

# The Advent HOLY BIBLE **REVIEW** **AND HERALD**

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

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### IN THE SUNSHINE OF THE CROSS.

WILL C. DALBEY,  
 (Battle Creek, Mich.)

LIVE not in the shadow of the cross; but on the sunny side of the cross, where the Sun of Righteousness may shine into your heart.—*Testimony*, Oct. 27, 1894.

If there's rest within the shadow of the cross of Calvary,

How much more within the sunshine is there rest for you and me!

How much brighter is the sunshine, with its beams so full of life,

Than is any darkened shadow, with its worry, toil, and strife!

Why not live within the sunshine, in its warm and tender light?

Why stay ever 'neath the shadow, with its dark and gloomy night?

Why not rise and scatter sunlight, guiding pilgrims on their way?

You may lead some groping stranger from the darkness into day.

Turn your face up to the sunlight, and with Jesus e'er abide;

Christ is not within the shadow—he is on the other side.

In his love so warm and tender, making sunshine everywhere,

Let us dwell so close beside him there can be no shadow there.

Rest no longer, then, my brother, in the shadow of the cross,

But step out into the sunshine; let its beams not suffer loss;

Let the light dispel the darkness that has long been in your way:

Gathering shadows bring the night-time; let us dwell within the day.

### WORDS OF WARNING.

MRS. E. G. WHITE.

WHEN Christ sent forth the twelve, he warned them of the persecution they would receive for his sake. "Behold," he said, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you up to their synagogues." They will do this while they apparently wish you to regard them as your friends. By the deceptive attitude which they assume to retain your confidence, they will betray you. They hide the spirit of the wolf under the appearance of the sheep. Their lips may speak words as smooth as oil, but the poison of asps is under their tongues.

The truth of Christ's words was verified in the case of Lazarus. Those who witnessed the resurrection of Lazarus were unable to keep

silence; the miracle was the burden of the conversation of thousands. God designed that there should be witnesses to give publicity to this, Christ's crowning miracle. At the feast of the Passover, many were drawn from their homes to see and hear Jesus. "And they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." Many of the Jews went away, and believed on Jesus. Those who saw Lazarus told others, and thus the news spread. Such a thing had never before been heard of. That he who had been cut off from among the living, now stood among them with the love of God expressed in his face, was the subject on all lips.

"The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." The evidences of the resurrection of Lazarus were so clear that the rulers could not resist them; neither could they frame their falsehoods so long as he stood to bear testimony against them. All the false statements of the priests and rulers, all their hatred and jealousy, could not draw the people to them as long as Lazarus was living to say: He spoke, and I was released from the bonds of death. "I live; yet not I, but Christ liveth in me." The same omnipotent power that made the world has conquered death. And as long as Lazarus lived, his testimony could not be silenced.

"The chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." As they had laid their plans to kill Jesus, so they consulted together how they might, in some secret manner, employ men to rid them of the presence of Lazarus. If he were removed, they thought, they could more easily accomplish the death of Christ. When men open the door of the heart to let Satan in as their guest, they follow his promptings, and let unbelief bear sway. They misinterpret and misapply the Scriptures; for they read the Word in the light of their own perverted imagination. While they put on an appearance of sanctity, and profess to be doing the service of God, there is no end to the crimes they will commit if circumstances but favor them.

"And ye shall be brought before governors and kings for my sake," Christ continued, "for a testimony against them and the Gentiles. But when they deliver you up, take no thought [be not anxious] how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."

From the burning bush the Lord reproved Moses for unbelief when he pleaded his inability to speak. "Who hath made man's mouth?" he said, "or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." When the word of the Lord came to Jeremiah, he said, "Ah, Lord God! behold, I can not speak: for I am a child." But the Lord said to him: "Say not, I am a child: for

thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."

The same God who gave his messages to Moses and Jeremiah will give his word to his witnesses in this generation. "For it is not ye that speak," Christ declares, "but the Spirit of your Father which speaketh in you." This word of the Lord has been verified in all ages, and it will be verified to the close of time in all who hold the beginning of their confidence firm unto the end. The most powerful testimony will be given in defense of the faith once delivered to the saints. The Holy Spirit is close beside those who are called to witness for truth and righteousness. He orders the testimony that is borne before earthly authorities, that the glorious truth may appear.

