labor is already seen; several have begun the observance of the Sabbath in the last few months.

I also made short stops at Georgetown and Rowland, Ky., where there are a few believers. At the former place a few have recently accepted the truth through the labors of Brother Buster, who expects to hold a tent-meeting later in the season. At present he is giving the town and country round about a thorough canvass for the *Signs* and the "Coming King." In a country place near Rowland I spoke by invitation to a large congregation in the Christian church, and was strongly urged by many to stay and hold more meetings. I took four orders for the *Signs* there. The blue-grass region of Kentucky has some of the finest country in the world, and deserves more labor than it has received.

In June I was with the church at Chattanooga, Tenn., about two weeks. For a week we held meetings twice a day to study the work of the Holy Spirit, and to seek a preparation for the reception of that Spirit. Those who attended were encouraged and edified. At Chickamauga Park, ten miles away, about sixty thousand soldiers were encamped, preparing to go to the front if needed. We laid some plans to furnish them with reading-matter, and expect one of our brethren to carry on this work.

On my return to Harriman, we organized a church, which now numbers twenty-two, and celebrated the ordinances. At our meetings on July 2, 3, the Lord especially blessed us. The work which had previously been done here now began to bear abundant fruit, and I had the privilege of baptizing four believers. A young lady from another county was present, and she said she had never attended such excellent meetings. She now desires to attend our school at Graysville.

The Lord is preparing his people for the great work he is waiting to do for them. Calls are coming in for labor in different places. At present I am visiting a place where a sister who recently came here from Michigan is sowing the seeds of truth. Her brother-in-law, though not a church-member, has offered us ten acres of good land for a school. A brother from Chattanooga will soon settle here and begin work. Brother Brownsberger has settled within three miles of this place, and will begin gospel work at once. I am of good courage in the Lord.

E. H. GATES.

#### THE "REVIEW AND HERALD."

FOR over forty years this periodical has been our faithful teacher, companion, and friend, and during all this period, it has been gradually gaining in matter and interest. Forty years ago, most of the readers of this paper were scattered over a few of the Northern States; now, they are scattered all over the wide earth.

Most of those who contributed for this paper, and who welcomed its weekly visits, forty years ago, are now quietly sleeping, awaiting the last call. Others of that past experience still joyfully read of the progress of the cause, and are made glad to see how readily the rising generation take up the burdens laid down by the earlier laborers.

Great changes have taken place during these forty years. New institutions and churches have been raised up, improved methods and implements in the departments of science and art, of peace and war, have come into use; even the maps of the world have been changed. Truly we are entering on an era replete with interest to all; but while it brings joy to some, it brings only sadness to others. To the child of God, the fast-moving panorama of human life and events brings joy, because these things only foretell the speedy arrival of the long-looked-for Sovereign of the universe, whose majesty is to fill the good with joy. But alas! all will not willingly accept the offered joy.

How can we, how can any one, shut the heart against the pleading of the Spirit now? That dear One who is soon to come in majesty is now at the door of the heart, pleading for an entrance. Let us welcome him now.

PILGRIM.

### News of the Week.

FOR WEEK ENDING JULY 23, 1898.

—Two thirds of Spain's population can neither read nor write.

—The State of Texas is about 75,000 square miles larger in area than Spain.

—The population of Russia is increasing at the rate of over 1,000,000 a year.

—It is proposed to introduce bats and toads into New Zealand to combat insect pests.

—Reports indicate that Kansas will raise 100,000,000 bushels of wheat this year.

—It is estimated that two thirds of the male population of the world use tobacco.

—The army branch of the Y. M. C. A. has 10 tents and about 30 workers at Camp Alger.

—Santiago is now an open port, American or neutral vessels with supplies and provisions being cleared.

—The toll on an ordinary ship passing through the Suez Canal averages about \$4,000. The distance is 92 miles.

—Thirty Klondikers arrived at Victoria, B. C., July 15, with between \$750,000 and \$1,000,000 in gold and dust.

—It is stated that the Pullman and Wagner Sleeping-car companies are negotiating a consolidation of the two companies.

—According to the new city directory, Chicago now has a population of 1,893,000. This is an increase of 65,000 over the figures for 1897.

—Ex-President Harrison has been made head of the United States Sanitary Commission, whose duty it is to care for the sick and wounded in the present war.

