

# 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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### THE MINISTER'S SABBATH NIGHT.

Rest him, O Father! Thou didst send him forth  
 With great and gracious messages of love;  
 But thy ambassador is weary now,  
 Worn with the weight of his high embassy.  
 Now care for him as thou hast cared for us  
 In sending him, and cause him to lie down  
 In thy fresh pastures, by thy streams of peace.  
 Let thy left hand be now beneath his head,  
 And thine upholding right encircle him,  
 And underneath the everlasting arms  
 Be felt in full support. So let him rest,  
 Hushed like a little child, without one care;  
 And so give thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us  
 The wine of joy, and we have been refreshed:  
 Now fill his chalice; give him sweet, new drafts  
 Of life and love, with thine own hand; be thou  
 His ministrant to-night; draw very near  
 In all thy tenderness and all thy power.  
 O, speak to him! Thou knowest how to speak  
 A word in season to thy weary ones;  
 And he is weary now. Thou lovest him;  
 Let thy disciple lean upon thy breast,  
 And, leaning, gain new strength to "rise and  
 shine."

Rest him, O loving Spirit! Let thy calm  
 Fall on his soul to-night. O holy Dove!  
 Spread thy bright wing above him, let him rest  
 Beneath its shadow; let him know afresh  
 The infinite truth and might of thy dear name—  
 "Our Comforter." As gentlest touch will stay  
 The strong vibrations of a jarring chord,  
 So lay thy hand upon his heart, and still  
 Each overstraining throb, each pulsing pain;  
 Then, in the stillness, breathe upon the strings,  
 And let thy holy music overflow  
 With soothing power his listening, resting soul.  
 —Frances Ridley Havergal.

### THE SABBATH TEST.—NO. 2.

MRS. E. G. WHITE.

NOTWITHSTANDING the deplorable results of our first parents' belief of a lie, similar presentations are made to-day. Satan claims to be the prince of this world, and he wishes to obliterate from the minds of men all knowledge of the Creator, the rightful owner of the earth. As the most successful way to accomplish this, he has attempted to change the fourth commandment of the decalogue. He knows that if he can change the Lord's rest day from the seventh to any other day of the week, if he can succeed in deluding the world in regard to this one commandment, he will gain the homage that is due to the Lord of heaven; therefore he presents a day in his own honor,—a day that God has not blessed and sanctified.

God could not alter one precept of his law to meet man in his lost condition; for in so doing he would reveal that he was not an all-

wise and infallible being, without variableness or shadow of turning. No man can prove that God has changed the thing that has gone out of his lips. God is not changeable. He is not a man, that he should lie. One precept, one jot or tittle, of the law changed or altered, would have given Satan all he asked in heaven in his controversy with Christ. Satan could not point to any time when the Lord had changed his holy rest day, when he had removed his sanctity from the seventh day of the week and placed it upon the first. Therefore he had to employ his deceiving power to make men believe that the fourth commandment had been changed.

The scheme of Satan has been successful, and he is well pleased that he can sway the religious mind by presenting a mass of false theories and innumerable conjectures and sayings of men. His disguise gives him an advantage in his master working. In his counsels the way is prepared in so specious a manner that his satanic cunning is not detected. Thus he turns men's minds from the genuine to the false. The day instituted by God, when men should engage in the worship of Jehovah, is trampled underfoot, and Satan's invention—a spurious, idol sabbath—is exalted.

By the falsehoods and devices of the man of sin, the Sunday has gradually gathered to itself a covering of sanctity, and its claims upon the human race have become established; many now honestly believe that God has changed his purpose, and that he now designs Sunday to be exalted above the day which, in the beginning, he blessed and sanctified. Thus Satan gathers into his ranks not only the unbelieving world, but also the churches. Some who profess to be God's peculiar people go over to the enemy's side. They profane the day that he has sanctified, and exalt and honor a day on which he has placed no sanctity. Thus, just as surely as did Adam, they constitute themselves transgressors of the law.

Many who profess to be Christians have divorced themselves from Christ. They second the efforts of the man of sin, and, infused with his spirit, show determined opposition to the holy law of God. They array themselves against the fourth precept of the decalogue, and accept a spurious sabbath. They place themselves on Satan's side of the question. They heed the voice of Satan rather than the voice of God. Notwithstanding the most positive assertions from lips in which is no guile, men professing to believe the word of God take the word of Satan, and believe his lie; and they act in accordance with the character of him who has deceived them. They are inspired with hatred and malice against those who will not receive the lies of the great apostate, who will not bow down to worship an idol sabbath.

The world and many of the professed followers of Christ are united in their efforts to honor the Sunday. Through the deceiving power of Satan, they will strive to make God's law of no effect. But the word of God contains the truth, and all who support the truth of God for

this time are doing their work for time and for eternity. Those who bring the word of God into mind and heart take their stand on the side of God and the heavenly universe. They will stand heart to heart and hand to hand in defense of the holy and the pure, while those who support error by word, and pen, and voice, and by the oppression of those who are linked with the truth, are ranged upon the other side. They are leagued with the first great apostate and the evil men who are his agents. The Word declares of these that they shall "wax worse and worse, deceiving and being deceived."

God foresaw the workings of the arch-deceiver—every art and device in his crooked twistings and turnings. He knew that Satan's purpose was to make void the law of God, especially the fourth commandment, which specifies in unmistakable language who is the living God, the Creator of the heavens and the earth. Therefore God gave his word through Moses: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

God has not left the matter so undefined that we can not tell when the true Sabbath comes. "Six days," he says, "may work be done; but in the seventh is the Sabbath of rest, holy to the Lord." He has given directions that on Friday, the day prior to the Sabbath, shall be prepared all the food to be eaten on the Sabbath. "Bake that which ye will bake," he says, "and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Servile work for a livelihood, or common business transactions upon the Sabbath, constitute those who take part in them transgressors. All labor necessary to provide for the sustenance of the body is to be done in the six working days.

In the fourth commandment the claims of God are expressed. In it he has specified his holy day; and he declares that so long as heaven and earth remain, not one jot nor tittle of his law shall be changed. "Think not," he says, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

If the Lord designed to change the day, why did he give no intimation of it? He certainly knew if he designed to do any such thing. When the transgressors of the law of God raise

their objections to the Sabbath specified in the fourth commandment, they have their answer in the words of Christ: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Heaven and earth still stand to confirm every word that proceeds out of the mouth of God. For a time the powers of darkness have seemed to prevail, the man of sin has seemed to triumph; but during all the days when darkness seemed to eclipse the light, the Sabbath has been kept by God's representatives. And as we near the second appearing of Christ in the clouds of heaven, when he comes to take the kingdom under the whole heaven, and reign as King of kings and Lord of lords; when light shines from the throne of God, and the Sabbath of the fourth commandment stands in its own merits and native dignity,—then all who are true to God will see and acknowledge its perpetuity.

#### HIS COUNSELOR.

*The King's Messenger.*

WE believe that God is longing for souls in whom he can confide, people of whom he can make friends; that his heart is hungry for fellowship; that he longs to share with somebody his infinite wisdom and all his infinite riches; that he is willing to be asked of, and even willing to be commanded, by souls that are in eternal oneness with himself.

We believe that he wearies of giving so little, because people can receive so little. It is contrary to his nature to be doling out a little bit of blessing here and there. He suffers because of our incapacity to receive. We are so full of everything else but himself. He is a great God above all gods, and it is like his greatness to bring us into his banqueting-house and set us down under his banner of love, while he serves us, and lets us, in turn, serve him. He pleads for such as he can trust, and such as will confidently trust him. He will be delighted to have them ask him of things to come concerning his sons, and concerning the work of his hands to command him. O beloved! would you not like to sit in the secret council-chamber with him, and be instructed in the diplomacy of the Most High, and learn to join him in commanding the powers of darkness, and in guiding others who are objects of his and your loving interest?

O, how God longs for such companions,—humble, unassuming souls, who give no thought to having a place, or a name, or power, or influence here; but whose desire has but to be made known in his council-chamber, and his hosts are at once sent to carry it into effect,—souls that may have no hearing with or among men; but whose voice, spoken in his council-chamber, moves the armies of God to action!

Be willing to be ignored and left out below, that you may be counted in and royally received above. Rest in the presence of him who is Lord of all, sit at his feet, become acquainted with his voice, receive his instructions, be taught in his ways; and he will send you forth, clothed with authority, as his ambassador. Then you will speak the message of God in the ears of men. Taught of him, you will tell men how to cease from their blind gropings after truth and righteousness, and how to know God.

You may not be well received sometimes; but you will be his voice, and you will accomplish that which he pleases. Your name will be forever linked with his, and you will be lost in him. Your gift will make room for you, even among earth's crowded throngs, and will bring you before great men. Many of earth's millions, weary and tired of the voices of the human and sin, will hear your voice, believe your message, and begin to know your God.

You will meet shame and reproach, you will know ostracism and the unfriendliness of friends; but, sent of God, you will rejoice and be comforted for all this; for in his council-chamber he will be both Counselor and Comforter divine. Your life will be replete with fruit that will redound to his glory and the good of men. This shall be your continual reward,—that you abide under the shadow of the Almighty, and that his desire is toward you. He will guide you with his counsel, and afterward receive you into glory.

#### SUBMISSION.

MRS. L.-D. AVERY-STUTTLE.

"NOT mine own will," I prayed one day;  
"Lord, I am selfish; take away  
This selfishness, O Christ! I pray.

"Not mine own words; but let me seek,  
From day to day, from week to week,  
The message of my King to speak.

"Not mine own thoughts; thy thoughts are best:  
Then let me lean upon thy breast,  
And think thy thoughts, and, peaceful, rest.

"Not mine own path. I can not see  
The way that would be best for me,  
The way that leads me nearest thee.

"Not mine own work; with zeal and zest  
I'll do the work thou seest best  
To ask of me, nor seek for rest."

'T was thus I prayed; and, praying, went  
To wait his will in sweet content,  
When quick my Lord the answer sent:—

"Child, art thou selfish? Take this cross,—  
This galling pain, this bitter loss,—  
Behold! 't will purge away the dross."

Then on my shoulders, weak and small,  
He placed a cross, so great, withal,  
It seemed that I must sink and fall.

"Why dost thou, Lord, this cross impart?  
'T will crush and bruise and break my heart."  
I looked — *he bore the heaviest part!*

"Wouldst think my thoughts?" he said; "this  
fire  
Will purge away each low desire."  
Then did the flames mount high and higher.

"Wouldst do my work? Behold! take heed,  
The naked clothe, the hungry feed."  
I looked, and saw a child in need.

"Wouldst speak my words?" He touched my  
tongue;  
Sweet words of peace and comfort sprung  
For high and low, for old and young.

I bowed my head; he placed his yoke,  
And in my heart sweet peace awoke,  
And songs of glad thanksgiving broke.

#### HE COULD NOT BE HID.

L. A. REED.

(Jacksonville, Ill.)

LIGHT shines. Ever and always, it shines. Light can not do otherwise. The moment it ceases to shine, that moment it ceases to be light. True, light may be covered by a bushel or put under a bed, and thus its rays be prevented from lighting a room; but under the bushel, or under the bed, the light still shines. The light is hidden; but remember that, though hidden, the *light* still shines.

Now, you and I, if we be lighted, surely shine; there is no question about this, we need have no anxiety whatever; if lighted, we shine. But we may hide our light, we may cover it up, and in this sense it may fail to shine; our light does not shine *forth*. But I am glad that there is one light that can not be hid; there is one light that can not be covered up.

"Christ came a light into the world." He never covered his light; it always shone forth. And it is expressly declared of him that he could not be hid. "He entered into a house,

and would have no man know it: but he could not be hid." This is the example for us,—he could not be hid. As well try to hide the sun as try to hide the Christ. He was not hidden then; he can not be hidden now. Two thousand years have rolled along to add their testimony, and every advancing year speaks, as spoke all their train: He can not be hid. Infidels, skeptics, and wicked men have arisen, their hearts burning with hellish hate and with a determination to sweep out this light from the earth, to cover it in an everlasting oblivion; but the light still shines, and the truth still remains: he can not be hid.

"He could not be hid." This is passive voice: he could not be hid *by others*. Christ could hide his own light; but having chosen to let it shine forth, nothing in earth or hell could cover it up: he could not be hid.

O Christian brother! do you know that, like Christ, you can not be hid? You may hide your own light; but if you choose to let it shine forth, nothing in earth nor hell can hide it or cover it up. *You*—think of it! *you*—can not be hid. Though all the demons out of hell should threaten and assail, it avails nothing: you can not be hid. O brother! have you the light? Then shine on, like the sun, in silence but in glory, without effort to shine, yet shining most powerfully. Get the light, strive to possess the light; but if you have the light, you have the shining; for light only shines.

And since light shines, we are not commanded to let it shine, but to let it *so* shine. How shine?—In such a way that men shall see the goodness of it; in such a way that men shall be charmed by the beauty of its rays. Let your light so shine,—not with sickly glare, nor with smoky, sooty flame, and foul, ill-smelling odor, but with clear, steady rays. Let it so shine that men may see your good works, your goodly light, and glorify your Father.

"Let it so shine." What is the significance of that word "let"? It is this: If the light is allowed to do what is natural for it to do, it will so shine. If the light is not positively interfered with, it will so shine. We are not asked to *make* it so shine: the very nature of light makes it do that; for God constituted it in such a way that, naturally, it would so shine. We are asked simply not to meddle with its manifestation, but to give up wholly to God, yielding implicitly to him; thus shall we so shine.

God has given us wills, he has constituted us free moral agents; and thus we have something to say about what shall occur in our own lives. Because of this we can interfere with the spiritual light, even as we can interfere with natural light.

We can, if we so choose, place a light under a bushel, or extinguish it entirely; and so we may hide the Christ-light, or put it out altogether. But it takes an effort to do either of these things. Sometimes it hardly seems so. The ease with which we commit sin seems hardly like an effort directed against the work of God in us, but so it is. We have felt his power upon our hearts; and if we resisted it,—in other words, if we persisted in our own way, and committed sin, no matter with how much seeming ease,—we interfered with the manifestation in us of the God-light. It took a special effort when we placed the candle beneath the bushel, or when we extinguished its light; and even so must we direct ourselves to a special effort when we prevent the spiritual light from shining as God meant that it should shine.

But shall we prevent that light from so shining?—No, by no means; let it so shine. This is the command of God to you: "Let your light so shine." Arise and shine. As another has said, "Arise, and God will make you shine." And if by rising you shine, then that shining-by-rising might well be called

"the brightness of your rising." And thus God calls it. The world is very dark, and many will come to your light; yea, even kings will come to the brightness of your rising. Then arise and shine; let your light so shine.

#### RENDER TO GOD THE THINGS THAT ARE GOD'S.

W. W. WHEELER.  
(Waddington, Cal.)

ONE of my father's neighbors, some years ago, rented a dairy farm on shares. The owner's share was to be one half and the renter's share one half. In the fall the renter found the milking unpleasant, because of the stabling of the cows. He therefore dried off half the cows, and continued to milk the other half, feeding them well from the products of the farm. From that time he pocketed all the proceeds. When spoken to about dividing with the owner, he replied that exactly one half the cows were dry; therefore there was nothing to divide!

Would you like to rent your farm to such a man? Do you think that his course was an example in honesty?

I once met a brother who seemed to think he was excused from paying the tithe of twenty-four dollars that he had just received for a cow, because he had lost three head of cattle during the winter. If the brother had lived under the Levitical priesthood, could he have so contrived that the dead cattle would be the ones to pass under the rod when "ten," "twenty," "thirty," was called? But that is just what, in principle, he was trying to do. Reader, are you trying to pay your tithe with dead cows?