The history of Judas is written for our learning. He was a betrayer of sacred trusts. He had an opportunity to become converted, heart and soul, to Christ. The Saviour bore long with his perversity and defects of character. He gave no personal rebuke; he dealt with him by revealing principles of righteousness. But this was not enough. Before he left his disciples, he desired them to know the true character of Judas, and he reproved him for his covetousness in rebuking Mary for her use of the ointment.

Christ washed the feet of Judas. This was the time for Judas to confess his sin, and ask the forgiveness of Christ. This was his opportunity to accept Christ, or to shut the door of his heart against the light. The promptings of the Spirit were repressed. Judas partook of the broken body and spilled blood of his Lord, and went out from the table to betray his Master. He would not receive counsel nor reproof; he was determined to have his own way, to follow his own impulses.

We have far greater light than Judas had. We have a crucified, risen, and ascended Saviour, who ever liveth to make intercession for us. The Lord reveals to men their danger, and warns them to put away all selfishness, that they may have that faith which works by love and purifies the soul. Yet, notwithstanding this, Satan works upon human minds to do as Judas did. The deadly, groveling passions that take possession of the heart in these last days, when self once becomes lifted up, bring all kinds of evil. Those who sympathized with Korah, Dathan, and Abiram in their apostasy, brought blight and death upon themselves. So it will be in these last days. The cause of Christ will be betrayed. Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up, and show to all reasonable, God-fearing souls that they can not be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan they call the movings of the Holy Spirit.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

There are but two classes in our world, and they are thus described in the word of God: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

The warning of Christ comes sounding down the line to our time: "Then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."

Said Christ: "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Men will have great opportunities and privileges, and great light; and they will either go forward unto the perfection of Christ's character, or they will follow their own peculiar traits of character. Under the sway of Christ, they will be mild and teachable; under the inspiration of Satan, they will reveal a harsh spirit, and become betrayers of their brethren. They will walk frowardly, in the way of their heart. If those who have light will open the chambers of the mind, they will see as the Lord sees; they will take counsel and reproof; they will open the door of the heart to Jesus, and will welcome him in as an honored guest. Then the soul will be a temple where Christ can dwell.

#### THE ORIGIN OF LIGHT.

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

"In the beginning God created the heaven and the earth. And the earth was without form, and void;" but it hung amid impenetrable gloom; for "darkness was upon the face of the abyss." The shades of night enveloped the earth, and the dawn of the world seemed not like a birth, but like a funeral. Silence, as of the grave! darkness, as of the tomb! But across that inky blackness, from the throne of God, came the words of divine majesty, "Let light be;" and light was. These few words contain the history of the creation of light, and, so far as its appearance to man is concerned, comprehend all that we know of its origin.

To ask further for the origin of light, is to ask for the origin of God; for "God is light,

and in him is no darkness at all." He dwells "in the light which no man can approach unto." From everlasting to everlasting he is God. And from eternity to eternity, light has co-existed with God. His light has never gone out; for "in him is no darkness at all." From his presence emanated and emanates a visible glory that shames the moon and mocks the sun. All heaven is flooded with its effulgence; and even earth, in its far wanderings from God, is not left in utter darkness.

"God is light." Once man dwelt in the presence of God, and held converse with his Maker face to face. He reveled in the light of God; he was enveloped in its radiance; he was shrouded in its splendor. There was no chill of evening, no frost of winter. Man lived amid the warmth of summer; for he abode in the presence of God, who is a sun and a shield, — a sun to give warmth and light and life, a shield to protect from biting cold and withering heat.

How much it meant for man to dwell in the presence of God! "And God said unto them." How full the meaning of those words, "God said unto them"! God spoke with man! He talked with him face to face! As friend speaketh with friend, so God spoke with man. There indeed was a close communion! We seek the presence of the learned of the land to-day to ask them questions, to listen to their words; but what a privilege was that! What an opportunity for study! What chance for progress! What a school! *Man* could question *God*. With a mind that knew no fatigue, in a body that never knew pain, man communed with the all-wise God!

But he was not content. He was not satisfied with God's paradise; he must make himself a fool's paradise. Not pleased to receive all that God could give, not content to be all that he possibly could be, he sought to be something else, different and inferior. Deluded with the fool's bait that he could be as gods, knowing good and evil, he left all and lost all. He left God, the source of all; and immediately his light went out in a miserable darkness. Sin swept in between man and his God, and darkness became man's awful portion.