—The mammoth stock-barn of Silas Shook, at Youngstown, Ohio, was burned July 17. Loss, \$20,000. It was said to be the largest barn in the country.

—The assistant secretary of the Treasury stated recently that the subscriptions to the war bond issue amount, in round numbers, to \$1,365,000,000, nearly seven times more than the \$200,000,000 asked for. Of course only those of small denominations will be accepted. The bonds begin to draw interest, August 1.

—On July 22 the citizens of Cleveland unveiled a statue to Harvey Rice, the first man to introduce a bill in the Ohio General Assembly in favor of a public-school system.

—Admiral Cervera's treasure-chest, reported to have contained \$100,000 when his ship was burned, is supposed to have been looted. The chest has been found, but the money is missing.

—General Brooke has placed an embargo on passes for soldiers at Chickamauga because of frequent acts of lawlessness in Chattanooga since payday. The arrests have averaged 200 daily.

—July 16, at Ottumwa, Iowa, United States Commissioner Hunter declared it to be the duty of express companies to pay the one-cent revenue tax that heretofore has been paid by the shippers.

—A terrific hail- and wind-storm passed over several of the northern counties of Texas, July 17, doing incalculable damage to crops and property, and killing and severely injuring a number of people.

—Charles G. French, of Chicago, an embezzler to the amount of \$400,000 from the Mechanics' and Traders' Loan and Building Society, of which he was secretary, was captured, July 14, at Tampa, Fla., where he had a candy-stand.

—Effort is to be made by the American Tract Society to put a Spanish primer and New Testament into the hands of every Cuban family as soon as the war is over. Already the society has more than 400 publications in the Spanish language.

—On July 14 two men boarded an east-bound passenger-train at Reno, Nev.; and when one mile east of Humboldt, they covered the engineer with guns, stopped the train, and blew up the express-car with dynamite. The safe was rifled of its contents, and the robbers escaped. No lives were lost.

—The Cuban Development Company has been incorporated under the laws of West Virginia, with a capital of \$5,000,000. A number of prominent railway and steamboat men are interested in the company. The company will encourage immigration, raise sugar and tobacco, and construct railroads in Cuba.

—July 12 Martha M. Place, of New York City, was convicted of murder in the first degree, and sentenced to electrocution. With no cause but jealousy, she murdered her stepdaughter, and then tried to kill her husband with a hatchet. If the sentence is executed, she will be the first woman put to death in the electric chair.

—July 14 forty-five prisoners of the Ohio State reformatory at Mansfield were strung up by the thumbs in dungeons, and given only one scant meal during the day, for going on a "strike" because their tobacco supply was cut off. Twenty-five others were implicated, but they returned to work when informed what the punishment would be.

—The Methodist Book Concern matter has been reported on. The Senate Committee on Claims reports that the Senate was deceived by the representations of Major Stahlman, the agent for the corporation, concerning the fees, but that no senator nor member of Congress received any money in connection with the claim. Stahlman got \$100,800 in fees.

—At Trenton, N. J., the other day, a sixteen-year-old lad, leader of a gang of boys of his own age, pleaded guilty in court to midnight robberies. The other lads, a dozen in all, each pleaded guilty to from ten to twenty-four charges. The boys, who lived within a few blocks of one another, belong to good families. They were model Sunday-school youths, and were never suspected of wrong-doing.

—The President has appointed the following commissioners to meet a similar commission on the part of Great Britain and Canada for the purpose of adjusting the relations between the United States and Canada: Senator Charles W. Fairbanks, of Indiana; Senator George Gray, of Delaware; Representative Nelson Dingley, of Maine; Hon. John A. Kasson, of Iowa; and Hon. John W. Foster, of the District of Columbia.

—The revised statutes of the United States award a bounty for each person on board any ship or vessel of war belonging to an enemy at the beginning of an engagement, which is sunk or otherwise destroyed in such engagement by any ship or vessel belonging to the United States. If the enemy's vessel is of inferior force, the bounty is \$100; if of superior force, it is \$200. There were 1,700 men in Cervera's fleet when it sailed out of Santiago harbor. The "Furor" and "Pluton" were attacked and destroyed by the converted yacht "Corsair" alone; so the bounty for the hundred and thirty-five men aboard these two vessels will be \$200 for each one, as the superior force was obviously with the Spaniards. It will be seen that the captors of Cervera's fleet will thus receive considerably over \$170,000 bounty for their two hours' work.