If you take a ten-cow dairy farm on the one-half share plan, and five of the cows die, do you not expect to divide the proceeds from the five that remain alive?—You know you would be a thief if you did not. You would expect that even a heathen would divide the proceeds of the remaining five. Then if we do not divide with the Lord, are we not worse than the heathen?

The Lord says: "The silver is mine, and the gold is mine." Haggai 2: 8. "Every beast of the forest is mine, and the cattle upon a thousand hills." Ps. 50: 10. "The earth is the Lord's, and the fulness thereof." Ps. 24: 1. "Beware that thou forget not the Lord thy God; . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Deut. 8: 11, 17, 18. "All the tithe . . . is the Lord's: it is holy unto the Lord." Lev. 27: 30.

The fact is, we are all renters. By force of circumstances, we can not be anything else. Let us not rob our merciful Provider of the share which is his, nor make sacrilegious use of that which is holy. Let us place the Lord's share to his credit in the bank which he has designated. 1 Cor. 9: 13, 14. Let us be as particular to render to God the things that are God's as we are that others shall require us to render to Cæsar *only* those things which are Cæsar's. Then will the Lord's blessing upon and through us be to others a saving light in the darkness.

"GO LIVE a life that shall express the Father's thought to the world, and point the face of others toward God and heaven; to do this is to do a Christian's work. Do all in Christ's name; for the world through which you pass is a place dark because of sin. It needs the light which your life can throw into it, if so be you have seen the face of Christ, and read therein the message of God's love to mankind."

#### THE BURDEN.

TO EVERY one on earth  
God gives a burden to be carried down  
The road that lies between the cross and crown;  
No lot is wholly free;  
He giveth one to thee.

Some carry it aloft,  
Open and visible to any eyes,  
And all may see its form and weight and size;  
Some hide it in their breast,  
And deem it thus unguessed.

Thy burden is God's gift,  
And it will make the bearer calm and strong;  
Yet, lest it press too heavily and long,  
He says, Cast it on me,  
And it shall easy be.

And those who heed his voice,  
And seek to give it back in trustful prayer,  
Have quiet hearts, that never can despair;  
And hope lights up the way  
Upon the darkest day.

Take thou thy burden thus  
Into thy hands, and lay it at his feet;  
And whether it be sorrow, or defeat,  
Or pain, or sin, or care,  
He will thy burden share.

It is the lonely load  
That crushes out the life and light of heaven;  
But born with him, the soul, restored, forgiven,  
Sings out, through all the days,  
Her joy and God's high praise.

—Marianne Farningham.

#### REVIEWING THE MESSAGE.

J. COEURDELIS.  
(Ottawa, Ontario.)

I HAVE recently been much interested in reading of the early struggles of the pioneers in the third angel's message, and in noting the assurance with which they stated, over and over, the ground of their faith after the passing of the time in 1844. The story, as told by these sturdy men and women in their simple way, is full of pathos, and carries the fullest evidence of sincerity and sanctity. To read it, even at this period, influences one to pledge himself to deeper loyalty and more masterly efforts in behalf of the message as it now is, because it renews and deepens the thought that the work is soon to close in triumph.

In an article by Elder Joseph Bates, printed in September of 1850, in Vol. I, No. 4, of the ADVENT REVIEW, entitled, "Second Advent Way-marks and High Heaps," the author covers some very interesting bits of history, a few extracts of which I take pleasure in transcribing for the benefit of those who do not have access to these early records:—

"Father Miller says his first lecture on the second advent was in August, 1833. *Advent Shield*, page 57, says: 'His first course of lectures in Chardon street chapel, Boston, constituted altogether a new era in the history of Adventism.' This was the winter of 1840. In March following, the first paper was issued by J. V. Himes, called the *Signs of the Times*, relating to the second coming of Christ. By this means the subject was made public throughout the land. October 14, same year, the first Second Advent Conference convened in Boston, at the close of which they sent out their first circular to the world. Before the close of the memorable year 1840, this glorious doctrine of our coming Lord was fairly under way. The flying angels, or messengers, now began to move from the very same quarter of the globe where, sixty years before, the sun was darkened and the moon refused her light, to issue the proclamation of the reign of Christ, and give the world their last warning.

"To show how this glorious work was progressing, I will give extracts from two letters published in the *Signs of the Times*, April 15, 1840. The first is from the pen of Elder D. Millard, Portsmouth, N. H. He says: 'On

the 23d of January, Brother William Miller came into town and commenced a course of lectures in our chapel on the "Second Coming of Christ." During the nine days he remained, crowds flocked to hear him. Before he concluded his lectures, a large number of anxious souls came forward for prayers. Our meetings continued every day and evening for a length of time after he left. Such an intense state of feeling as now pervaded our congregation, we never witnessed before in any place. Not infrequently from sixty to eighty would come forward for prayers in the evening. Such an awful spirit of solemnity seemed to settle down on the place that hard must be the sinner's heart that could withstand it. All was order and solemnity. Generally, as soon as souls found deliverance, they were ready to proclaim it, and exhort their friends in the most moving language to come to the Fountain of life. Our meetings thus continued evenings for six weeks. For weeks together the ringing of bells for daily meetings rendered our town like a continual Sabbath. Indeed, such a season of revival was never before witnessed in Portsmouth, by the oldest inhabitant. It would be difficult at present to ascertain the exact number of conversions in town. It is variously estimated at from five to seven hundred. Never while I linger on the shores of mortality, do I expect to enjoy more of heaven than we have in some of our late meetings and on baptizing occasions. At the water-side, thousands would gather to witness this solemn institution, and many would return from the place weeping.'

"The second letter is from Elder Fleming, of Portland: 'Things here are moving powerfully. Last evening about two hundred requested prayers, and the interest seems constantly increasing. The whole city seems to be agitated. Brother Miller's lectures have not the least effect to affright; they are far from it. The great *alarm* is among those that did not come near. But those who candidly heard are far from excitement and alarm. The interest awakened by the lectures is of the most deliberate kind; and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. What produces the effect is this: Brother Miller simply takes the sword of the Spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts!! that is all. Before the edge of this mighty weapon, infidelity falls, and Universalism withers; false foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of anything modern times have witnessed.'

"April the 6th he writes again: 'There has probably never been so much religious interest among the inhabitants of this place generally as at present; and Mr. Miller must be regarded directly as the instrument, although many no doubt will deny it, as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. At some of our meetings since Brother Miller left, as many as two hundred and fifty, it has been estimated, have expressed a desire for religion, by coming forward for prayers, and probably between *one* and *two* hundred have professed conversion at our meetings; and now the fire is being kindled through this whole city and all the adjacent country. A number of rum-sellers have turned their shops into meeting-rooms, and those places that were once devoted to intemperance and revelry are now devoted to prayer and praise. Infidels, deists, Universalists, and the most abandoned profligates have been converted. Prayer-meetings have been established in every part of the city by the different denominations, or by individuals, and at almost every hour. I was con-

ducted into a room over one of the banks, where I found from thirty to forty men of different denominations engaged with one accord in prayer, at eleven o'clock in the daytime! In short, it would be almost impossible to give an adequate idea of the interest now felt in this city. One of the principal booksellers informed me that he had sold more Bibles in *one month*, since Brother Miller came here, than he had in any four months previous."

This is refreshing reading to me, because it brings to view the power of the Lord's work in the early phases of the message. With these evidences before the people of that day, it is not strange that, after the passing of the time set for the Lord to come, they should refuse to be moved from their faith, but resolutely waited for the Lord to open and point the way out of their dilemma. This he did by leading their minds, through an understanding of the sanctuary question, to see the importance of keeping his commandments, in order to stand before him in the Judgment. It will be a pleasure to produce further sketches of this history for future papers.

#### A BAPTIST ON THE LAW OF GOD.

R. S. OWEN.  
(Haley, Miss.)

In this age of opposition to the government of God, when so many voices are heard proclaiming that his law is abolished, it is refreshing to the loyal heart to recall the utterances of great and good men of past generations, who have preached to saints and sinners their obligation to obey the just and eternal requirements of the decalogue.

In a time-worn volume of sermons on "The Way of Salvation," by Robert B. C. Howell, D. D., pastor of the First Baptist church, Nashville, Tenn., we find a chapter devoted to the "Law of God," from which we take the following extracts:—

"We have shown the nature of the law of God. We have seen that it necessarily exists everywhere; that its properties harmonize with the attributes of God, for it is holy, just, and good; that its substance is love,—love to God and love to man; that it is binding on all intelligent beings everywhere, and binding forever; that it is characterized by the same strictness that marks the holiness of its great Author; and that it is designed and fitted to bring, and does bring to all the obedient, pure happiness.

"Why, then, is the law of God so fearful to us? Why do we not contemplate it, as holy angels do, with joy and delight?—The answer is plain: Because we, alas! have all become sinners. The blessings of the law have therefore to us necessarily ceased. We have turned them aside by our transgression, and only its commands and its curses remain. These sear our hearts, dry up our joys, and cover us with miseries. We are estranged from God, condemned, lost! 'For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.' Gal. 3:10.

"Whither are we wretched offenders to look? to the law still? It offers no remedy to the guilty—no way of escape, no salvation. Between the blessings of obedience and the curses of disobedience, there is no middle ground. To be saved by the law is now impossible. The declaration of Heaven is daily sounding in our ears the death-knell of all our hopes: 'The soul that sinneth, it shall die.' Eze. 18:4. . . . Alas! sin has deceived and slain us all.

"I now remark that sinners against the law of God can never be saved by the law, because, in the first place, justice can never pronounce them innocent. . . .

"Secondly, it makes no provision for their pardon. . . .

"Thirdly, God's law is a faithful reflection of his own holy character; and it is impossible for him to disregard its claims without denying himself. He must enforce its demands, or cease to be holy and just, and therefore cease to be God. But 'he can not deny himself.' 2 Tim. 2:13. God is immutable; he can not change. His law, therefore, can not change. What hope does it offer, then, to any offender?

"Fourthly, sinners can not be saved by the law, because they are depraved, and the law provides no method by which depravity can be removed. We have, by nature, no love to God, and the law can not give us love to God. Our depravity must be removed; and this can be done only by the power of the Spirit. What, then, can a violated law do for us?—It can not change our heart, it can not save us.

"Fifthly, it is indubitably certain that sinners can not be saved by the law, from the fact that God himself has, in his infinite love and mercy, instituted another medium of salvation,—the gospel of his Son, Jesus Christ our Lord. If salvation by the law had been possible, would he not have chosen that method in preference to the sufferings of Christ?—So the word of inspiration declares: 'If there had been a law given which could have given life, verily righteousness should have been by the law.' Gal. 3:21. 'If righteousness come by the law, then Christ is dead in vain.' Gal. 2:21; Rom. 3:21, 22; 8:3, 4; Titus 3:5-7.

"One other inquiry on this subject remains to be considered: What is the present advantage of the law to men and angels?—To the angels, I remark, who have retained their primitive holiness, it gives—for they fully obey it—boundless joy. . . . To the Christian upon earth, although not a covenant of salvation, it remains in full force as a rule of life, a standard of duty. Upon this point, many sincere minds have fallen into melancholy mistakes. We will detain you for a moment while we examine it. It might be sufficient to ask but a single question: Is the great law of love not obligatory on the Christian? But descend to particulars: Let every divine command be considered separately, and tell me which, in the decalogue or in the whole moral code, the believer is not bound to observe. Is it not true (it has, I think, been fully proved) that the law grows necessarily out of the relations that subsist between God and his creatures? Is it not always authoritative, wherever these relations are found? or are our relations to God and our obligations to him dissolved when we cease to be rebels and become reconciled to him? Would not the child who had rebelled against parental authority still be, after reconciliation and pardon, under the same obligation as formerly to love and obey his father?

"And what, let me ask, are the teachings of Christ and his apostles on the subject before us?—'I am not come,' said the Messiah, 'to destroy, . . . but to fulfil.' Matt. 5:17. And Paul thus speaks: 'Do we then make void the law through faith? God forbid: yea, we establish the law.' Rom. 3:31. The law of God, therefore, is still binding upon Christians.

"Is it objected that the gospel is the only law now recognized as in force? But is not this objection in fact yielding the point, since the gospel has really incorporated into itself the grand principles of the law, and by them is pervaded and imbued? Moreover, the precepts of the law are in the gospel expressly inculcated and enforced by new considerations, and God has there provided that it shall be written in the heart of every believer. The result is that he delights in the law of God, and seeks conformity to its commands. . . . The supremacy of the law is thus maintained. By the

gospel its divine precepts are more fully established and more strongly enforced than by the lightning and tempest, the sound of the trumpet, and the voice of words, which attended its first promulgation from Sinai's flaming summit."

We commend these faithful words to the thoughtful consideration of all, especially to our Baptist friends, many of whom are now being told that the law of God has been abolished.

#### IMMOVABLE.

An immovable object makes very little impression upon our minds, unless we can contrast it with some tremendous force that is to come upon it. We see a great rock that has rolled from its place in the side of the mountain down to the railway track. As it lies there, we say, "It can not be moved." But that is not so; for it has already been moved, or it would not lie as an obstruction to the train that is soon to pass over the rails. As we see the train rushing down the grade, at lightning speed, we forget the rock, and think of the train as an irresistible power. But for an irresistible power to come against an immovable object is an impossibility. All will readily see this when the collision occurs.

So far as we know, there is but one immovable thing in the world, and that is the word of God. From the time that Satan left paradise until now, he has done everything in his power to prove to the world that God's word could not withstand the power he could bring against it. He told Eve that it would not stand the test; that instead of death's following disobedience, she should know more than God. But all the knowledge gained in that transgression failed to change what Jehovah had said.

Since the Bible was written, men who claim to be skeptics have hoped to find something in recent discoveries that would overthrow the Bible. The following paragraphs from the *Union Signal* show that every new discovery only confirms the statement: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever."—

The importance of archeology as evidence of the truth of the Bible can not well be overestimated. The researches of the antiquarians, which infidels had hoped would disprove the Old Testament narrative, have vindicated the Scriptural records, and discomfited the enemies of Christianity. The secession, not long ago, of Halevy, of Paris, from the ranks of the destructive critics, is a fact which well exhibits the overwhelming character of the evidence for the Bible afforded by archeology. This eminent Assyriologist, at the meeting of the Oriental Congress at Paris, some months ago, defended the Mosaic history, maintaining its essential truth, and thereby repudiating his former stand as a follower of Wellhausen. The learned Dr. Brugsch declared that "any one must certainly be blind who refuses to see the flood of light which the papyri and the Egyptian monuments are throwing on the venerable records of Scripture." The very bricks that the Israelites made in Egypt have come to light, and the mummies of the Pharaohs have been brought out from the rock-hewn sepulchers of Thebes.

In nothing, perhaps, has infidelity been more discomfited than by the discoveries, on the monuments, of evidence refuting the claims of unbelievers that no such people as the Hittites ever existed, and that there never was a country called Edom. The Biblical reference to the Hittites as a powerful nation has been vindicated, and Professor Sayce's discovery of the name of Edom on one of the cuneiform tablets in 1881 forces infidels to admit that there was a land of Edom, as the Old Testament declares.

At times Satan may run his train of skepticism against the word of truth with such lightning speed that it seems that his power is irresistible; but when the collision is over, there stands the Word, like a rock, while the train of infidelity and skepticism is piled up in a wreck. God's word is sure; and we can stand upon it with full assurance that we shall not fall

## 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.

### WANTED—A COOK.

MRS. M. A. LOPER.  
(College View, Neb.)