#### THE HOLY GHOST AND HIS WORK.

R. A. UNDERWOOD,  
(Mesopotamia, Ohio.)

The sentence quoted from the Testimonies in our last article—"All the blessings from God to man are through the ministration of holy angels"—is a wonderful statement. At first thought, we can hardly grasp this truth; but upon careful study, we find that the Bible teaches this wonderful truth.

As we review the work of the Holy Spirit, we shall see that *all* the work done by the Spirit is done by the angels, under the direction of the Holy Spirit, the angels simply being the agents of the Holy Ghost, carrying out the plans and purposes which the Spirit has received from Christ.

The Spirit accomplishes the change in a man when he is converted. John 16:8; 1 Sam. 10:6; 1 Cor. 6:9-11. Notice that this is done through the angels: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of rai-

ment. . . . And the angel of the Lord stood by." Zech. 3:1-5. Again: "Woe is me! for I am undone; because I am a man of unclean lips. . . . Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isa. 6:5-7. Commenting upon this text in "Testimony for the Church," No. 33, page 278, the writer says: "But a seraph came to him [Isaiah], to fit him for his great mission."

The Spirit makes intercession for the saints. See Rom. 8:26. This is done through the angels: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:3, 4.

A comment by Mrs. E. G. White on this text is as follows:—

Let the individual Christians, the families, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in his church militant here below. The angels who offer the smoke of the fragrant incense are ministering for the praying saints. Then let the evening prayers in every family rise steadily to heaven in the sunset hour, while these divine ministers are speaking before God, in our behalf, of the merits of the blood of a crucified and risen Saviour. The blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only begotten Son of God, that is of value for us, enabling us to draw nigh unto God; his blood alone that taketh away the sin of the world. Morning and evening the heavenly universe beholds every household that prays; and the angel with the incense, representing the blood of the atonement, finds access to God.—"Week of Prayer Readings," Dec. 23, 1897, page 5.

The Spirit seals the saints. Eph. 1:13; 4:30. The Spirit does this also through the angels. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." Rev. 7:2, 3; see Eze. 9:3-5.

The Spirit receives the light from Christ, and gives it to his people, through prophets or otherwise. John 16:14, 15; Rev. 2:29; 2 Peter 2:1-21; etc. Notice again the one through whom this light comes to the church: "I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things." "I Jesus have sent mine angel to testify unto you these things in the churches." Rev. 22:8, 16.

The Spirit directs the work of the saints, and delivers them from evil. See Zech. 4:6; Acts 8:29, 39; 13:2-4; 16:6, 7. Here, again, we see that this work is done by the angels: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. "He shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:11; see Dan. 6:22; Acts 12:11; etc.

So we might continue to show that the work done by the Spirit is always done by and through the angels of God. We are much like the servant of Elisha: we can see the visible forces that come against us, but we can not see the spiritual. Should we ask our Master the same questions he asked his master, the reply would come: "Fear not: for they [the angels of God] that be with us are more than they [the angels of Satan] that be with them." When the Lord had opened the eyes of the servant of the prophet, in answer to the prayer of Elisha, he saw the mountains full of

the angels of God "round about Elisha." 2 Kings 6:15-17; Ps. 68:17. Would to God that our eyes might be opened, that *we* might see the *two great spiritual forces* at work in this world.

All the world is destined to be marshaled under one or the other of these spirits; and unless we know, by a living experience, the ministrations of the Spirit of God, we shall be captured by the opposite spirit.

In a recent Testimony these words occur:—

There are two parties in this world. The angels of heaven co-operate with every unselfish worker; but the angels of Satan will confuse judgment, by using elements that put stumbling-blocks in the way of those whom God would bring to an understanding of the truth. Let the heavenly messengers empty themselves of the golden oil into the golden tubes that flow into the golden bowls. Every church needs this golden oil; for their lamps are going out. If ever the anointed ones that stand by the Lord of the whole earth were needed, *they are needed now.*

at the idea of its being flooded with water. Nevertheless, the "same word" of God that produced the flood, and that has preserved unto us a knowledge of that great event, assures us that the "heavens and the earth, which are now" will be as literally flooded by fire as they once were by water. Men scoff at it; but nevertheless it is coming; for there stands the sure word of God to show it.