—General Leonard Wood has been appointed temporary military governor of Santiago.

—President McKinley has stated that no peace negotiations are under way. He is determined to carry on the war with such vigor that Spain will beg for terms.

—Thirty thousand men, together with Sampson's fleet, will take part in the expedition against Porto Rico. Orders have been given to proceed against it without delay.

—An official note issued in Madrid declares that General Toral was not authorized by General Blanco to surrender Santiago, and that he will have to answer before a court-martial.

—The monster man-killing elephant of Wallace's show, that killed his keeper lately at Racine, Wis., died July 20 at Lansing, Iowa, from blood-poisoning, caused by the heavy chains with which he has since been confined.

—The prisoners of war taken at Santiago will be sent home in Spanish vessels, manned by Spanish crews. The contract for the transportation was awarded to the Spanish trans-Atlantic Company, many of whose vessels are auxiliaries to the navy of Spain, and some of which have been captured or destroyed by the United States navy.

—On account of the gas and smoke caused by the explosion in the Cleveland, Ohio, water-works tunnel under Lake Erie on the 11th inst., entrance to the scene of the disaster was not made until the 15th. The ten workmen were found near one another. The scene when they arrived at the surface, where an enormous crowd, among whom were many relatives and friends of the victims, was indescribable. The large force of police had all it could do to control the almost frantic people.

—The cruiser "Buffalo," formerly the "Nithe-roy," of the Brazilian navy, for which the United States paid \$550,000, has proved to be practically worthless, and will in all probability be converted into a collier. It can not, however, be used even for this purpose without an expenditure of \$400,000, making it the most expensive collier in the world. The vessel was purchased through a New York ship broker, who, it is charged, swindled the government out of at least \$300,000 in the deal.

—The formal surrender of Santiago was made at 9 A. M., July 17, General Toral's troops laying down their arms, and marching from the city as prisoners of war. Some Spaniards wept, others seemed glad that the end of the Santiago campaign had come. All the United States army in Santiago witnessed the surrender. At noon the American flag was floating over the city; and later, Hobson re-entered the harbor, and exploded the submarine mines that had been laid since Cervera went out.

—At the hoisting of the American flag at Santiago, Sylvester Seovel, the well-known newspaper correspondent, insisted that he be permitted to raise the flag. He was turned back by the guard, whereupon he sought out General Shafter, and publicly slapped him in the face. Of course he was immediately arrested and locked up. Such an insult to a commanding officer of the army is punishable by a summary court-martial and death. Just what disposition will be made of the matter will be awaited with much interest.

### Special Notices.

THERE will be reduced rates on all railroads running into Owosso for the accommodation of those wishing to attend the camp-meeting. Tickets will be sold for one fare for the round trip at all stations on August 9, 15, 17, 18, and 23. The return limit to these tickets will be September 1.

J. D. GOWELL.

### NORTHWESTERN WISCONSIN CAMP-MEETING.

ARRANGEMENTS have been made to hold a camp-meeting in New Richmond, September 5-12, for the people in the northwestern part of Wisconsin. This place is about thirty-five miles northeast of St. Paul, and is at the junction of the Wisconsin Central and the Chicago, St. Paul, Milwaukee, and Omaha railroads. A good grove has been secured for the occasion, and the grounds are within easy reach of the town. We are promised the presence and help of Elder J. N. Loughborough at this meeting, besides other workers from outside the State, as well as our own ministers in Wisconsin.

We would like all who are in this part of the State to attend this camp-meeting. The Lord has promised to be with us. Let all come who can, and receive the blessings which the Lord has in store for us at this gathering.

WM. COVERT.

### YOUNG PEOPLES' MEETINGS AT THE MICHIGAN CAMP-MEETING.

WE are glad to announce that Brother C. N. Sanders and the Sabbath-school association secretary are making necessary preparations for the success of the young peoples' meetings. The hour for these meetings will be published in the REVIEW and Field Echoes in due time.

Bring the children to the camp-meeting, and ample provision will be made for them. The best instructors we can secure will be present to assist them. Bring the children in. J. D. GOWELL.