O WHERE are the cooks,—the dear, whole-hearted cooks,—

The cooks of our grandmother's days?  
We may search anywhere, e'en the crannies and nooks,  
But how few volunteers meet our gaze!

It's all out of date for young ladies, I hear,  
The art culinary to know;  
And there's an idea, to me rather queer,  
That it's obsolete for them to sew.

They must not wash dishes,—that never would do,—  
And laundry work must not be learned;  
In fact, the routine of housekeeping all through  
By the rising young lady is spurned.

It is n't "genteel" to know anything now—  
Of a practical nature, at least.  
The up-to-date girl does the artistic bow  
A-la-Hoyle, a-la-foreign modiste.

Of course she must learn the bicycle to ride;  
In fact, must possess one herself  
To insure her "good health," and—to pamper her pride,  
No matter if little her pelf.

Perchance when she finds she her pennies must earn  
(True, health-giving work she disdains),  
With hope she at once to phonography turns,  
Soon its hieroglyphics explains.

And then she must learn with adroitness to play  
The magical typewriter keys,  
And seek for a job in some office, whose pay  
Is as sure as the autumnal breeze.

If this project fails, then, perchance, there's a place  
As clerk in some great down-town store,  
Where, shut in from sunshine and fresh air, her face  
Soon has lost all the beauty of yore.

The loss of her good health she also bewails;  
And when her long day's work is done,  
An evening ride on her bicycle fails  
As substitute for air and sun.

She enters the struggle her youth to retain  
By means of cosmical stuff;  
But when beauty is fled, it is hard to regain,  
And magnesia oft meets with rebuff.

The wealthy young lady, who needs not to work,  
Oft finds that she too must deplore  
The fact that her charms refuse longer to lurk,  
But depart to return nevermore.

The absence of exercise weakens the brain,  
The physical system goes down.  
Thus many stop short of the temple of fame,  
Who once had rich dreams of renown.

An epitaph written like this without flaws,  
The untarnished truth would not shirk:  
"Here rests a young lady who died just because  
She refused absolutely to work."

And could we the truth of the matter display  
As written in heaven's great book,  
How many poor men sleep as martyrs to-day,  
For lack of a sensible cook!

If a young lady wishes a grand work to do  
For humanity in spite of "looks,"  
We know of no more destitute field in view  
Than is open to-day for the cooks.

### THE ART AND MYSTERY OF SCOLDING.

I TAKE it for granted that all who practise the art and mystery of scolding do so with high aims and lofty ambitions. To scold upon impulse and without method is the fashion of a barbarous age. It is as much a blunder as to write poems without meter, or to build houses without proportion. The true scold is as much an artist as the painter. Talent varies, it is true, but the great principles remain the same. Even Titian must handle a brush, and the most gifted scold must not neglect the rules of his profession.

It is well to remember, also, that while talent is hereditary, its development in our children depends upon the example which we set before them. For we learn to scold, as we learn to speak, by hearing those about us. Therefore we ought to strive for consummate success, knowing that, even if we fail, we shall have insured a triumph for those who shall come after us. The rules of the art are few, but they are inexorable. Eight lamps there are, which light the way of the elegant and thoroughgoing scold.

First, never scold when you are angry. Anger is hard to reconcile with elegance. If you neglect this rule, you are likely to win the character of a common, vulgar scold, which will injure your chances in the higher walks of the profession. Before all other things, self-control is needed to make you a master in your art. If an occasion arises for its exercise, study well your part. Never act hastily.

It is an admirable plan to retire, and, taking pen and paper, commit the words you are about to use to writing. Thus they can be filed away, and will always be ready in case you wish to publish. The play of your fancy may greatly embellish them. It is always best to commit the very words to memory. Ladies should never fail to take a parting look in the mirror before going out to the exercise of their art. A marble brow is indispensable, and crumpled hair or an unpinned collar will mar the finest effort. I once knew a man who entirely lost the affection of his children by neglect of this first rule. He suffered himself to scold when he was angry; and, unfortunately, he was angry so often that his boys and girls mistook his art for earnest.

Secondly, never scold upon an empty stomach. It is undignified. Before dinner little things seem great. The stomach and the eyes are intimately connected. Do not waste your scolding on the hungry air. Save your tragic scowl for great occasions.

Thirdly, never scold if the matter can be mended. The man who leaves his baby in the fire while he scolds the nurse for dropping him in, is a bungler and a Philistine. There is neither sweetness nor light about him. He should pull the child out first, and then withdraw to act as recommended under the first rule. You can not too often repeat to yourself that entire self-control is indispensable to the success of the consummate scold.

Fourthly, never scold if the matter can not be mended. Do not be led astray by the fallacious cry of, "Art for art's sake." You might as well carve the east wind in stone, or build a fire of pebbles, as to scold or cry over spilled milk. A family once started for a picnic, and Johnny was charged to put the lunch-basket under the seat. While he was looking for his fish-hooks, his father called him, and he left the basket on the kitchen table. No one thought to ask about it until they were ten miles on their way. Now here was a chance for the father to show his training. If he had been a really elegant scold, knowing that the matter could not be mended, he would have held his tongue and gone to the hotel for dinner. Poor Johnny was sorry enough, seeing his mother's look and the faces of his sisters. In imagination he saw the cookies and the pie, lonely and forsaken, on the kitchen table,—and he saw them with an empty stomach. I regret to state that his father was a bungler. In open defiance of this rule, he sent Johnny to the country store for crackers and cheese, and scolded him until he made up his mind to run away from home and be a cowboy. If we can ever get a general convention of free and accepted scolds, we shall read that father out of the organization.

Fifthly, always scold the right person. I knew a man who used to get angry with his wife, and go out to the stable and scold and

whip his horse. It is quite common, I am sorry to say, for men to visit the discomforts of their business on their wives. Ministers sometimes get the blues for want of exercise or want of faith, and then go to church and scold their congregations. I have even known a woman to scold her son in public, when she really meant it for her husband. Now all this is highly inartistic, and should be avoided by every accomplished scold.

Sixthly, never scold those whom you love. It is waste of good material. You can influence them more easily in other ways. It is characteristic of all good art that it never uses an unnecessary stroke, nor seeks display for its own sake. Its work is done in the most direct and simple way. Remember that scolding is not the only art of which you are to be master. You will do well to reserve it for those occasions when it stands unrivaled. Above all, you ought to love children. Never waste your skill on them. They can not appreciate the finer touches of your art any more than they would understand Homer, or enjoy the frieze of the Parthenon. Keep a supply of smiles and stories for them; they are better suited to their capacity.

Seventhly, always scold at the right time. I have known men to scold a minister just as he was going into the pulpit, to the utter ruin of his discourse. I have known mothers to scold children just as they started to school,—to make them love the street better than the home, I suppose,—and to whip them just as they went to bed, to bring them pleasant dreams. I have even heard of ministers who scolded their Lord's people at the communion table, though I confess this seems incredible. I know of men who are mean enough to scold their overworked and ailing wives, which does not surprise me, since I know that wife-beating is a common crime. All these things are lamentably inartistic. A really cultivated taste is annoyed by them, and the offender loses caste among his fellow scolds.

Lastly, when you are through, stop! It is a vulgar ambition that impels you to go on forever. Quality is to be studied before quantity. A famous artist once said to me that his difficulty was to know when a picture was finished. "There is a point," he said, "beyond which you can not go with advantage; for when that is reached, every additional stroke mars the whole effect." Find this point of ideal beauty in your scolding, and when you have reached it, stop! A continual dropping may remind your hearers of certain hard words that were written long ago in an old-fashioned Book.

If further directions are needed for complete success in this lovely and delightful art, you will find them drawn out at some length in the third chapter of the epistle of James.—*Am-brose Clay, in Congregationalist.*

REPROOF or punishment should never be given for the relief of the feelings of authority, but always, and evidently, for the good of the disobedient. To punish a child in anger cuts both ways; and, unlike the twice-blessed droppings of mercy, is doubly bad, cursing him that gives and him that takes. Punishment should be meted according to the nature of the offense, and not according to the degree of annoyance. Justice is not mercurial and explosive, nor self-absorbed. Its business is not to relieve its own tension. It should be serene and certain and quiet-eyed. Think twice and pray three times before punishing a child.—*Sunday-School Times.*

THE revival of family government by parents is the best remedy for a number of social disorders which present equally novel and startling aspects in our day.—*Christian Advocate.*

# The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 6, 1898.

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As PAUL was on a journey from Macedonia to Jerusalem, he paused at Miletus, and "sent to Ephesus, and called the elders of the church."

To these elders he said words which have been preserved by inspiration for the instruction of the church, and of the elders of the church, for all time.

Among these words to the elders of the church are these: "Take heed therefore unto yourselves, and to all the flock, over the which *the Holy Ghost hath made you overseers.*"

Elders of the churches to-day, do you know that the Holy Ghost has made you overseers of the flock of God? If you did not know it before, there stands the word of God, and there it has stood all the time, telling you that it is so.

When the Holy Ghost has placed you in the responsible position of overseers of the flock of God, how are you discharging your responsibility to him who "hath made you overseers"?

Do you constantly recognize, and live in the presence of, *the fact* that the Holy Ghost *has* made you overseers? Do you constantly recognize your responsibility to the Holy Ghost? Do you constantly seek to discharge that responsibility under the guidance of the Holy Ghost, and acceptably to him?

If not, then what are you doing in that position? Is it possible that any elder of a church will say that the Holy Ghost has not made him an overseer of the flock? If such a thing be possible, then the question recurs, What can a man be doing in a position which is under the direct supervision of the Holy Ghost, while saying that the Holy Ghost has not called him to that position? If such an attitude would not be lying to the Holy Ghost, or else entirely usurping the place of the Holy Ghost, it would certainly be perilously near it.

The church is "builted together for an habitation of God *through the Spirit.*" The church is under the special care of the Holy Spirit. The eldership is under the direct supervision of the Holy Ghost. And the man who occupies the position of elder stands in that relationship to the Holy Ghost, whether or not that man recognizes the fact. It is a dangerous, yes, a perilous, thing to occupy a position which is under the direct jurisdiction of the Holy Spirit, and at the same time not recognize his jurisdiction.

Surely, then, it could never be that any elder of a church would say that the Holy Ghost has *not* made him an overseer of the flock.

Very well, then, brethren, elders of the churches, as the word of God says that "the Holy Ghost hath made you overseers," do you recognize that fact? Do you constantly live and work in the presence of that solemn and thrice-blessed fact? Do you pray in the Holy Ghost? Do you recognize the Holy Spirit in all the assemblies of the church? Do you

oversee the flock with eyes anointed with the Holy Ghost? Do you "feed the church of God, which he hath purchased with his own blood"—do you feed the church with the Bread which came down from heaven, through the power and presence of the Holy Ghost?

Elders of the churches, wherever you are, whoever you are, never forget that the word of God says that "the Holy Ghost hath made you overseers" of the flock of God. Acknowledge it. Court it. Live in the presence of it. Receive that word; receive the truth expressed in that word; and receive ye the Holy Ghost, which has given the word in which is expressed the truth that "the Holy Ghost hath made you overseers."

"Ask, and it shall be given you." "Receive ye the Holy Ghost." "Be filled with the Spirit."

## THE TIME IS AT HAND.

When Daniel came to tell to Nebuchadnezzar the thing which the king had dreamed, and the meaning of it, he said that in all this, God was making known to the king "what shall be in the latter days."

What the Lord showed was a great image, in the shape of a man, composed in different parts of gold, silver, brass, iron, and iron and clay together. Nebuchadnezzar and Babylon were represented by the head of gold. The empires that would succeed Babylon were represented by the breast and arms of silver, the sides of brass, the legs of iron, and the feet of iron and clay. Then a stone was cut out "without hands," which smote the image upon his feet; "then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them."

When the whole image is to be broken all to pieces, from head to feet, it is smitten upon *the feet*, and so is broken all to pieces, from feet to head. This shows that the seat of life of all the kingdoms that were represented in that image *is in the feet and toes.*

In the time of the iron of the image, the kingdom represented by the iron was to be "divided." And it is "the toes of the feet," which "were part of iron and part of clay." The prophecy in the seventh chapter of Daniel says that it would be divided into ten kingdoms, represented by ten horns on a great and terrible beast. And these ten horns correspond to the toes of the image, which, as the image was that of a man, were ten.

The smiting of the image on the feet, to break it all to pieces, shows that the seat of life and strength of the kingdoms represented by the image are in the feet. "The feet and toes" of the image represented the divisions of the kingdom of iron. These divisions are represented in the modern nations of Western Europe, the great powers of the present day. And it is a fact that all the life and strength of what was Babylon, Medo-Persia, Grecia, and Rome, lie to-day in these powers, which compose "the feet and toes" of the image. Therefore, when the image shall be smitten on the feet, it will be the smiting of these powers.

And when these shall be smitten, it will be not only the breaking to pieces of these powers themselves, but also the breaking to pieces of

all that was "the brass, the silver, and the gold," as well as of what is the iron and the clay. All are to be broken to pieces *together*. All are to become as the chaff of the summer threshing-floors. All are to be carried away by the wind, and "no place found" for any of them. When that smiting comes, no empire, kingdom, nor government of this world will exist any more; but the kingdom of God, which breaks in pieces and consumes "all these kingdoms," will fill "the whole earth," and stand forever.

Until the last four months, however, that image could have been smitten upon the feet and toes, and all those powers could have been broken to pieces together, and still have left intact a great nation. Until the last four months there was, away on this western side of the world, a great nation, standing utterly apart from all the powers of the world, in what was appropriately styled a "splendid isolation."

But now, in these short months, this "splendid isolation" has vanished. This nation has become one of the great world-powers. From being entirely separated from all the other powers of the world, it has suddenly become essentially one of them. Instead of being utterly excluded from all their councils and calculations concerning the world, it has become so wrapped up in them all that it is confessed by all the other great powers that henceforth all their councils and calculations must be made with the United States as an essential element.

Therefore, whereas four months ago that image could have been smitten upon his feet, and all broken to pieces together, without affecting this far-off western nation, *now* and henceforth it can not be so.

*Now* this great, far-off nation has become one of these world-powers, essentially wrapped up with them in all their world-affairs. These nations count this nation as one of them and one with them. This nation itself counts this so. *Now*, therefore, that image can not be smitten upon the feet without smiting this nation with all the rest of them.

*Now*, therefore, all things are ready for that smiting. The events of the past four months have made all things ready for the last feature of this great prophecy that was given to show "what shall be in the latter days." *Now* that smiting can not take place without including all nations of the earth: and when it does take place, all nations being essentially included, all will be broken to pieces together, and become "like the chaff of the summer threshing floors," and "the wind" will carry them away, that "no place" will be found for them; and the kingdom of God alone will "fill the whole earth."

This is the next feature of that great prophecy, and *it is the last*. All things are *now* ready, and the world waits for the fulfilment of this last feature of the prophecy.

Are you ready? Are you waiting? Time now is closing. "The marriage of the Lamb is come, and his wife hath made herself ready." "All things are ready: come unto the marriage."

The Lord is coming. "Get ready, get ready, get ready."

"THE powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

## HEROISM.

In the days of battles, when men are brought face to face with the deadly instruments of modern warfare, some get a name that, otherwise, they would never have. If a man shows pluck in some trying place, he is honored, promoted, spoken of as a hero, and his name becomes familiar throughout the nation. While such men may deserve all the honor they receive, it is proper to inquire, Are those who go to battle the only heroes?