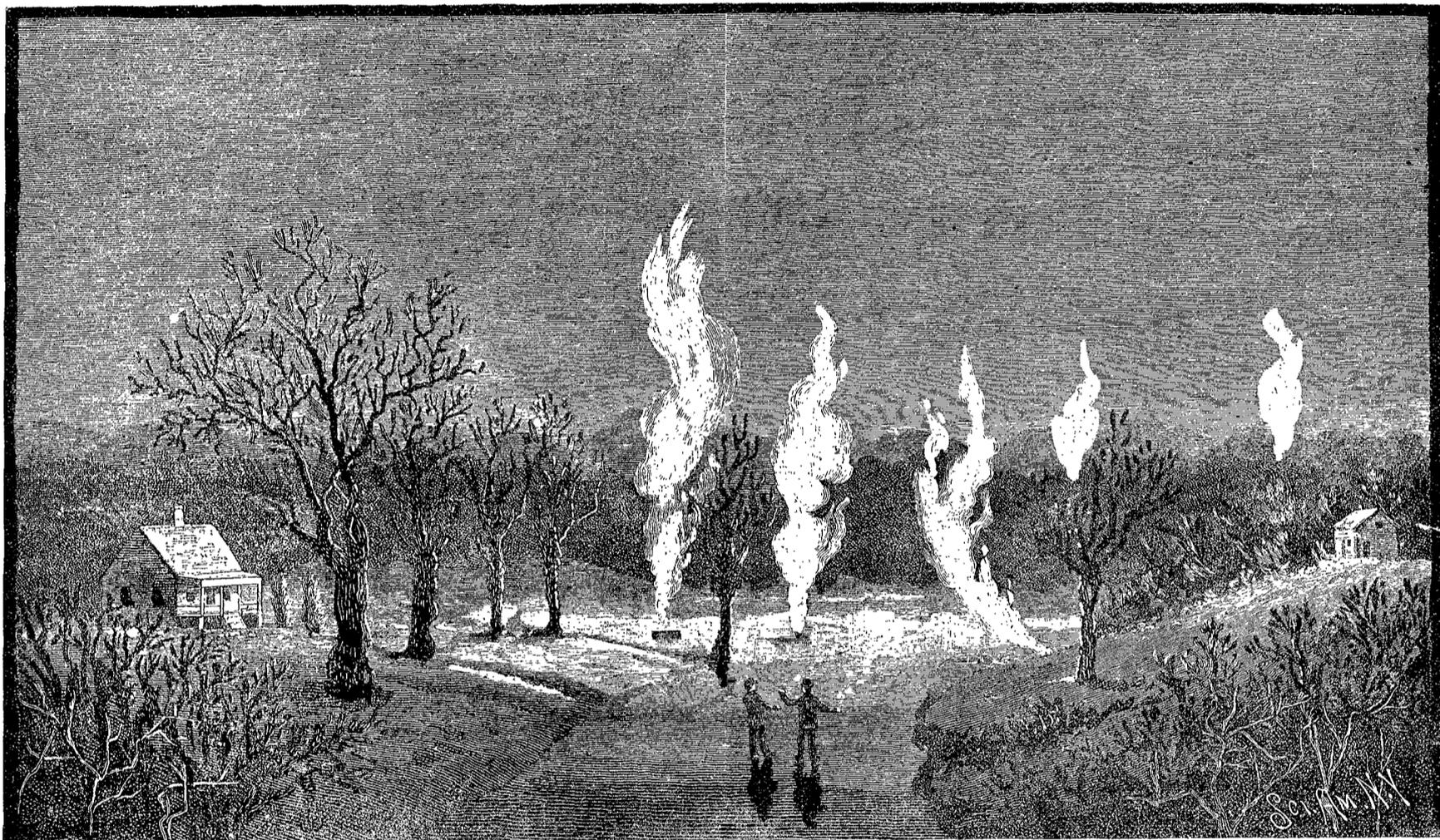
When the flood came upon the old world, all the fountains of the great deep were broken up, and the windows of heaven were opened. Gen. 7:11. Thus the waters from within the earth came gushing up to unite with the water pouring down from above, and so the earth was covered with water. But that flood of water did not destroy sin: God, in the wisdom of his purposes, has allowed wickedness to continue, so that all the intelligences in the universe might see what a hideous monster it is.

the earth an inexhaustible supply of combustible materials. This oil and natural gas which man handles with so little thought or concern, should be an evidence to him that God has an abundance of material prepared for the oncoming flood of fire.