### THE MICHIGAN CAMP-MEETING.

THE time for our general camp-meeting and annual Conference is drawing near, and I trust all our brethren and sisters are planning to attend. In years past our brethren and sisters have begun to plan long before the time of camp-meeting to have all things ready so they could attend the great annual feast; and they were not disappointed in receiving the blessing of God. We believe all who attend the meeting this year at Owosso, August 18-28, will be richly rewarded for all the extra efforts made to be present. This will be the most important meeting we have had for many years, on account of the many different subjects which must necessarily receive consideration; and we hope all our churches will see that their delegates are properly elected, and the credentials sent in to the State secretary, before time for the meeting to begin.

We have the promise of excellent help at this meeting, which is a very important feature of this great annual feast. We are in a time in the history of the church when every ray of light that shines from the sanctuary should be received, accepted, and carried out in our lives, in order that we may be able to stand. Every one who is not now kept fully, and all the time, by the power of God, will fall. We expect that Elders J. H. Morrison, A. F. Ballenger, A. T. Jones, and Mrs. S. M. I. Henry will be at the meeting, and we hope that Elder I. H. Evans can be with us. It is also expected that Elder Irwin will return from Europe in time to attend the last part of the meeting.

We are planning to have a full report of all our meetings published in the Owosso city paper each day during the meeting, and intend so to arrange that all our churches in Michigan and Ontario can have the paper mailed to any address, during the ten days of the meeting, for the small sum of fifteen cents. Brother W. E. Cornell has agreed to take charge of reporting the meetings. He has had much experience in this work, and will be able to do justice to it. We would like to have all our churches consider this matter now, and send to E. I. Beebe, secretary of the Michigan Tract Society, 271 W. Main St., Battle Creek, Mich., the names and addresses of those who wish these reports, so that all arrangements can be made before camp-meeting, and thus avoid delay. We will send a circular letter to the churches in due time, giving full explanation of this matter, and we hope that each church will send in an order for a large club.

The workers' meeting will begin August 10, and we expect a large number of workers to be present then, to aid in making necessary arrangements for the camp. We hope the superintendents of all departments of work will be present, and we shall be glad to see a large number of the lay members from the churches in Michigan and Ontario ready to assist in the work. The workers' meeting will be one of great interest and profit to all. The early morning hour will be spent in prayer and social meeting, and in seeking the Lord for his blessing on the work during the day. The hour from 2:30 to 3:30 will be spent in Bible study, and at 8 o'clock there will be a sermon lasting forty-five minutes. This program will be followed during the workers' meeting, August 10-18.

The daily program for the camp-meeting proper will be as follows:—

|                                  |                |
|----------------------------------|----------------|
| MORNING.                         |                |
| Rising-bell, . . . . .           | 5:00           |
| Prayer service, . . . . .        | 5:30 to 6:15   |
| Breakfast, . . . . .             | 7:00 to 7:45   |
| District meetings, . . . . .     | 8:45           |
| Conference, . . . . .            | 9:00 to 10:15  |
| Bible study, . . . . .           | 11:00 to 12:00 |
| AFTERNOON.                       |                |
| Dinner, . . . . .                | 1:00 to 1:45   |
| Preaching, . . . . .             | 2:30           |
| Meditation and prayer, . . . . . | 4:00 to 4:45   |
| Miscellaneous, . . . . .         | 4:45 to 6:00   |
| Preaching, . . . . .             | 8:00 to 9:00   |
| Retiring, . . . . .              | 9:30           |
| Silence, . . . . .               | 10:00          |

J. D. GOWELL.

THE next annual session of the Colorado Conference and Tract Society will be held in connection with the camp-meeting at Pueblo, Colo., August 25 to September 5. J. M. REES, Pres.

ALL who desire to procure tents for the coming Michigan camp-meeting should send in their orders at once to R. E. Taylor, 271 Champion St., Battle Creek, Mich. The price of tents, pitched and ready for use, will be as follows: Size 12 x 16, \$2.50; 14 x 22, \$3. Be sure to send in your orders in time to have them properly attended to. J. D. GOWELL.