What is a hero? This question is so well answered by the editor of the *Sunday-School Times* that we give his answer in full:—

All men admire a hero. Most men would like to be heroic. But only now and then is there a man who realizes what it is to be a hero, and how simple a thing is heroism. What is a hero? What is heroism?—The primitive meaning of the Greek word "hero" is "a man." Heroism is acting like a hero,—like a true man. Yet so rare a thing is it that a man *is* a man, or that a real man—a real hero—shows himself fully competent to his position in an emergency, that men of old came to look at a real man, a real hero, as something more than a simple man, more than a simple hero; and so men came to think that a real hero was godlike, and finally to count him partly divine. Yet, after all, a real hero is only a real man. Even to this day we speak of an exceptional human personality as "a manly man," or as "a womanly woman;" and in thus speaking, we practically assert that a hero of either sex is a God-inspired, a God-helped, a God-like man or woman. We need not be more than God made us to be; we need not expect more power than God gave us, and that he will inspire and enable us to use, if we would be true heroes. It is a great thing, it is a heroic thing, for any man to do as well as he can do, to do as well as he ought to do, in an emergency. Any man who does that is a hero in God's sight, and he ought to be so in man's sight.

When to be a man, such as God intended a man to be, is heroism, why may not everybody be a hero? Every individual in this world has to struggle with sin. To meet sin in every form, and not say Yes to any of its seductive invitations, requires more bravery than to meet the worst human enemy the world knows anything about. To "stand like the brave, with our face to the foe," seven days in the week and fifty-two weeks in the year, requires a resolute will, directed by the Spirit of God. Human nerve and judgment may lead a Dewey or a Hobson to deeds of valor, that win the applause of men; but neither a Dewey nor a Hobson can meet the sins in his own heart, and come off victor, without divine power. With this power, the weakest soul may be a hero, and win words of praise from all heavenly intelligences.

In his promises in Christ Jesus, God has made provision that we may be partakers of the divine nature. Therefore, when to be a hero is to be "partly divine," God has thus made provision that every person may be a hero. And nobody can be a true hero any other way.

The union of the divine and the human is to be a true man; to be a true man is to be a true hero. Jesus Christ is the one perfect example of the union of the divine and the human; he is the one perfect example of the true hero.

In his grace, God has made provision that we all may "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," that we may all be true heroes. And in these days, when the mystery of God—God manifest in the flesh—is to be finished, there are to be in the world

one hundred and forty-four thousand true heroes. The third angel's message is to develop them, and nothing else can.

## JEHOVAH OR BAAL—WHICH?

THE International Sunday-school lesson for July 17, 1898, was "Elijah on Carmel." The M. E. Church South publishes a weekly *Illustrated Lesson Paper*, devoted largely to the lesson for each successive Sunday.

In this *Lesson Paper*, concerning "Elijah on Carmel" we find the following, which we copy exactly as it was there printed:—

## CATECHISM LESSON.

*Question 81.*—What is the fourth commandment?

*Answer.*—The fourth commandment is: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

*Ques. 82.*—What does the fourth commandment forbid?

*Ans.*—The fourth commandment forbids us to work on the Sabbath day.

*Ques. 83.*—What day is the Sabbath?

*Ans.*—Sunday is the Sabbath.

That is precisely the way that the Baalites talked and taught in Elijah's time. See here:—

## CATECHISM LESSON.

*Question.*—What is the first commandment?

*Answer.*—The first commandment is: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

*Ques.*—What does the first commandment forbid?

*Ans.*—The first commandment forbids us to have any god but the true God.

*Ques.*—What God is the true God?

*Ans.*—Baal is the true God.

That is a catechism lesson such as was taught by the priests of Baal in Elijah's time. And no man can fairly deny that it is parallel in every respect with the catechism lesson here quoted bodily from the *Lesson Paper* of the M. E. Church South.

The word of God in the fourth commandment, as printed in this catechism lesson of July 17, A. D. 1898, says, plainly, "The seventh day is the Sabbath of the Lord thy God." Yet directly in the face of this word, a man, or a set of men, sets up the word, "Sunday is the Sabbath;" while these men themselves know that Sunday is the first day, and not the seventh day at all.

Just so in the lesson of July 17, B. C. 898: the word of God in the first commandment said plainly that the true God was he who had brought the children of Israel "out of the land of Egypt, out of the house of bondage." Yet directly in the face of this word of God, men set up the word, "Baal is God;" while these men themselves knew that Baal was not he who had brought them out of Egypt.

O, yes, we know full well that those who got up this catechism lesson of July 17, A. D. 1898, say that the Sabbath has been changed from the seventh day to Sunday: this, too, in the face of the plain word of God, and of their

own contradictory action in printing, in that very lesson, that "the seventh day is the Sabbath of the Lord thy God."

Just so those who got up the catechism lesson of July 17, B. C. 898, said that the God of Israel had been changed to Baal: this, too, in the face of the plain word of God that the God of Israel was he who had created the heavens and the earth, and had brought the children of Israel out of the land of Egypt, out of the house of bondage; and that he can not change.

True, those who got up this catechism lesson of July 17, A. D. 1898, can and do cite the "Fathers" and the "saints" of the apostate church to sustain their contradiction of the word of God that "the seventh day is the Sabbath of the Lord thy God."

Just so those who got up the catechism lesson of July 17, B. C. 898, could cite the chief father of their apostasy to sustain them in their contradictions of the word of God. Jeroboam was the chief in that apostasy; and when he began it with the setting up of the golden calves, he said to all the people, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." This itself was a form of sun-worship; but when Jezebel came in, she gave the apostasy a further and fuller turn to sun-worship in making the sun in Baal the chief god. And the priests of the apostasy in Elijah's day could cite, against the first commandment, the chief father of that apostasy, just as readily and as truly as the priests of the apostasy in our day can cite, against the fourth commandment, the chief Fathers of the later apostasy. The priests back there were supporting and defending Jezebel in their setting up Baal as the God of the first commandment, just as those down here are supporting and defending "that woman Jezebel" (Rev. 2:20) in their setting up Sunday as the Sabbath of the fourth commandment.

It is remarkable that in the lesson of July 17, B. C. 898, and in the lesson of July 17, A. D. 1898, the sun should be held up as the object of worship, as the true god in the place of Jehovah, who alone is the true God. There it was done through the *images* of the sun-god, by the influence of Jezebel; here it is done through the *day* of the sun-god,—Sunday,—by the influence of "that woman Jezebel."

It was against such wickedness that Elijah in that day, on behalf of Jehovah lifted up his voice; and it is against that same wickedness in this day that those who are imbued with the spirit and power of Elijah (Mal. 4:5), on behalf of Jehovah lift up their voices.

The word of God by Elijah for that time is the word of God in the spirit and power of Elijah now: "If the Lord be God, follow him: but if Baal, then follow him." Sunday is not the Sabbath any more than Baal is Jehovah. Sunday owes its place among those who profess to be the Lord's people to the influence of "that woman Jezebel," of Rev. 2:20, just as truly as Baal owed his place among those of Elijah's time who professed to be the Lord's people, to the original Jezebel of 1 Kings 16:31.

Elijah in his day was counted a troubler of Israel because he told the people that Baal was not God, and that in following Baal they had "forsaken the commandments of the Lord." And those who now, in the spirit and power of Elijah, tell the people that Sunday is not the Sabbath, and that in observing Sunday they

have "forsaken the commandments of the Lord,"—these now are counted troublers of Israel, just as Elijah was.

But at that time God vindicated Elijah, and sustained him in all the contest in that day; and the same God will vindicate those of the spirit and power of Elijah, and will sustain them in all the contest in this our day. And when the contest was over, and his work done, Elijah was translated. And now when this contest is over, and our work is done, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then *we which are alive and remain* shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." "The seventh day is the Sabbath of the Lord thy God." "How long halt ye between two opinions? if Jehovah be God, follow him: but if Baal, then follow him."

#### PHILIP AND EVANS.

THE papers, both religious and secular, have had much to say in praise of Captain Philip, of the "Texas," on account of his public prayer on the deck of his ship, just after the destruction of Cervera's fleet. If Captain Philip was acting in harmony with his faith in the Almighty, he has no doubt been much mortified at the reports that have gone out in regard to this matter.

One paper, wishing to make this act especially noticeable, draws a contrast between Captain Philip's action, and what it calls the "frequently published profanity" of Captain Evans, of the "Iowa." When Captain Evans's attention was called to the matter, he wrote a letter in reply. As he wrote some sensible things on the subject, we give the following extract from his letter:—

I have never considered it necessary, and I am sure that a great majority of officers in the navy do not consider it necessary, to announce to the ship's crew a belief in Almighty God. I think that goes without saying. We, each of us, have the right to show by our acts how much we are imbued with this belief. Captain Philip had a perfect right to show this to his men as he did; it was simply a matter of taste.

Now, for myself, shortly after the Spanish cruiser "Vizcaya" had struck her colors, and my crew had secured the guns, the chaplain of the ship, an excellent man, came to me and said: "Captain, shall I say a few words of thanks to Almighty God for our victory?" I replied, "By all means do so; I will have the men sent aft for that purpose," and was on the point of sending them when it was reported to me that a Spanish battle-ship was standing toward us from the eastward. My first duty to God and my country was to sink that Spanish battle-ship, and I immediately made preparations to do so.

When it was discovered that the ship was an Austrian, I found my ship surrounded by boats carrying dying and wounded prisoners, and others of the crew of the "Vizcaya" to the number of two hundred and fifty. To leave these men to suffer for want of food and clothing while I called my men aft to offer prayers, was not my idea of either Christianity or religion. I preferred to clothe the naked, feed the hungry, and succor the sick; and I am strongly of the opinion that Almighty God has not put a black mark against me on account of it.

I do not know whether I shall stand with Captain Philip among the first chosen in the hereafter, but I

have this to say in conclusion: Every drop of blood in my body on the afternoon of July 3 was singing thanks to Almighty God for the victory we had won.

Whether Captain Evans is a Christian or not, we do not know; neither do we know whether Captain Philip is a Christian. We do not suppose Captain Philip ever thought that so much would be said of that act of his,—we are certain he did not if he is a Christian. But there is an especial watchfulness of the church-and-state clergy of the United States, to ring religion into national affairs on every possible occasion, so as to make it appear that God has a special care over this nation, because it professes to be Christian.

In times of war, when men bearing official responsibilities are compelled to act quickly, it is no time to judge of a man's piety by some act like that of Captain Philip at the close of that engagement. It is the every-day life that tells to the world that a man trusts his God. Admiral Farragut, in the crisis of his career, prayed one moment and swore the next. And from his account of the matter, we believe the prayer was heard—as probably was also the swear. But whether Admiral Farragut was a Christian is altogether another question. Consciousness of the existence and presence of God is *in* men; and in a crisis, unless a man is utterly hardened, it will manifest itself. But whether, in the quiet routine of daily life, men are, by choice, decided Christians, is altogether a different story.

There are times when action is better pleasing to Jehovah than saying prayers. In the judgment day it will be said: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: . . . naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Captain Evans may not be a Christian; but there can be no manner of doubt that his kindness in turning his whole ship's force to rescuing the wounded and drowning men around him, was more acceptable to God than would have been, *at such a time*, all the prayers of all the officers, men, and chaplains of the whole fleet. And as his purpose to have prayers was already formed, and the order was on the very point of being given when it was interrupted and forestalled by this other good work, if the supersensitive church-and-state clergy can not be satisfied with that, as some are not, it certainly can be only because the *forms* of religion weigh far more with them than does the *substance*. That, however, is exactly the characteristic of church-and-state religionists—that is, of the mere *public* religionists—always.

#### LOYALTY AND FREEDOM.

THE following paragraph from the *Sunday-School Times* sets forth a truth that should be emphasized in every church:—

Loyalty is the service of freemen. It is not the blind allegiance of the paid *attaché*; it is the hearty service of one whose eyes are ever open to the best interests of that to which he is devoted. Loyalty never requires one to do wrong: it requires one to do right; for it is only by doing right that one can serve the real interests of the objects of his allegiance. A loyal citizen will die for his country, but he will not lie for it. A loyal church-member clings to his church through evil as well as good report,

but he does not feel under obligations to endorse his church in a matter which he believes to be wrong. To be loyal is to be true; to be true, one must be free to know the truth.

This is the very teaching of Christ when he said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." If every church-member would follow this teaching, there would not be any cause for grievances in the church. If the members of one church would follow this teaching with the members of Christ that are not members of the church they belong to, there would not be half so much difficulty over disputed points as there is at present. But when people get the idea that loyalty to their church demands that they defend it in its teaching, whether right or wrong, Satan gets in, and hides much truth from those that else might walk in the light.

#### VACATION SCHOOLS.

IN the June number of the *Review of Reviews* there is an interesting article on "Vacation Schools in the United States." While the whole article is valuable, there are some points that are of especial interest to Seventh-day Adventists at this time.

An important feature of these "vacation schools"—so called because they are held when the public schools are closed—is the manual training. Both boys and girls are encouraged to learn some trade that will enable them to care for themselves when they are thrown out on the world. The writer has visited several of these schools, and investigated the methods employed and the results attained. In most of the schools visited the children were gathered in from the street, where they soon become acquainted with all manner of evil, and taught those things that will develop the mind, and lead them to engage in useful pursuits.

An extract from the article already referred to will give some idea of the success of this kind of work. Referring to one of these schools in Chicago, the writer says:—

A large share of the success of the school came from the sloyd; boys came in the beginning attracted by the carpenter shop, and boys and girls alike took the work. From the day the school opened, and a bright-haired, squint-eyed boy about three feet high came up to his teacher with the air of building a church if only he were furnished tools, and said, "Teacher, when are we goin' to begin to make things?" to the final day, when they willingly stayed to help put away the loved tools, the interest never flagged. The worst boys were good boys here. . . . The principal, Mr. Waterman, said, in his report of the school, "This department clearly demonstrates that it is possible to obtain a strong hold on troublesome and unruly boys by means of manual training."

For the elementary housework a large class room was divided by screens into kitchen, dining-room, and bedroom. Beyond this there was no make-believe about it. A sure-enough bed, with white counterpane and pillows, wash-stand, chairs, and rugs fitted out the bedroom. A dining-table and a cupboard filled with dishes completed the furnishing of the dining-room. Each little girl had her white apron, and very great was her satisfaction in the work she could do. All had lessons in sweeping, dusting, dishwashing, arranging flowers, making the bed, and all the rest. A mother came also to learn to make the bed, because her little daughter had told her that she did not know how.

The singing was closely related to the other efforts, and helped to unify them. It was of an industrial, patriotic nature, yet it gave the poetic touch. Miss Hofer told the children some story of



bees or woods or work; and when their interest was aroused, she taught them a song about the same thing.

The nature work, carefully taught, was supplemented and enlarged by excursions into the country. Twice during the term of six weeks each class had an excursion day. The ignorance of these poor little mites regarding the most common things of country life might be amusing were it not so profoundly pathetic. It was a little Italian who fell on his face to kiss the grass in his delight at the wonder of it all.

Within the past winter the settlement sent some flowers to a sick boy, who had been one of their problems the summer before. "Ain't they nice?" he said. "I like 'em so! Do you know, I did n't used to care anything about 'em, and how they grew, till we went to the woods last summer and dug 'em up."

One afternoon the fathers and mothers, one hundred and fifty of them, came by special invitation to visit the school and talk it all over. Miss McDowell spoke to them in English, Mr. Waterman in German, and one of the parents in Bohemian; the janitor, too, made a speech, and as a result of it all they sent a petition to the board of education for manual training in the Seward school. The petition was granted.

The teachers, from the principal, Mr. Richard Waterman, Jr., and his admirable assistant, Mrs. Lizzie T. Hart, through the corps of twenty-one department workers, were not only trained specialists, but teachers who gave themselves generously to the improvement of the pupils. The management was not willing to take tired-out teachers, who had already worked ten months during the year. They wanted enthusiastic specialists, and had them; and much of the success was due to just this enthusiasm.