What momentous and thrilling themes cluster within our time! How our hearts should beat with intense action, and with what swift feet should we run to tell the world of its rapidly approaching doom,—the doom of eternal destruction! O brother, sister, do not be inactive now! Heed the Master's call, hasten to the rescue of perishing souls, and allow God to use you in saving many from the wreck.

#### UNLOAD YOUR CARES.

A very beautiful thought is brought out by the French translation of 1 Peter 5:7, where



A GROUP OF BURNING GAS-WELLS IN KANSAS.

#### "RESERVED UNTO FIRE."

A. O. TAIT.  
(Oakland, Cal.)

OUR Heavenly Father has caused many of the occurrences of the old dispensation to be recorded for the benefit of those who live in the closing hours of time. In numerous instances the New Testament refers to the days of Noah and the flood as illustrative of last-day scenes. The apostle Peter speaks upon this subject as follows: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:3-7.

Men will "scoff" at the idea of this world's ever being flooded with fire, just as they scoffed

The next flood will not be of water, but of fire; and when the fire of that great day sweeps over the earth, every vestige of sin will be destroyed. The terrible work that sin has wrought will be so manifest in that time that even the wicked themselves will be forced, by their own convictions, to say that God is just and right. Sin being thus burned out by fire, it will never again be able to lift its head in all the fair and happy universe of God.

The flood by which the old world perished is set forth as an example of the future flood of fire; and as in that time the "fountains of the great deep were broken up," and the "windows of heaven were opened," so that water from within the earth united with what came down from above to produce the flood, even so we may expect that in the flood of fire, the flame from within will unite with that which comes from above to produce the great conflagration.

If man would only seriously consider the signs of our times, he would see, even now, how these agencies are preparing. The oil-wells and natural-gas wells so familiar to all show that the center of the earth is full of the most inflammable materials. The illustration may help the mind more readily to understand how literally this is true. There seems to be within

our version reads, "Casting all your care upon him; for he careth for you." The word "casting" is translated "unload." The word "cast" might seem to bring to our mind the action of taking up something, and throwing it over on Jesus; but many times, dear friend, have you not found the cares too heavy to lift, and felt that they were crushing you with their weight? Have you ever seen a coal-cart unload? The man took out of the front of the heavy cart an iron pin, and the cart was so balanced on the axles that then, with a slight pressure on the back of the cart, it would tip up, and the whole load would slide to the ground, and the pony would trot away with a light step. You do not have to take up your burden; just take out the little pin of your endeavors to help matters, and then, with hands of faith and committal, tip up the big load and run on, remembering that "He careth for you."—*Selected.*

THE expressions "experimental religion," and "the witness of the Spirit," which were almost the watchwords of our fathers, are not heard so often as they once were. But they tell what is best in our church, or in any Christian church.—*Professor Thomas (Methodist).*

## 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.

### "WHERE'S MOTHER?"

BURSTING in from school or play,  
This is what the children say;  
Trooping, crowding, big and small,  
On the threshold, in the hall,  
Joining in the constant cry,  
Ever as the days go by,  
"Where's mother?"

From the weary bed of pain  
This same question comes again;  
From the boy with sparkling eyes,  
Bearing home his earliest prize;  
From the bronzed and bearded son,  
Perils past and honors won,—  
"Where's mother?"

Burdened with a lonely task,  
One day we may vainly ask  
For the comfort of her face,  
For the rest of her embrace:  
Let us love her while we may,—  
Well for us that we can say,  
"Where's mother?"

— Selected.

### THE CHILD AT CHURCH.

MRS. S. M. I. HENRY.  
(*Sanitarium.*)

I AM in receipt of so many questions concerning the conduct of children on the Sabbath, and as to their attendance at church, etc., that I am compelled to return to the subject, some phases of which were discussed in the REVIEW of April 12. I will not again go over the ground covered by that article, nor take space for the questions, but will try to throw light upon each point raised by my correspondents up to date.