### CAMP-MEETINGS FOR 1898.

|                                       |                    |  |
|---------------------------------------|--------------------|--|
| DISTRICT ONE.                         |                    |  |
| Atlantic, Wilmington, Del.,           | Aug. 25 to Sept. 4 |  |
| Virginia, Alexandria,                 | " 11-22            |  |
| Maine, Brunswick,                     | " 25 to Sept. 5    |  |
| Vermont, Bennington,                  | Sept. 1-11         |  |
| New York, Rochester,                  | " 8-18             |  |
| West Virginia, Grafton,               | " 8-18             |  |
| DISTRICT TWO.                         |                    |  |
| North Carolina, Hildebran,            | Aug. 5-14          |  |
| Cumberland Mission Field,             | " 19-28            |  |
| Harriman, Tenn.,                      | " 25 to Sept. 5    |  |
| Tennessee River Conference,           | " 25 to Sept. 5    |  |
| Guthrie, Ky.,                         | " 25 to Sept. 5    |  |
| Florida,                              | " 25 to Sept. 5    |  |
| DISTRICT THREE.                       |                    |  |
| Ohio, Tiffin,                         | Aug. 11-21         |  |
| Wisconsin, Appleton,                  | " 15-22            |  |
| Michigan (general), Owosso,           | " 18-28            |  |
| Illinois, Forrest,                    | " 25 to Sept. 4    |  |
| Indiana, Logansport,                  | Sept. 1-11         |  |
| DISTRICT FOUR.                        |                    |  |
| Nebraska (local), Cambridge, S. Dak., | Sept. 1-10         |  |
| " (State), York,                      | Sept. 27 to Oct. 3 |  |
| DISTRICT FIVE.                        |                    |  |
| Arkansas, Fort Smith,                 | Aug. 4-14          |  |
| Missouri, Clinton,                    | " 11-22            |  |
| Colorado, Pueblo,                     | " 25 to Sept. 5    |  |
| Kansas (local), Salina,               | " 18-28            |  |
| " (general), Ottawa,                  | Sept. 8-18         |  |
| Oklahoma, Edmond,                     | Oct. 7-17          |  |
| DISTRICT SIX.                         |                    |  |
| California (southern), San Diego,     | Aug. 4-14          |  |
| Utah, Salt Lake City,                 | " 25-31            |  |

### NOTICES.

WANTED.—Work on truck or fruit farm, in Colorado or some other Western State. Can furnish references. Address Box 68, Southport, Ind.

WANTED.—A sewing-machine for the Detroit mission. Any person or church wishing to assist will please address J. D. Gowell, Hesperia, Mich.

WANTED BY AN INVALID.—A young, healthy, competent housekeeper; a Sabbath-keeper who believes in health reform, who is a good reader, and enjoys reading aloud. A widow preferred. For full particulars address Invalid, care of carrier No. 28, Grand Rapids, Mich.

### ADDRESSES.

THE address of J. H. Rogers is Parker, S. Dak.  
The address of C. H. Keslake is Morristown, N. J.  
The permanent address of Elder H. W. Decker is 508 E. Everett St., Portland, Ore.  
All mail pertaining to the Detroit mission should be addressed to A. J. Harris, 426 Trumbull Ave., Detroit, Mich., until further notice.

### PUBLICATIONS WANTED.

THE following persons desire late, clean copies of the publications indicated. Prepay postage.  
M. A. Sinclair, Peyton, Colo., Signs, tracts, etc.  
Frank Alexander, Forrest, Ill., English and German publications.  
Mrs. E. C. Porter, 706 S. Second St., St. Louis, Mo., papers and tracts.  
Esther Smith, 4026 Binney St., Omaha, Neb., Instructor, Little Friend.  
J. L. Johnson, 39 Bond St., New York, City, Signs, Instructor, Sentinel.  
Clinton V. Achenbach, Windsor and Hampton Sts., Reading, Pa., papers and tracts.  
Lucy M. Ralphs, 14 Eldret St., Brooklyn, N. Y., Seventh-day Adventist books, pamphlets, tracts, and other standard works for the mission in New York City.

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Third quarter (July 2 to September 24), you will be in constant need of the following reference-books:—

"EMPIRES OF THE BIBLE," by A. T. Jones; 410 pages; cloth, post-paid, \$1.50.

"SACRED CHRONOLOGY," by Sylvester Bliss; 298 pages; prices, \$1, \$1.50, and \$1.75.

"PATRIARCHS AND PROPHETS," by E. G. White; 762 pages; prices, \$2.25, \$2.75, \$3, and \$4.50.