Seventh-day Adventists received light on the manual training work years ago, and ought to be where they would have godly teachers, capable of filling places in these schools that are being started in the cities. The Lord is opening the way for the truth to enter the cities through another channel.

But we are in danger of being so far behind that the world will take up the work that the Lord gave us to do, and carry it forward in a worldly way. Why should not this people be a light to the world in education as well as in other things?

#### NEW TEN COMMANDMENTS!

THOSE who have held that the ten commandments, spoken at Sinai, were abolished at the cross, have often endeavored to work up a new code from the New Testament, with but little success. Most of these new codes have only nine precepts, because the human compilers do not want any command included which in any way refers to the Sabbath of the Lord, and there are no commands in the New Testament that refer at all to the *first day* of the week.

Recently, however, some one has discovered that the ten commandments are not exactly adapted for missionary meetings, so a new code has been compiled! No reason is given to explain why the ten precepts which Jehovah spoke and recorded are not sufficient at the present time for missionary work. It is suggested that the new code "teaches the people to confess that they have been guilty of failure, and to pray for grace to amend." Certainly such a law is a good one, and it would be well to read it; so we will give it:—

1. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

2. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt,

and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6:19, 20.

3. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

4. "Judge not, that ye be not judged." Matt. 7:1.

5. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:34.

6. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

7. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

8. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few." Matt. 9:36, 37.

9. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11:23-25.

10. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:19, 20.

Nothing can be said against these commandments on the ground that they are not the words of Scripture. They contain words of truth that should be studied and accepted by every follower of Jesus Christ. But there is danger when the human mind seeks to set aside God's holy, just, and good law, which "is perfect," and to put in its place other words, even of the same author. When the human mind seeks to invent something that will improve on God's plan of supporting his work in the mission field, the Holy Spirit will surely be displeased.

If the original ten commandments, pressed home to the heart by the Spirit of God, will not lead men to confess their sins, and make amends, even in supporting the missionary work, only utter failure can result from an attempt to do this work by man's wisdom.

There is not too much giving, but there is too much giving that is prompted by some exciting appeal. This kind of benevolence soon dries up, unless new devices are frequently invented to appeal to the appetites and emotions. Any law, even that of Jehovah, with none but human persuasion to press it home to the conscience, does nothing more than to lead the sinner to compare his life with others that are worse than his; then he feels fairly comfortable.

God's law, as spoken from Sinai, when applied by the Holy Spirit, will do all that is necessary to induce men to give all that God wants them to give. Man would be in better harmony with his Creator if he spent the time it takes to collect *ten new commandments*, in meditating upon those the Lord has already given. "His delight is in the law of the Lord; and in his law doth he meditate day and night." We do not need more lawmakers, but *more law-meditators*.

### 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.

#### TAHITI, SOCIETY ISLANDS.

WE always read with deep interest the reports in the REVIEW, especially those from our workers in foreign fields. Take it as a whole, each number of the REVIEW is better than a letter to us; for besides the reports, it contains much that is both interesting and edifying. Every Seventh-day Adventist should have the paper and read it, that all may keep abreast of the third angel's message. Though we are isolated from the world at large, we have the same Lord and Saviour, and are laboring to spread the same gospel. Though scattered in many different countries, the people of our faith are all held together like one large family by the bonds of present truth, and it behooves us all to take an active interest in its promulgation.

I have just returned from a visit to Rurutu. This is one of the Austral Islands, about three hundred miles south of Tahiti. It is a small island, with about a thousand inhabitants. The language is about the same as the Tahitian, except that the Rurutu people leave out *f* and *h*, and have a different accent. Their Bible is the Tahitian, and they also use that language in their religious services. Brother and Sister R. G. Stringer, of Michigan, have lived here for the past four years. Sister Stringer has been the only white woman on the island, and though they have been deprived of many things that their brethren enjoy, they are contented, and appear to be willing to spend the remainder of their lives there, if that is the Lord's will. They came up with me to Tahiti to visit a while with our brethren here, and I trust that their stay will be profitable both to themselves and to us. The Rurutu people are friendly, and generally acknowledge that our doctrines are in accordance with the Bible; but the laws of the island make it difficult for one to step out and obey the truth. In all these islands, when governed by native laws, church and state are united, and an attempt is made to bar out any strange religion. While there, I was invited to assist in the services upon several occasions, so I had an opportunity of presenting some truth to them in that way, besides through visiting and holding Bible readings. I trust that the Lord has some honest-hearted children there, and that the sacrifices which Brother and Sister Stringer have made may not be in vain.

Each month we hope to hear that some one has been commissioned to come to assist us, but we have been disappointed many times. Still we keep hoping that the next month may bring the good news. In view of the times in which we are living, why should not our people scatter out over the world, and so enlighten every place? This must be done; for the truth must go as a witness to all nations before the end comes. O brethren! we do so much need helpers in these islands. If some of you who have willing and consecrated hearts are able

to come as self-supporting missionaries, why not come along? If you have some money to start with, you can earn a livelihood here as well as in any place. There is plenty of good land here, and any one who is industrious and knows how to till the soil ought to be able to succeed at agricultural work. There is always a fair market for the native products. Do not fear that you would suffer for lack of the necessities of life. There is no danger of one's starving here, unless there should be a general famine, and it would be impossible to freeze in this warm climate. Indeed, there are many agreeable things here, though of course there are some disagreeable ones; but we should remember that every place has its disadvantages. We must have some trials and difficulties to meet wherever we may go in this world, and the Lord will give us just as much as is for our good wherever we may be. Surely the Lord wants us to let our light shine in every place upon the earth where there are souls to save, and we believe that he wants some of you to shine down here in these islands. We need real workers. We want men and women who will be missed by their home churches when they come away.

While we do not see any great demonstrations in our work yet, it is steadily growing. During the past quarter three have been baptized, and others expect to be soon. May the Lord still continue to direct his own work.

B. J. CADY.

#### ARGENTINA.

THE work is onward in this field. Souls are rejoicing in the truth, and many are calling for help. Brother Vuilleumier reports that a number of French Waldenses in Uruguay have accepted the truth under his labors. He has organized three Sabbath-schools. Praise the Lord that among that people some are keeping the Sabbath. Brother Mc Carthy reports that sixteen have taken a stand for the truth, and been organized into a company. Brother Leland is holding meetings in a hall for the English-speaking people, while at the same time he studies Spanish. Brother Town is busy in the secretary's work. One or two have lately accepted the truth in Buenos Ayres as the result of Brother Snyder's work. Sister Post is working among the English, Sister Town has a good little Spanish Sabbath-school, and Sister Snyder is busy giving Bible readings among the Spanish-speaking people. Sister Leland is studying Spanish. My wife is doing some faithful work for the Sabbath-school and children.

I have been laboring in Buenos Ayres, Nueva Helvetia, Moreno, Comorera, Crespo, San Javier, and Alejandria. The Lord blessed the work at all those places. We presented the needs of the work, and some decided to begin missionary farming. About one hundred acres of wheat and linseed have been sown for the Lord's cause. If the locusts do not destroy our wheat, a large fund will come to the work. The tithe for the last six months amounted to about two thousand dollars. The Sabbath-school contribution is also a fair sum. About thirty dollars a month has been pledged toward a mission fund for Buenos Ayres. These pledges are paid monthly.

Our brethren here have always had a heart to help the work, but the locust plague has been so great that many who have sown two, three, or four acres for the Lord, besides two or three hundred acres, have not had enough for bread. The Lord may allow that to happen this year. If the locusts can preach the message better than we, he will give it to them. If he wants us to preach, also, he will call upon the brethren in the United States to send us some of the Lord's property from that land.

At Moreno four families were baptized and united with the church. Others were baptized to-day, July 16. I also baptized two at Alejandria, and they united with the Malabrigo church. At Alejandria I met many who could not speak English, so I spoke in Spanish most of the time. One of those baptized was a native, and could not speak English at all.

You can see that the cause is onward in this country. It is also clear, as we look over the list of laborers, that it costs a good deal to keep such a number at work. I looked over the report of the Foreign Mission Board, and saw only one dollar given for Argentina. We are informed that that is all that is intended for Argentina. If the Lord sees fit to give us our hopes in the tithe and the fields of wheat contributed, we shall very likely be self-sustaining this year after harvest. Doubtless the Lord can carry on his work here without help from the States. I would not say that that is what he is going to do; for I believe that we should be workers together. We do not want to have an independent spirit, and as hands on the body, say to the eyes and head, We have no need of you. God's is the work, and his are the workers. And he will sustain them with his money. God's people have the money, and the Lord asks them to distribute it according to his call. We are either his workers or we are not. If not, then do not think of us nor pray for us. If we are, then we have a right to your prayers and some of the money the Lord has given you. Open the doors of the heart, and let the word of the Lord, the two-edged sword, cut away more than one dollar every quarter for Argentina. If the Lord's money has become so fastened on your hearts that you can not get more than one dollar a quarter loose for Argentina, then I would like to have you come down here, and hear the pathetic pleas for help. We have not had money at times to respond to them. I know if you knew the need, your purse-strings would loosen up, and some of God's money would come out to sustain this work. We are of good cheer. Jesus is soon coming, and then our work will be done forever. Every dollar you give for Argentina you will meet, greatly multiplied, in the kingdom of God.

F. H. WESTPHAL.

#### NORTH PACIFIC CONFERENCE LOCAL CAMP-MEETING.

MONDAY, July 25, we left Roseburg, Ore., for a trip over the coast range of mountains, to attend the Coos County camp-meeting. This county is somewhat isolated, and must be reached by ship, *via* Coos Bay on the coast, or by wagon-road from the Umpqua Valley over the mountains from the east. There are about fifty Sabbath-keepers in the county, living much scattered, but now organized into one church.

The meeting was held in a beautiful grove at Gravel Ford, and lasted ten days. From the first, the preaching was of a nature to lead the people up to a higher Christian experience than they had ever reached. The precious promise of the Holy Ghost was presented, and the command, "Be filled with the Spirit," was emphasized by showing its absolute necessity and the blessings dependent upon it. The necessity of consecration as a preparation to receive this blessing was made plain. No effort was made to get up an excitement, but time was given for calm, careful consideration; and when the way seemed clear, all united in prayer for the outpouring of the Spirit. While praying, the answer came, even beyond our expectations. Praises were heard from many lips, faces beamed with joy, and testimonies of rejoicing were given. Some who did not get free immediately were released later. The meeting was dismissed; and with radiant faces

the people went from one to another with greeting, unable to express their joy, some saying it was the happiest day of their lives. Then, as by one common impulse, they gathered near the front of the tent. They were repeatedly told that they were dismissed, but for some time no one seemed inclined to go. It was good to be there.

The visible results of the meeting were that some who were investigating the truth were confirmed in it. Others, notably two men well along in years, were converted and delivered from chains of habit.

Eleven persons were baptized, and thirteen, including these, united with the church. Several asked prayers for physical healing, and in some cases encouraging responses were received. We are grateful for the loving-kindness of the Lord, and rejoice that he is visiting his people with the latter rain.

H. W. DECKER,  
D. T. FERRO.

#### VIRGINIA CAMP-MEETING.

THIS meeting was held in a beautiful grove about four miles from Washington, D. C., and two miles from Alexandria. The grove was part of a large yard in front of the residence of Hon. F. Humes, State senator of Virginia. The location and surroundings for the meeting were all that could be desired, with the exception that the place was too far from Alexandria to draw the people, except those who came on the street-car line. Almost every camp-meeting I have attended the present season has been too far from the city. I would rather not have a shade-tree within a mile of the camp, and be where we can reach the people with our meeting, than go to the most beautiful grove on earth, where we would not be able to secure a good daily attendance. However, at the meetings on Sundays and evenings, we had a fair attendance, and an excellent impression was left upon the people.

Senator Humes did all he could, by his influence and otherwise, to make the occasion a success, and seemed to enjoy the meeting. The preaching was largely done by Elders Franke, Jayne, and the writer. Elders D. C. Babcock and W. E. White each spoke once. When Elder Franke and the writer reached the ground on Friday, one day after the meeting had been appointed to begin, we found that continued rains had hindered the progress of the work on the grounds; and at the time of our arrival, the rain began to pour down, and continued to fall until late Friday night; hence there was no meeting held until Sabbath morning. From that time the meetings were continued with growing interest. The meetings were not usually crowded one upon another; time was given for rest between the services. One hour each day was given to the study of the Holy Spirit and its reception. This study brought light to many hearts. At times during this study the Spirit of God came in in a marked manner; the one in charge of the study would stop, and the brethren and sisters would rise and begin to confess their sins, and in some instances to praise the Lord. Many praised God that we are in the time of the outpouring of his Spirit.

Elder Jayne's talks on the foreign mission work were much appreciated, also Elder Franke's sermons on the coming of the Lord and the main points of our faith. Sister Tait, the nurse representing the Sanitarium at Battle Creek, Mich., was in attendance, and spoke one hour each day. She was kept busy throughout the entire meeting in looking after those who needed particular attention. There was one case of especial interest: A brother who had been laboring during the summer with one of the tents, came to the meeting, and either from

a bite from an insect or an injury upon his hand, his hand and arm began to swell, and in a short time gave evidence of being in a critical condition. Sister Tait applied treatment faithfully; and when Dr. Howard, a physician from Washington, was called, he said that the treatment given had saved the arm, and probably the life, of the brother. Sunday afternoon Sister Tait held the outside crowd at least two hours, telling how to treat the sick in a simple, rational way.

About one hundred and fifty persons were encamped. Brethren W. E. White, T. H. Painter, and C. A. Watkins were recommended for ordination. The last-named was called away before this could be attended to. The Spirit of God witnessed in a marked manner to the approval of setting apart Brethren White and Painter to the sacred work of the gospel ministry.

For several years the work has moved slowly in old Virginia, but the brethren felt at this meeting that a new impetus had been given to it. Elder Babcock was re-elected president of the Conference. If the consecrations that were made are kept upon the altar, we shall certainly see brighter days for the cause in this State.

R. A. UNDERWOOD.

#### ARKANSAS CAMP-MEETING.

MATTERS on the Arkansas camp-ground were more encouraging to all concerned this year than last. The grounds were all that could be desired, and good audiences were present every night. About one hundred were camped on the grounds. Elder A. F. Ballenger labored hard for five days, when he left for the Ohio meeting. Elder J. A. Brunson also labored till his departure for the Missouri meeting. Their efforts were much appreciated, and the people gladly received the plain testimony that they bore. Dr. E. H. Mathewson did efficient work in presenting the principles of health reform. This was the first opportunity of this kind offered to the brethren and sisters of this State, and it was much appreciated. The instruction given, with the advice and treatment, must result in good. It is high time that the light that God has given on this subject should be received and heeded.

Prof. C. C. Lewis was present during the latter part of the meeting, and presented the educational interests in connection with Keene Academy. He succeeded in enlisting a number of new students.

The canvassing department was led by S. C. Osborne. Regular instruction meetings were held daily with a good class of workers, who went into the field with hope and courage. We believe a large number of books will be sold by these agents this season. The outlook is good.

The finances of the Conference are so meager that it was thought best to ask all the ministers and licentiates, except the president of the Conference, to engage in the canvassing work, thus becoming self-supporting missionaries. The president was instructed to labor among the churches, in order to correct existing evils, revive the spiritual interest of the members, and instruct them in the way of the Lord more perfectly. The churches have been neglected, and this action of the Conference will, we hope, result in a new conversion of those who are dead in sin, and in an increase of the membership by additions from those without, also in the tithe receipts. Faithful labor among these churches will doubtless greatly decrease the present numerical standing of the Conference, as there are so many dead and fruitless branches, into whom it is feared that new life can not be infused. It is sad that in such cases the pruning-knife must be applied, that more fruit may appear.