"Great Controversy," by E. G. White; 700 pages; prices, \$2.25, \$2.75, \$3, \$3.50, and \$4.50.

"MOUNT OF BLESSING," by E. G. White; 209 pages; prices, 75 cents and \$1.

"GOSPEL IN CREATION," by E. J. Waggoner; 169 pages; prices, 25 cents and 40 cents.

For any or all of these reference-books, address your tract society, or Review and Herald Pub. Co., Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 19, 1898.

Table with columns for EAST, WEST, and various train routes (Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, N. Shore, Atlantic Express) and their respective departure and arrival times for stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susp. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston.

\*Daily. †Daily except Sunday. Kalamazoo and South Haven accomodation departs at 6.30 a. m. and arrives at 7.05 p. m. Daily except Sunday. Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK. In Effect May 15, 1898.

Table with columns for EASTBOUND, WESTBOUND, and various train routes (MONTREAL, NEW YORK, LEAVE) and their respective departure and arrival times for stations like Bay City, Detroit, Port Huron, and East Stations, Port Huron, Susp. Bridge, New York, and Montreal, Detroit, Port Huron, Susp. Bridge, New York, and Boston.

SLEEPING AND THROUGH CAR SERVICE.

8.27 P. M. train has Pullman wide vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

8.52 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

\* Daily. † Except Sunday. A. S. PARKER, Ticket Agent, Battle Creek. W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH. E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.

## The Review and Herald.

BATTLE CREEK, MICH., JULY 26, 1898.

GREAT BRITAIN, Russia, and the United States are now said to be the "three great 'world powers.'"

By securing a railway concession, Russian "influence" in China now extends southward as far as "the borders of the Yellow River." Thus "the Russian grip on China is strengthening."

THE *Independent* says that the bill passed by Congress allowing "any religious denomination" to build a house of worship at West Point, "was specially intended to authorize the construction of a Roman Catholic chapel." Of course it was.

A PRIVATE letter from the president of the General Conference, who is at the annual European Conference in session in Hamburg, says: "There are representatives from every field of importance, or where we have any considerable number of believers. A good spirit prevails, notwithstanding the number of languages spoken."

RUSSIAN "influence" in China has now been so extended that it actually so hedges in the great coal-fields lately conceded to England that from these fields "there is no way of reaching the sea except by Russian lines." How that "Rosh"-ian is extending and fastening his power in "the north quarters" of all the Eastern continent!

A LONDON writer says that "America, as a whole, does not yet grasp the full significance of her colonial policy," and that "the change in the great republic from a self-contained nation to one exercising sway over colonies and dependencies, is scarcely appreciated as being what it is,—a supreme event, to be ranked with the greatest world-changes of the last three centuries."

SINCE Hawaii has been made United States territory, it is of interest to know that two years ago the population was 109,020. In this population are included 31,019 native Hawaiians, 24,407 Japanese, 21,616 Chinese, 15,191 Portuguese, 8,485 half-castes, 3,086 Americans, 2,250 British, 1,432 Germans, and the remainder a few each of Polynesians, Norwegians, French, etc.

It is with most sincere regret that we learn from the daily press that the executive committee of the W. C. T. U. have given up the idea of owning their large Temple in Chicago. July 15 the committee decided, by a vote of eighteen to four, to discontinue "all effort to raise money with a view of owning the Temple." This immense structure in Chicago was built by the "White Ribboners," and they loved it "as the Jews loved the temple at Jerusalem." For ten years they have bravely endeavored to liquidate the heavy indebtedness against it; but since Miss Willard died, interest in the matter seems to have waned, and now they give up the struggle. The action of the

board will have to be ratified by the annual convention that meets in November; but there seems to be little room to doubt that it will be ratified. The Temple will revert to Marshall Field, who holds the majority of the stock. It was in Willard Hall that we held weekly noonday meetings from Dec. 20, 1897, to June 20, 1898.

How often, when success crowns our efforts in carrying out a cherished plan, we are inclined to say, "Surely the Lord's hand was in that." Perhaps so; but do we think the same when reverses come?—We ought to, if we have truly given up to do his will, for "all things [good or bad] work together for good to them that love God." Then if we really love God, all his dealings with us are but the working out of his eternal purpose; and all that is necessary for this purpose to be fulfilled in us is to give him a chance to work. Do it.

IN a late editorial in the *Independent* it is claimed that English freedom and English conscience had their grandest assertion in the wars of the commonwealth. In support of this view the editor quotes a noted historian, who said: "What made Calvinism so much better able to hold its ground than Lutheranism, for example, was its attitude toward war, or, in other words, its recognition of war as the awful instrument of righteousness in the world." We leave it with our readers to judge how much of the religion of Jesus Christ there is in that doctrine.

THE following passage from *Success* is present truth for every Seventh-day Adventist on earth:—

If you want more salary, all you have to do is to make yourself worth more; fill your place so full that it will run over, and you will soon be in a larger place. Do your work so efficiently that every body about you will remark it, and be sure that your superior will soon find it out. The man whose ambition is just to do a fair day's work will never get very high up in life. It is the man who tries to see how much he can do, how well he can fill his place, who rises. Every employer is on the lookout for marked merit; and even if he does not recognize your superior effort, others will, and you will soon find your proper place.

At the opening of the annual meeting of the National Educational Association at Washington, D. C., July 7, Hon. W. T. Harris, United States Commissioner of Education, delivered an address on "The New National Outlook." In it he said:—

For better or worse we have now entered upon our new epoch as an active agent in the collected whole of the great powers that determine and fix the destiny of the peoples on the planet. This new era is one of great portent to the statesmen of America. All legislation hereafter must be scrutinized in view of its influence upon our international relations. We can not any longer have that smug sense of security and isolation which has permitted us to legislate without considering the effect on foreign nations. Hereafter, our foremost national interest must be the foreign one.

And with politics as it is in the United States to-day, where shall be found the statesmen who can deal intelligently with these new and mighty problems? Who are the statesmen of this sort in the present Congress, which, in its next session, will be the first to consider these new relations, obligations, and dangers?

THE seventeenth annual convention of the United Societies of Christian Endeavor was held at Nashville, Tenn., July 6-11. These yearly gatherings of the very flower of the young people of the churches have grown to be mammoth affairs, preparation being made for the accommodation of at least one hundred thousand at Nashville. For some unaccountable reason, the attendance was very much smaller.

No one can mingle with these young people on occasions like this without being impressed with their earnestness and sincerity; and if they would only stick to the original purpose for which the organization was brought into existence, they might be an incalculable power for good in the promulgation of the gospel. But alas! the devil has been allowed to get in his iron wedge, and the elements that have entered into the workings of this organization must, in the end, prove disastrous to its original design.

Several striking features were apparent, one of the most prominent being the development of the spirit of fraternity. There was fraternity between the North and the South, between the negro and the white man, between Canada and the United States, and, in fact, for the people of every country except Spain. The poor Spaniard was the dead fly in the ointment. When will these young people come to see that the spirit of Christianity and the spirit of nationalism do not harmonize? Prominence was also given to the idea of the Anglo-Saxon alliance that has been so warmly discussed of late. One speaker declared that, through the influence of the Christian Endeavorers at the convention to be held in London in 1900, an alliance between the United States and England would be drawn up, signed, and sealed.

Although a number of people prominent in demanding legislation to promote religious ends were at the convention, no move was made in that direction.

The International Religious Liberty Association had a representative on the grounds who did efficient work in the distribution of literature, which was readily received and apparently read. It is hoped that by it some may be led to know the truth more perfectly.

### A CALL TO YOUNG MEN.

It is a notable fact that a very small percentage of our young men are entering the gospel ministry. There ought to be hundreds preparing for this work. The Lord wants young men who can be missionary ministers; and there must be many who are impressed by the Spirit of the Lord to give themselves to this work. The Lord has said that young men who intend to enter the ministry can not spend a number of years in obtaining an education. Special advantages should be given them for a brief yet comprehensive study of the branches most needed to fit them for their work. They need a knowledge of the common branches of education, and, above all else, of the word of God.

Battle Creek College deplors the fact that so few of our young men are devoting their time to preparation for the sacred work of the ministry. The trustees and faculty of the college believe that God is calling upon them to put forth a vigorous effort to interest young men in this noble work.

An opportunity will be provided for fifty young men of this school district, who can obtain letters of recommendation from their Conference presidents, to earn a part of their expenses while in college. Any young man desiring to avail himself of this offer should write at once to E. A. Sutherland, Battle Creek College, Battle Creek, Mich.