Elder J. A. Holbrook was again elected President. Sister Hardesty, formerly of Kansas, was elected Secretary and Treasurer of the tract society and Treasurer of the Conference. She will settle at Little Rock. Brother and Sister Hardesty, in moving into this needy field, find an open door to engage immediately in missionary work, and that, too, which brings cheer and courage to others who are laboring to the same end. Others living in our large churches, where they have but little opportunity to develop their faculties in missionary work, would find, in these destitute fields, places where their efforts would bring joy to many hearts and salvation to their own souls.

Throughout, the meeting was a success. Several were baptized, and all returned to their homes with more than usual hope and courage. We have reason to believe that better days are before the believers in this State.

R. M. KILGORE.

#### MICHIGAN.

ST. JOHN.—On June 19 we began here a series of meetings in a tent near the business part of town. The tent was well filled every evening during the first three weeks. Since that time the attendance has not been so large. We have preached nine times a week, besides making visits, and have given many Bible readings. So far, eight persons have decided to obey the commandments.

We had a remarkable case of healing: A young woman who had not walked for over two years attended the meetings. She was brought in a tricycle. About two weeks ago the Lord healed her. She now walks to meeting each evening. She has given her whole heart to the Lord, and is keeping the Sabbath. She intends to be baptized at the camp-meeting.

We do not expect a large number to accept the truth, but the honest in heart will be gathered out. The Lord has been with us, and already a few have taken a stand for his truth. Our temporal wants have been well supplied, and we have received \$16.78 in contributions. We have used a club of fifty *Signs* in our work.

August 5.

B. F. STUREMAN,  
S. E. WIGHT,  
NATHAN LEWIS.

TWINING.—We have held meetings in the tent at this place three weeks. The interest has been fairly good. Seven persons have decided to keep the commandments of God, and others seem about to do so. We thank the Lord for his blessing, and press the battle with courage and hope.

August 19.

O. SOULE,  
A. WEEKS,  
E. A. BRISTOL.

WHITEHALL.—Elder L. P. Hoen and the writer have been holding tent-meetings in this place. We were there seven weeks. We held from six to eight meetings a week, and the attendance ranged from nine to seventy-five. We had to meet the most bitter opposition from the beginning. The ministers did everything in their power to keep the people from attending the meetings. Those who were professors of religion seemed to be most eager to work against that which to them seemed a delusion. They appeared to think they were the only ones who had rights, and that those who did not believe as they did were heretics. How strange that they can not see that they have entered the way that leads to Rome. If Adventists should do the same, they would be traveling the same road.

Our work was not entirely without fruit; for ten persons decided to walk in the way of God's commandments. Several more are deeply interested, and we hope they will soon decide

to obey God rather than man. Several who had never had any interest in the preaching of God's word became very much interested, and attended nearly every meeting. If they did not fully submit themselves to God, they were willing to listen to what he said. We hope God's blessing will follow them.

J. M. ERIKSSON.

#### SEVENTH-DAY ADVENTIST EVANGELICAL SOCIETY OF SAN FRANCISCO.

FOR several years missionary work has been done by the members of the San Francisco church, for various public institutions in and adjacent to this city. The institutions to which these efforts were chiefly directed were the almshouse and jails. Much seed has also been sown upon seagoing vessels.

It was recently thought advisable by the brethren to systematize this work, and extend the field of operations; and in the fall of last year, meetings were held for the purpose of laying plans for this work. The result of those meetings was the organization of the Seventh-day Adventist Evangelical Society of San Francisco, the enlistment of many additional workers as members of the society, and arranging to extend their efforts in future to territory entirely new, but as much in need of help as the field already occupied. Cast-off clothing was to be collected from those who would give such articles, and this was to be distributed to the needy, who were to be sought out and relieved. While the work was mainly to be conducted by personal effort among the inmates, and by distributing our literature, the privilege of holding Sabbath or Sunday services for as large gatherings as could be secured was to be obtained as often as such appointments could be filled by our ministers.

Since the organization of the society, work has been pushed forward with more united effort than formerly, with encouraging results. The Lord's blessing has been manifest in securing for us the favor of officials and others. The new fields entered, in addition to those already mentioned, are the city and county hospital, the Broadway jail, the German hospital, and the sailors' home. Many other avenues present themselves for persevering labor.

A physician kindly lent the society a small organ, convenient to carry by hand; and a neat device has been introduced as a holder for the *Signs*. By this means the paper is kept clean and smooth while being read, and may be hung up when not in use. Heretofore, after a week's use, many of these papers were either lost or destroyed, but now almost all the old copies are suitable for other work when they are exchanged for later copies. It is now intended to provide neat racks of bamboo for these holders, in which all the copies of the *Signs* in each room may be kept together when not in use.

A. STUTTAFORD.

#### MISSION WORK IN CHICAGO.

THE medical missionary work in Chicago is peculiar to itself; that is, it can not be conducted successfully according to any former method employed by us. It is a great work. Over thirty thousand persons heard the gospel through the missions and personal workers during the month of July; and of these, over nine hundred professed conversion. Many of these are only transients, and many who live here fall back into the old life of sin; but some are firm, and are growing up into Christ. The parable of the sower is applicable here as elsewhere.

The treasurer's report for July showed a gross expenditure of over twenty-two hundred dollars. This, I dare say, would equal the cost of running one of our larger Conferences.

The wonder is where the money comes from. Were it not for the fact that the Lord's hand is in the work, it must have failed long ere this.

The Lord says of the medical missionaries: "They are giving the last call to the supper which he [God] has prepared." A spirit attends this work that does not attend any other work among unbelievers at the present time, at least, so far as I have seen.

The Lord has so arranged it, by the removal of the regular mission workers to other fields for short periods of time, that I have been really pushed into the mission work. I thought at first that I could not do it *at all*, and still think that I can do but poorly what is required; yet I am learning that it is not necessary, in order for one to work for sinners, that he should ever have been a drunkard, or a murderer, or a gambler. God can reach the hearts of sinners through the instrumentality of warm-hearted Christians, who know that Christ, not themselves, is their Saviour.

Last week was a wonderful week at the Star of Hope Mission. Every day God sent us one or more special cases,—men who had reached their extremity. O, how it warmed my heart to see them let the Spirit of God into theirs!

The Workingmen's Home, the maternity department, the free dispensary, and wards for the sick,—all contribute to the support and up-building of those who make a beginning in the service of the Master.

Some one may ask, Why can not you conduct a mission the same as we usually conduct tent-meetings?—For several reasons: First, we do not have the same audience twice; secondly, those who come are not, as a class, deep thinkers, especially when they are half intoxicated; thirdly, they are in a desperate condition, and they want help right away; fourthly, since all this is true, we can give only the first principles of the gospel each evening, and trust the Lord for an opportunity to lead our hearers farther along, either at the converts' meetings or in a personal way.

It is wonderful to see the doors that are open to us through this work. This is even more remarkable than the eagerness with which many of these poor souls receive the gospel.

I rejoice that the Lord has permitted me to engage in this last work,—“the last call to supper.” I would that a hundred were in it where now there is one.

E. J. HIBBARD.

#### ARIZONA.

In the winter I held meetings several weeks in Florence, but without any visible results. Then Brother Williams and I began meetings in Mesa, which have been reported by him. The first of May I came to Yarnell, where we held tent-meetings last summer. I remained there, circulating reading-matter and holding some meetings until May 25, when I began meetings in a small tent in Skull Valley.

After the death of Brother Iles, Sister Iles and her brother, Walter Black, assisted me. As a result, one man took a decided stand for the truth, and was baptized, uniting with the company at Yarnell. We closed this effort the 17th of July; then we went to Yarnell, holding meetings over two Sabbaths.

July 29 I began meetings in a small valley about twenty-three miles from Prescott. Brethren Black and Williams went to another small valley, still farther in the mountains, and began meetings in a schoolhouse.

With the general lack of interest in religion, the influence of Mormonism, etc., the work looks discouraging; but when people do accept the truth, they rejoice in it. My wife and children are now assisting me. Notwithstanding the discouragements of this field, if the readers of the REVIEW want to think of a happy family,

they can think of us as we go over mountain ranges into little valleys, where there are only from six to a dozen families, to give them this message. We praise the Lord for a part in the closing work.

GEORGE O. STATES.

#### PENNSYLVANIA.

PHILADELPHIA.—Since Elder Loughborough reported, through the REVIEW, the work at this place, the meetings in the tent at the corner of Broad and York streets have been going on steadily every night except Saturday nights. The power of God attends the speaking, and a deep interest to hear is manifested. The same faces in about the same location in the tent are seen night after night. Sunday nights the tent is filled to overflowing before the meeting hour arrives; and as the singing begins, enough more people gather on the outside of the tent to fill it again. These stand through the service with rapt attention, even if the sermon overruns the customary time. The contributions are good; and at the close of the discourses, the people stop to talk on the vital points presented, giving their addresses, and urging Elder Merrell and his wife to call at their homes, and tell them more about these important truths.

The matter of the law and the Sabbath does not decrease the congregations, but tends to provoke more numerous inquiries if these things are really so.

Since our removal to this city, fifteen months ago, our Sabbath congregations have nearly doubled, and the tithe has increased more than four hundred dollars over that of the previous year. A number await baptism, some of whom will receive the rite at the Atlantic camp-meeting, now in progress at Wilmington, Del. The church here are in harmony, praying for the success of the meetings in progress, and lending whatever personal assistance they can in them. God is witnessing to this unity by using the speaker, as can be clearly seen by all, in freedom of utterance, in clearness of thought, and the kind spirit with which the services are accepted by the citizens.

One notable example of the power of the truth was manifested in the instance of a fine-appearing gentleman, a manufacturer of New York, hurriedly accosting the preacher down in the city, saying that he had the pleasure of hearing him speak the night before, and had to leave town that day, but he saw him on the street, and felt that he must learn more with reference to these important doctrines, and so wanted to talk with him for an hour before he should take the cars.

The belief that God is in the work here encourages the members, and hopes are entertained that the church will shortly be able to make itself felt through the power of God in this vast city.

W. H. EDWARDS.

August 29.

#### UPPER COLUMBIA.

Just before going to camp-meeting, in company with Brother W. C. Young I organized a church of eighteen members at La Grande, Ore., which was admitted into the Conference during the camp-meeting. The first of June, Prof. J. A. L. Derby and I went to Elberton, Wash., to answer a call for work at that place. There appeared to be some interest at first, but after a week's picnic, it was impossible to get the ears of the people; so we thought best to bring the meetings to a close. Professor Derby canvassed the town for the *Signs*, and took a number of subscriptions, mostly for a short term.

From Elberton, we went to Garfield, and after spending almost a week with the little company there, left them rejoicing in the truth,

with an interesting Sabbath-school. May a rich blessing rest on the company at Garfield.

We had intended to go from there to Wallace, Idaho; but on receiving word from Elder Haffner, we decided to come to Genesee, where we are now at work. Professor Derby has returned to his school. The interest has been good from the first. Before we touched on the Sabbath question, the South Methodist minister advertised to show how the Sabbath was changed from the seventh to the first day of the week. The night following his discourse we reviewed him in the tent. Two Lutheran ministers, one a Scandinavian and the other a German, advertised to speak on the question; so we invited them to occupy the tent. They did so, and we answered their arguments the following night. Our tent would not nearly seat those who came. The Lord gave us a wonderful victory. The town was greatly stirred, and sympathy was almost altogether on our side. Seven have taken a stand for the truth, and many others are interested. Our time is occupied in visiting the people, reading the Bible with them, and answering questions. Some orders have also been taken for the *Signs* and the REVIEW. This is the most busy season of the year. Nearly a hundred men have gone from the town into the harvest-field. Our trust is strong in the Lord, and we look to him for success. He has come graciously near, and given us a portion of his Spirit.

W. F. MARTIN.

August 23.

#### INDIAN TERRITORY.

VINITA, MIAMI, AND TULSA.—Following the camp-meeting at Vinita, I held a series of tent-meetings on the camp-ground. Brother J. P. Lorenz joined me May 20, and we continued there until the 26th of June.

June 27 we moved our tent to Miami, holding meetings until July 24. The last day of our meeting, fully three hundred people gathered on the shore of the Neosho River to witness the baptism of six persons who had given their hearts to God. They appeared to sense the solemnity of the occasion, and a more orderly congregation could scarcely be imagined. The next morning still another followed her Lord in baptism, who had not decided to yield until after the baptism of the previous day. For the most part these were young people, who were making their first start in the service of the Master; and their conversion was more the result of the faithfulness of the Miami church than of our efforts. They all united with the church.

Following the effort at Miami, Brother Lorenz went to Vinita to spend Sabbath, July 30, with the brethren, to try to strengthen those who have recently accepted God's truth there. His efforts were crowned with success in some cases; while others, lusting for the flesh-pots of Egypt, turned back.

From Miami I went to Talala, and organized a church of nine members, fully officered. This company is organized entirely of old Sabbath-keepers, and I trust their association in this new organization may prove a blessing to themselves and to others.

August 5 we began meetings in Tulsa. We have held four public meetings, with a large attendance.

R. W. PARMELE.

#### MONTANA.

THE BUTTE MISSION.—The past two months I have spent pleasantly and profitably in connection with the mission in Butte. This mission was started about three months ago. Its brief career has been one of priceless blessing to all. Nearly every day has seen souls won to Christ. The laborers are zealous, intelligent, and devoted Christians, and aim to present the gospel in every department. We believe that

a useful and glorious future is before our mission. Our lunch, bath, bed, and fumigating departments are of great value to the mission. Occasionally we meet some poor, drunken fellow, in love with his load of filth, who can not be prevailed upon to part with it; but generally our efforts are appreciated, and many go away clean.

We are deeply grieved as we see men so sunk in sin, but it gives us inexpressible pleasure to see them lifted up again. As simply as we know how, we tell them that God does not love the sinner more than he does the ninety and nine, but he is doing more for his salvation; that he hates sin, because sin hurts those whom he created and loves. The chief obstacle between sinful men and God appears to be that men do not consider nor understand his love.

Many excuses are offered for sin, but we have only one reply,—the love of God, which is not willing that any should perish, but that all should come to repentance. We daily hear this testimony:—

“His blood can make the vilest clean,  
His blood avails for me.”

As we talk together of God's infinite goodness and love, and see his tenderness and gentleness to men, hearts are melted, and gladly surrender all they are and have to his keeping.

We expect to get more desirable quarters soon. The place we occupy does not meet the needs of our work. The high rent is a great obstacle. We are all of good courage.

August 22.

C. T. SHAFER.

#### ATLANTIC FIELD.

PLAINFIELD, N. J.—The Lord opened the way for Brother C. D. Zirkle and the writer to come to this place, where we began tent-meetings on July 3. Notwithstanding unfavorable weather, a fair interest continued until August 16, when our tent had to be taken to the camp-ground. As is well known, this is the headquarters of our Seventh-day Baptist friends, in whose ranks are some who are interested in the Advent truth for these times. Some of these have visited us, and we have attended their services, which are held in a handsome edifice, the cost of which must have been all of \$50,000.

We are encouraged to believe that a good company will hold forth the word of life here, as the calling out of Babylon is heard and understood. A Methodist clergyman, who is at the head of a local college, is among our friends. He is in harmony with nearly every point of the truth for these times. He spoke for us recently. Several from this place will attend camp-meeting. We expect to return here after the meeting to continue the work. Arrangements are being made to hold meetings in the meeting-house of the Disciple church. Brother W. Jay Tanner, of South Lancaster Academy, has been laboring with us recently.

August 16.

S. B. HORTON.

#### GERMAN ANNUAL MEETING PROCEEDINGS.

THE eighth annual meeting of the workers of the German Mission Field was held in connection with our general meeting at Hamburg, July 14–24. The business was disposed of in ten meetings, Elder Conradi presiding. Elders G. A. Irwin, A. Moon, O. A. Olsen, H. P. Holser, and J. Erzenberger were invited to participate in the deliberations of the meetings. After a thorough consideration, it was moved to organize our mission field into a Conference.

Resolutions were adopted recommending that provision be made for the publication of an eight-page monthly youth's paper; that the Conference provide for the support of a physician and the establishment of medical mis-

sions; that a motor-boat be procured for the harbor work at Hamburg; and that no canvassers be sent into the field without recommendations from their church and the consent of the executive committee.

The nominating committee reported as follows: President, L. R. Conradi; Secretary, H. F. Schuberth; Treasurer, B. Severin. Executive Committee: L. R. Conradi, A. Dörner, H. F. Schuberth, R. G. Klingbeil, W. Krum.

Seven persons received ministerial credentials, eight were given ministerial license, and twelve were granted missionary license. The names of J. H. Krum and H. F. Schuberth were submitted for ordination and credentials.

Fourteen churches were added to the number already enrolled. The net growth of the membership during the past year is two hundred and seventy-seven, making a total of one thousand four hundred and twenty-two. The tithe amounted to \$9,879.85, an increase of \$2,900.65 over that of last year. Other gifts and offerings amounted to \$2,372.60.

H. F. SCHUBERTH, *Sec.*

#### MICHIGAN TRACT SOCIETY PROCEEDINGS.

THE annual meeting of the Michigan Tract Society was held in connection with the camp-meeting at Owosso, Mich., August 18–28, with the vice-president, W. C. Hebner, in the chair.

The report of the secretary and treasurer was read and accepted. The report showed the total receipts for the society for the year ending July 1, 1898, to be \$21,059.89, and the total expenditures, \$19,803.66, leaving a surplus of \$1,256.23. The present worth is \$10,807.12; present worth, July 1, 1897, \$10,070.27; net gain for the year ending July 1, 1898, \$736.85.

Resolutions were adopted favoring the removal of the office of the tract society from Battle Creek to some place chosen by the executive committee, and recommending that the Review and Herald Office take the canvassing work of the Michigan Conference, and secure the State agent, and pay his salary.

The following officers were elected for the ensuing year: President, J. D. Gowell; Vice-President, A. O. Burrill; Secretary and Treasurer, C. G. Howell. The State agent will be appointed by the Executive Committee.

W. C. HEBNER, *Vice-Pres.*,  
E. I. BEEBE, *Sec.*

#### MICHIGAN CONFERENCE PROCEEDINGS.

THIS Conference met for its thirty-eighth annual session on the camp-ground at Owosso, Mich., Aug. 18, 1898, at 9 a. m.

Brother J. D. Gowell was chosen chairman of the meeting, and E. I. Beebe was asked to act as secretary *pro tem.* Three hundred and twenty-eight delegates, representing one hundred and forty-one churches, were present.

The reading of the minutes of the last meeting was waived.

The treasurer's report was read and accepted. During the year ending July 1, 1898, the receipts of the Conference have amounted to \$41,860.20, and the disbursements to \$40,367.52, leaving in the treasury a balance of \$1,492.68.

Two churches were admitted to the Conference; the Indian church at Iroquois, Ontario, was also received into the care of the Conference by a unanimous rising vote.

It was recommended that the Conference establish one or more Conference schools in favorable localities as soon as sufficient money can be provided, the property to be held by the Michigan Conference Association; also that the Michigan Conference take on its list of laborers one member of the faculty of the Battle Creek College, who will spend his vaca-

tion working under the direction of the Michigan Conference, said member to be selected from the Michigan Conference laborers, provided there is found a suitable person among them.

The following-named persons were unanimously elected as officers of the Conference: President, J. D. Gowell; Secretary, E. I. Beebe; Treasurer, Review and Herald. Conference Committee: J. D. Gowell, E. H. Root, M. J. Cornell, H. D. Day, W. R. Matthews.

Credentials were renewed to J. Fargo, E. H. Root, H. M. Kenyon, Wm. Ostrander, L. G. Moore, A. O. Burrill, R. J. Lawrence, T. M. Steward, R. C. Horton, H. S. Lay, H. D. Day, S. M. Butler, J. L. Edgar, J. F. Ballenger, B. F. Stureman, J. C. Harris, O. Soule, P. M. Howe, L. N. Lane, W. R. Matthews, O. F. Campbell, C. N. Sanders, E. R. Williams, M. C. Guild, D. E. Wellman, W. C. Hebner, H. C. Goodrich, J. M. Eriksson.

Ministerial license was granted to Wm. Simpson, Conrad Webber, S. E. Wight, E. I. Dryer, J. G. Wilson, A. R. Sanborn, W. D. Parkhurst, John Irwin, A. Weeks, J. F. Stureman, A. J. Olsen, E. I. Beebe, A. Schaupp, Freeman Harris, L. A. Kellogg, E. K. Slade, Bert Allechin, Chancy Wood, J. G. Lamson, Charles Leland, Byron Hagle.

Missionary license was given to P. L. Hoen, C. G. Howell, Minnie Burden, Berniece Samis, Jennie Lane, Mina Hildreth, Clara Hildreth, Amy Rogers, Mina Butcher, Margaret McKinnon, Helen McKinnon, Agnes Stevenson, Clara Kiep, Bessie Holyoke, Nettie Haysmer, Mrs. E. J. Dryer, Hattie Allems, Mrs. D. E. Wellman, Etta Baker, Minnie Lay, Mina Pierce, Bertha Orchard, Sophie Evans, Mrs. Junia Merchant, S. M. Comstock, Mrs. Maud Faulkner, Mrs. E. R. Williams, Emily Campbell, Mrs. Mary E. Clark, Edith Schaupp, Mrs. H. M. Kenyon, Mae Roberts, Carrie Irwin, Emma Schilling.

The name of J. D. Gowell was recommended for ordination and credentials.

Over one hundred dollars was raised for the Saginaw church.

J. D. GOWELL, *Chairman.*  
E. I. BEEBE, *Sec. pro tem.*

### News of the Week.

FOR WEEK ENDING SEPTEMBER 3, 1898.

—Over one hundred employees of the Elgin watch works went on a strike last week.

—At Lima, Ohio, August 29, 150 molders at the steel works struck for a restoration of their wages.

—Miss Minnie Davis, daughter of Jefferson Davis, is critically ill at Narragansett Pier. There is little hope of her recovery.

—A five-masted schooner is building at Camden, Me., said to be the largest fore-and-aft sailing-vessel ever built. It is 318 feet long, and will carry 4,000 tons of coal, for which purpose it will be used.

—At Basel, Switzerland, the Zion Conference opened August 27. Dr. Theodore Heral, the originator of the project to purchase Palestine and resettle the Jews there, presided, and welcomed the delegates.

—A despatch from Peking, dated August 27, says the French, Italian, and Dutch ministers have formally demanded a share for their respective nations in the faculty of the new university, of which Professor Martin, an American, is president.

—General Merritt is to attend the peace commission at Paris, and will return at once from Manila to this country on his way. It is reported that as he passes through Chicago, he will marry his betrothed, Miss Laura Williams, of that city.

—Because of certain statements attributed to General Miles, of the United States Army, in an interview with a newspaper correspondent, he has been summoned to Washington; and unless they are denied, he will have to appear before a court martial to answer for them.

— Many of the volunteer soldiers are returning home. There are many complaints of lack of attention to the sick and wounded.

— The Topeka Federation of Women's Clubs has excluded from its traveling library the Woman's Bible, about which so much has been said.

— The difficulty between the striking miners and the mine-owners at Pana, Ill., that was reported as practically settled at one time, has assumed serious aspects.

— The Macy candy factory of New York City was burned August 31, doing damage to the extent of \$75,000. There were no fatalities, but many narrow escapes.

— The Treasury Department has just distributed \$71,864,140 in bonds of small denominations to 154,973 subscribers, an average of less than \$500 to each one.

— A mad dog at the Ohio State hospital for the insane bit a number of patients, and tore the thumb from the hand of Dr. F. A. Todd, assistant superintendent.

— According to despatches, it is officially announced that last week there were 2,800 deaths from the plague in the Bombay Presidency. The epidemic is spreading.

— At Atlanta, Ga., the citizens have unanimously declared in favor of municipal ownership of all such public work as water-works, electric-light plants, gas-works, street-car lines, etc.

— August 29, at Des Moines, Iowa, twenty-five hundred women voted in favor of the proposition that the city purchase the water-works. The proposition was defeated by 400 votes.

— Plans are being made for a great peace jubilee, to be held in New York soon. The government will be asked to co-operate with New York City, and thus make the day worthy of the occasion.

— Queen Wilhelmina attained her majority on August 31, and assumed the government of the Netherlands. Solemn thanksgiving services were held in all the churches throughout Holland.

— Twenty persons were injured, some of them seriously, in a wreck on a branch of the Santa Fé Railway, near Alva, O. T., August 29. The accident was caused by the collision of a passenger-train with a work-train.

— Owing to the failure of several harvests in certain sections of Russia, the peasants are in a starving condition. Even the landed gentry are asking the government for aid. Stock of all kinds is dying by the hundreds.

— Major J. N. Walsh, ex-commissioner of the Yukon district, arrived at Seattle, Wash., August 29, on his way to Ottawa, Canada, to make his official report. He estimates the season's gold output there at \$11,000,000.

— The hospital ship "Olivette," while lying off Fernandina, Fla., suddenly sprung a leak, and sank in thirty feet of water. Fortunately, all on board, about eighty persons, escaped. The cause of the accident is unknown.

— General Garcia has been relieved of his command of the insurgents, by General Gomez, acting under instruction from the provisional government. The action was taken largely because of Garcia's un-friendliness to America.

— Mrs. Anita Newcomb McGee, wife of Prof. W. J. McGee, of Washington, has been appointed a member of the army medical staff. This is the first time in the history of the United States Army that a woman has received such an appointment.

— August 29 a proposition was entertained and discussed by the Freeport Camp-meeting Association, at Lena, Ill., to discontinue the sale of tickets on Sunday, and to admit only those who had season tickets. It was defeated by a large majority.

— The expenses of Great Britain are now estimated to be about \$500,000,000 yearly, or about \$1,000 a minute; but with every tick of the clock there comes into the treasury a little over \$10, leaving an annual surplus of about \$20,000,000.

— August 28 the monument of Czar Alexander II, grandfather of the present czar, was unveiled at Moscow amid great demonstrations, especially on the part of the peasants, who refer to him as "The Deliverer" because of his liberation proclamation.

— The ship "Roanoke" came into Seattle, Wash., August 30, from the Klondike, having on board \$4,000,000, mostly in gold, the biggest cargo of gold that has yet come from that country, or, indeed, from any mining-camp. During the trip down, one man, who had a sack containing \$7,000 in gold-dust, was robbed. The sack was filled with shot. Three other men, with sacks of the yellow metal valued at \$25,000, had them stolen; and although every man on the vessel was searched before landing, no trace of the missing treasure was discovered.

— At Preston, Minn., M. R. Todd, cashier of a wrecked bank at that place, had a narrow escape from lynching. Only the timely action of the sheriff and his posse saved him. The cashier has squandered \$150,000 of the earnings of the people of that town.

— Eighteen workmen in a burning mine at Danville, Ill., had a narrow escape from death. After fighting their way past blazing timbers, they were rescued only by seizing ropes lowered from the surface. Many tools, mules, etc., and three thousand tons of coal, were destroyed.

— The relations between China and England are so strained, owing to China's failure to observe her engagement with the British syndicates, that a rupture may occur at any time. It is said that the British squadron now assembled at Wei-hai-wei will support the British minister's demands.

— August 31, near Vicksburg, Miss., a duel was fought between Charles Cott, president of a bank that lately failed, and C. E. Wright, editor of the Vicksburg Dispatch. Two shots were exchanged, Wright being slightly wounded. Before a third round could be fired, the chief of police arrived and interfered.

— At Glen Ellyn, a suburb of Chicago, the Methodist church services are held in a large building formerly occupied as a dwelling. The presiding elder was expected to be present Wednesday evening, and a large audience was looked for. Fortunately, but few were present; some miscreant, of murderous intentions, had secretly cut away three large posts that supported the floor of the hall. Had as many been present as were expected, a disaster would doubtless have resulted.

## Special Notices.

### ARKANSAS, NOTICE!

MRS. ETTA HARDESTY has been elected secretary and treasurer of the Arkansas Tract and Missionary Society, also treasurer of the Arkansas Conference. All business relating to these offices should be addressed to her at Little Rock, Ark.

J. A. HOLBROOK, Pres. Ark. Conf.

### NEBRASKA, NOTICE!

THE annual meeting of the Nebraska Conference and Tract Society will be held at York, September 27 to October 3. It will be preceded by a workers' meeting, beginning September 22, at which time we hope all the Nebraska laborers will be present. Good help has been promised for the meeting, and we hope to see a general attendance of the brethren and sisters.

The first meeting of the Conference will be held Tuesday, September 27, at 10 A. M. All delegates should be present at the first meeting.

N. P. NELSON, Pres.

### THE MONTANA CAMP-MEETING.

THIS meeting will be held at Helena, September 29 to October 9, and will be the most important meeting of our people ever held in the State. If the plans that have been laid are carried out, the churches will be organized into a Conference, and the work placed under local management; this will necessarily call for an attendance of all our brethren, especially of those holding positions of responsibility as officers of churches, tract societies, and Sabbath-schools. But this is not the most important part of the work to be considered: we want to spend some time in studying the Bible, and in comparing our lives and present standing with the message for this time, to see if we are advancing and walking with God as it is our privilege to do. Brethren, do not let any trifling excuse keep you away. God is pouring out his Spirit upon his people in other places, and we need it in Montana as much as anywhere in all the world. May the Lord help us to come prepared to do the work he has for us to do, and to get an experience such as we have never had. Watch your State paper for information respecting regulations for the camp.

A. J. BREED.

### ATTENTION!

THE announcement in the REVIEW of the opening of the Battle Creek church school seems to have been confused, by some, with the opening of the Battle Creek College. The church school will open September 6, and the relation that this school sustains to the Battle Creek College is just the same as that sustained by any other church school. Some

have the idea that the relation is the same this year that it has been in the past. Those who desire to send children to the Battle Creek church school should correspond with Prof. Frederick Griggs.

Battle Creek College will open October 5. Its work will be principally for those of mature age, who have settled convictions about their future work. Some have the idea that since the Battle Creek College has become a training-school for Christian workers, it will not do thorough work. This is a mistake. The work will be more thorough than ever before; and will be adapted to those who desire an education that is in harmony with God's ideas of education. We do not advise parents to send children or youth to our College, when they are not enjoying a good religious experience, or have no line of work in mind for which to prepare; but those of mature years, who wish to work for the Master, can be accommodated, even though their education may be limited.

E. A. SUTHERLAND.

### CAMP-MEETINGS FOR 1898.

DISTRICT ONE.		
New York, Rochester,	Sept.	8-18
West Virginia, Grafton,	"	8-18
DISTRICT TWO.		
Florida,		
DISTRICT THREE.		
Michigan, Mesick,	Sept.	19-25
Southern Illinois and Indiana (union), Willow Hill, Ill.,	"	22 to Oct. 2.
DISTRICT FOUR.		
Nebraska, Arcadia,	Oct.	6-11
" (State), York,	Sept.	27 to Oct. 3
DISTRICT FIVE.		
Kansas (general), Ottawa,	Sept.	8-18
Oklahoma, Edmond,	Oct.	7-17
DISTRICT SIX.		
Montana, Helena,	Sept.	29 to Oct. 9

### NOTICES.

WANTED.—The names and addresses of all Sunday-school teachers and superintendents living in your town. Please send these names and addresses as soon as possible to the Review and Herald Pub. Co., Battle Creek, Mich.

WANTED.—Information as to the whereabouts of the following-named persons: Mary Chenneour, Mrs. Huelsenbeck (formerly Mrs. Michael Johnson), Mrs. Jessie Hoover (formerly Miss Jessie Cheney), and Mr. Wm. Harding, the latter supposed to be somewhere in Canada. Address Isaac M. Bigelow, 1407 Cornell Ave., Indianapolis, Ind.

WANTED.—Two or more good Seventh-day Adventist farmers, with sufficient capital to buy machinery, horses, etc., to help open up farms on the new railroad in Newfoundland, and to teach our brethren how to farm, and make a living for themselves. Land free. Markets and soil good. Station or village wherever we settle. Special railroad rates and all particulars may be had by writing to me. Put a five-cent stamp on the letter, and enclose another. Reference required. My reference is Elder R. S. Webber, our minister in this field. Address E. O. Parker, 30 Cookstown Road, St. John's, Newfoundland.

### LOOK AND READ!

ALL who placed orders for goods with me at the Owosso, Mich., camp-meeting will please write to me at once, as part of the orders were lost.

JOSEPH LAMBERT,  
Battle Creek, Mich.

### PUBLICATIONS WANTED.

THE persons whose names appear below desire late, clean copies of our publications sent, post-paid, to their addresses:—

E. E. Coulson, Archer, Fla.

Mrs. M. M. Beard, Crowley, La.

W. M. Waterbury, Ithaca, Mich.

Mrs. M. C. Duncan, Cumby, Texas.

Birdie Watson, Portage la Prairie, Manitoba, REVIEW, Signs, and health journals.

P. Rogers, Needmore, Brown Co., Ind., papers and tracts.

J. H. Hunt, 1530 N. Bond St., Baltimore, Md., papers in foreign languages.

Publishers' Department.

DO NOT FAIL

To read the first-page article of the last SUPPLEMENT to the REVIEW AND HERALD. In it will be found some of most interesting selections from the advance sheets of Sister White's new book, "The Desire of Ages."

Every Seventh-day Adventist will want a copy of this work. The prices and styles of binding are given on page 3 of the SUPPLEMENT. Send all orders to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.

NO. 14, EXTRA,

Of the Words of Truth Series is now ready for delivery. It is written by Uriah Smith, and bears the title, "Come, Lord Jesus."

This little 4-page leaflet, by vividly portraying scenes of the new earth, creates in the mind of the reader a strong desire to be there, and to enjoy, in the words of the writer, "the tree of life, with its healing leaves and life-giving fruit," "fields of living green," and "flowers that never fade."

Just the tract to hand to your discouraged friend. Price, 1/4 cent a copy, or 25 cents a hundred. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.

"MAKING HOME HAPPY."

A New Book.

MANY of the REVIEW readers remember with pleasure and interest the series of articles which appeared under the foregoing heading in the Youth's Instructor, from the pen of Mrs. L. D. Avery-Stuttle. We are happy to announce that, in response to an urgent demand, the Review and Herald Pub. Co. will issue these articles in book form.

Just the book for the holiday present. Address all orders to your State tract society, or to the Review and Herald Pub. Co.

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How to secure it.

OFFER NO. 1. We will send you the REVIEW Three Months free of charge, or renew your subscription for Three Months, if you will send us, in return, only ONE new yearly subscription to our magazine, the Youth's Instructor, at \$1, the regular price.

OFFER NO. 2. We will send you the REVIEW Six Months, free of charge, or renew your subscription for Six Months, if you will send us, in return, only TWO new yearly subscriptions to the Youth's Instructor, at \$1 each, the regular price.

OFFER NO. 3. We will send you the REVIEW Nine Months free of charge, or renew your subscription for Nine Months, if you will send us, in return, only THREE new yearly subscriptions to the Youth's Instructor, at \$1 each, the regular price.

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NOTICE! Your own subscription to the INSTRUCTOR will not count on this offer.

For free Instructor canvassing outfit and sample copies with which to work, address,

The Youth's Instructor. Battle Creek, Mich.

DO YOU REALIZE

The fact that, each week, there appears in the Youth's Instructor an article from the pen of Mrs. E. G. White? Those who are not taking this magazine do not know how much they are missing each week in this line alone. Remember, also, that these articles vitally concern the middle-aged and the older ones as well as the youth who read the Instructor. Send for a free sample copy and see for yourself. The subscription price of the Youth's Instructor is only \$1 per annum. Address the publishers, Review and Herald Pub. Co., Battle Creek, Mich.

THE PROSPECTUS FOR "THE DESIRE OF AGES" IS NOW READY!

"THE DESIRE OF AGES" is the title of a forthcoming volume by Mrs. E. G. White. It is intensely interesting and beautifully illustrated, and is devoted to the consideration of the great truth that in Christ the love of the Father is revealed,—that "God was in Christ reconciling the world unto himself."

Although the complete book will not be ready until about October 15, the Prospectus has been issued thus early to enable our agents to make a fall delivery.

Our tract societies will handle this book in their respective States; therefore all orders for Prospectuses, the price of which is \$1.25, post-paid, and correspondence concerning terms and territory, should be addressed to them.

Pacific Press Pub. Co., Review & Herald Pub. Co., Oakland, Cal. Battle Creek, Mich.

An Excellent Opportunity TO SECURE OUR STANDARD BOOKS AT REDUCED RATES.

SOME time ago the branch office of the Review and Herald Pub. Co., at Atlanta, Ga., had a number of our standard books, in English and in the foreign languages, slightly damaged by fire. These books are just as good for study as new ones, the only damage being to the covers. Many of them are simply smoked a little. We herewith give a list of the foreign books, styles of binding that are still on hand, etc.:

Table with columns: NAME, Style of Binding, Reg'l'r Price, Red'd Price. Lists books in French, German, Swedish, and Holland categories.

These books will be sent, post-paid, at the reduced prices.

We also have a few copies of the following English books —

- "Bible Readings," "The Two Republics," "By Land and Sea," "The Women of Mormonism," "Patriarchs and Prophets,"

which we will sell at greatly reduced rates.

If any of our people do not have these books, this is certainly an unparalleled opportunity to secure them.

There is not a large supply of these books left, so it will be necessary to order right away; for if you wait, the very book that you want may be gone.

Address all orders, or write for further information, to Review and Herald Pub. Co., 243 South Boulevard, Atlanta, Ga.

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BY

WILLIAM COVERT

THE great plan of redemption through Christ is here traced from the time it was unfolded to our first parents, until those who have heeded its requirements are safely housed in the city of God. A wonderful "story," of intense interest and profit. New and beautiful truths are brought to light by the author; and the "story," although old, sparkles with a new luster.

The book contains 237 octavo pages, exclusive of four full-page three-color engravings.

Bound in fine cloth, emblematical cover design, colored edges, \$1. Same as foregoing, with aluminum title and gold edges, \$1.25.

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For territory, terms, etc., apply to your State Tract Society. Address all orders for the book to your Tract Society or to the

REVIEW & HERALD PUB. CO., Battle Creek, Mich., Atlanta, Ga.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Table with columns: EAST, WEST, and times for various stations like Chicago, Detroit, Buffalo, etc.

Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:15 p. m., and arrive at 12:40 p. m. and 6:20 p. m. daily except Sunday.

GRAND TRUNK RAILWAY SYSTEM.

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

Table with columns: EASTBOUND, WESTBOUND, and destinations like Montreal, New York, Bay City, etc.

SLEEPING AND THROUGH CAR SERVICE.

8:27 P. M. train has Pullman 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 Susq. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2:25 A. M. train has Pullman sleeper to Bay City via Flint; F. & P. M. R. R. Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; daily to Detroit. Daily except Sunday to Mt. Clemens. Through coach to Niagara Falls.

7:00 A. M. train daily through Pullman, wide vestibule sleeping-car to Montreal; also wide vestibule sleeping-car to New York via Niagara Falls and L. V. R. R. Also wide vestibule coach to Port Huron and Port Huron to New York.

8:52 A. M., 4:05 P. M., and 12:55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

## The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 6., 1898.

It is but proper to say that the *American Sentinel* of August 25 is remarkably good. Whoever missed it has lost something valuable—something he can not afford to lose.

THE *New York World* says that more men have perished from sickness since the capture of Santiago and the practical ending of the war, than were lost on the American side in all the battles of the war.

THE *Independent* uses the phrase "the empire of the United States," and immediately admits that "the word sounds strange, almost ominous." That is true; it is ominous. And the references in our articles on "Passing Events," to the course of the Roman Republic, plainly show of what this is ominous.

A MANILA correspondent of the *Independent* says that after the time came in the Philippines when the tortures of the "Holy Inquisition" could not be continued, "the ancient implements of torture have since been preserved against the day of need." It will be a most wicked thing now if that "day of need" shall ever come. Yet it is possible; for "Rome never changes."

THE religious services held by the American soldiers on the Island of Porto Rico were the first Protestant services ever held on that island. All these four hundred years, Rome, by the power of Spain, has held that place to herself as with iron bands. But God has broken the bands; and he will break every such band on the earth, even though he must do it by armies. He will have every nation, kindred, tongue, and people free to choose his service and worship him.

LAST week the czar of Russia published to the world a proposition that an international conference be called to discuss and arrange a general peace of the world, and a reduction of the armaments of the nations. Of course this at once created a great stir in all countries. Some scoff at it, and others ridicule it; while some consider it soberly. Whatever may become of the project, it is certain that the czar has stated some very wholesome and telling truths. These we shall take pleasure in calling attention to later.

FRANCE is in a perfect uproar again over the Dreyfus affair. Captain Dreyfus, of the French army, was prosecuted for selling military secrets to Germany. He was convicted, degraded, and sentenced to perpetual imprisonment on a desolate island away in the midst of the seas. Last winter M. Zola created a great stir, and got himself into trouble with the French government, by publicly declaring his belief that Dreyfus was unjustly condemned, and by calling for a new trial. Zola himself was prosecuted, convicted, and sentenced to a heavy fine. He obtained a new trial for himself, but was again convicted. But, lo! August 30 Colonel Henry, of the French army, confessed that he himself forged the document that convicted Captain Dreyfus, and sealed his confes-

sion by committing suicide. The resultant commotion is so great as to obscure even the czar's peace proposal.

IN the peace commission between Spain and the United States, the papacy has the majority. There are ten members of the commission, altogether, each nation having five. The five Spanish commissioners are Catholics; and one—Justice White, of the Supreme Court—of the American commissioners is a Catholic, educated in a Jesuit college. This gives Rome *six* of the *ten* commissioners. There will be questions strictly papal to come before the commission. As the commission is composed, can there be much question as to how such questions will be decided? With the advantage that the papacy has in this, if she does not draw the United States into her net, it will be a wonder.

### A DEVOTED WORKER FALLEN.

MANY readers of this note will share the deep pain with which we record the death of Elder L. J. Rousseau, which occurred in this city, August 29. He was born in Iowa in 1857, but from his boyhood his home was in Kansas. His parents are Sabbath-keepers; and in 1884 he was licensed to preach present truth. In 1885 he came to the College, and the following year was married, and his wife has since been the constant companion of his labors. In 1886 he was ordained to the ministry, and in 1890 he returned to the College, whence he was called to Australia in 1891, to assist in establishing our school work there. Returning to this country in 1896, Brother Rousseau entered the Medical Missionary College, and has since diligently pursued a course of study to fit himself for wider usefulness in the cause of Christ, which he devotedly loved. It is probable that the cause of his death was the formation and breaking of an abscess on the lungs. The sad ending came unexpectedly, and brought deep sorrow to a large circle of friends and associates. All who knew him loved him. Great hopes of his future usefulness were entertained. But God knows better than we how to make all things work to our good. Sister Rousseau was very weak when this blow came, but she feels that she is sustained by the grace of God.

The burial services were held in the nurse's dormitory, and a few words of comfort and admonition were spoken by the writer, from Heb. 11:4.

G. C. T.

### MICHIGAN CAMP-MEETING JOTTINGS.

It would take more than one pen to give a full record of the Michigan camp-meeting of 1898, so much was crowded into its precious hours, and so many were the various phases of its different exercises. But whatever portion of the meeting is touched upon, the verdict must be the same, and that is, Excellent in the superlative degree. Of the former portion of the meeting, others have already spoken. It was the privilege of the writer to be present the last three days of the feast. This time was characterized by powerful sermons and other interesting exercises.

Elders Ballenger and Jones and Professor Sutherland were the principal speakers. The atmosphere that pervades a meeting can be easily

recognized, and the leading impression of this occasion was the evident harmonious and unanimous feeling on the part of all the people to accept the teaching presented, and to put it into actual, not merely theoretical, exercise; and so, on the firm and even asphalt pavement of brotherly love, the car of salvation glided rapidly and smoothly along.

The theme for the present time,—namely, the power and baptism of the Holy Spirit,—was, of course, largely dwelt upon; and a multitude of the believers on the grounds rejoiced in the reception and possession of the blessing. But the receiving of the Holy Ghost does not necessitate any frantic and violent physical manifestations; so there was no sign of fanaticism on the part of any. The best evidence one can give that he is in possession of the Holy Ghost is to show in his life, in their fullness, the blessed fruits of the Spirit, the leading one of which is love, or charity,—that cordial relation of the members of the body to their Head, and to one another, which is the unity of the Spirit and the bond of peace. We are sure that much good fruit may be looked for from this meeting.

Other branches of the work—the circulation of periodicals, evangelistic and Christian Help work, the canvassing work, and the promulgation of true health and educational principles—were earnestly and harmoniously considered. An efficient choir, under the direction of Brother B. F. Stureman, met the wants of the meeting in the matter of leading the congregation in hymns and spiritual songs in the various seasons of worship; while Brother Beardsley, with a company of trained singers, rendered stirring quartets and solos appropriate to the special subjects and lines of thought which were from time to time presented.

With Brethren Simpson and Spear, who have been laboring among the Six Nations, on the Indian reservation in Canada, there came to the meeting nine representatives of that people. Not only was their presence there a demonstration that the light of truth is going to every tribe and people, but they entertained the brethren and sisters on several occasions with songs in their native tongue, giving evidence of the same spirit that accompanies the songs in English. Two of them will take a brief course of Bible study in Battle Creek College, to prepare themselves to labor to better advantage among their own people, and gather further fruit for the kingdom of God. Thus the evidences of growth and progress appear on every hand; and those who are waiting for the consolation of Israel are confirmed in their faith and hope by the developments of every passing year.

There were three seasons of baptism during the meeting, at the last of which, August 28, seventy-five were buried with their Lord, making one hundred and sixty in all.

U. S.

THE Italian government, in tracing the uprising that occurred some time ago, found it to come so close home to the Catholic papers that several of them have been suspended. This has stirred up the pope, and he declares it "illegal, contrary to Christianity, against the papacy, calculated to embitter religious conflict, and to remove a conservative force against socialism and anarchy." Removing things papal, or the papacy altogether, can never remove any conservative force; for there is no sort of conservative force in the papacy.