First, as fundamental to the subject, I would say that the children should always be taken to the house of God, and kept in company with their parents; families should sit together.

The obligation to attend church services is as imperative as the necessity. "The Lord is in his holy temple;" he has proposed especially to meet his people there, and has enjoined upon them that they forsake not the assembling of themselves together, as the manner of some is. Older people go to church because they feel the need of the instruction which is there given, and to worship according to the commandment, as well as to receive a blessing according to the promise. As to the promise, we are assured that the promise of the Holy Ghost is to us, and to our children (Acts 2: 38, 39); and surely the little ones have a right to all there is in God for them. Christ said, "Suffer little children, and forbid them not, to come unto me;" and wherever he is to be especially manifested, is the place to which they should be taken; for they need him to give them a fair start in life.

Habits formed in childhood exert the strongest influence over the whole future; and the habit of churchgoing, of attention to worship, of listening to, thinking and talking about, and expecting to meet God in, the truths which are taught in the sermon, is among the most wholesome of all habits.

Many parents seem to have the idea that it will be too much for the children to attend both Sabbath-school and church, and so send the little ones on by themselves to Sabbath-school, after which they return home to spend alone the hour of the church service to which father and mother have gone, thus breaking up entirely the unity of the home life, which, more or less disturbed by the work of the week, should be cemented by the closest association on the Sabbath.

The children are perfectly able to endure and enjoy the Sabbath services, provided you

do not try to make them act like old people. The restless boy, accustomed to activity during the six days, will be all the better for keeping quiet during the Sabbath-school and church hours. If, after the Sabbath-school, he should, during the sermon, grow listless and sleepy, let it be understood that he can slip quietly up to father or mother, and cuddle down for a nap, and that no one will consider it strange, since he is only a child. Tell him that sometime he will grow strong enough to keep awake and listen on to the end, as father does (*if father does*); but, until that time comes, he need not be ashamed to sleep like a child, even if he is a "big boy." The ambition to be manly will help to bring him to the point where he will keep awake and listen. Allow the children the freedom which belongs naturally to those who have been well trained. If they have not been well trained, of course trouble is the result. If they have no appreciation of the privileges of the Lord's house, do not blame them, but yourself, from whom they must learn appreciation.

There are many little expedients by which children can be given a share in the service, and which will make them love it. They should be mentioned in the prayer; a short talk, a ten minutes' sermon to them at the beginning, a simple object-lesson, drawn from something found on the way, will all serve to engage and hold their attention. Let them be encouraged to bring something from which the minister or leader can gather an illustration. We as a people have no time for formal services, such as would inevitably exclude the children. Leave such to other churches. Very desirable would be that condition of things which would make it possible for a child, or any one else, to lift the hand during the sermon, and say, "Please, I did not quite understand you," and have the preacher ready to reply and explain, without being switched off his track.

The child who has a bouquet, or just one blossom, a last-year's bird's nest, a twig or leaf, a branch from a vine, a chick from the home brood, to contribute to the pulpit resources for the day, will be sure to have a personal interest in the sermon, and to feel that he has a place in the house of God, especially if his contribution is recognized. There should always be blossoms in the church; and when flowers are abundant, let the children bring bouquets in vases or glasses, for returning which to the proper place, they will be responsible. When there is a dearth of bloom, let each child, who can, bring just one blossom or spray, which, all arranged together, will make at least one bouquet for the desk. If your minister is liable to forget the children, take him in training in a gentle spirit, and see that he does not keep on forgetting. If you give him the children to preach to, he will be quite sure to remember them.

Anything that will make a child self-conscious, or a mark of special observation, should always be avoided, whether it be in clothing, in the style of book which he carries, or in any service which he renders. If he is especially bright, and capable of doing unusual things, all the more should he be kept from making a demonstration of it. The gifts of God will keep, and be all the sweeter for having time to ripen. Do not push a child forward into prominence for the sake of getting him to church, or making him love the Sabbath-school. He will only learn all the more to love self and self only. Better keep him at home from both, than secure his attendance simply that he may be "recognized," and allowed to show off.

The leader of a meeting should always be old enough and mature enough to be a leader elsewhere; and sufficiently consecrated, and so taught of God, that he would be a reasonably safe leader anywhere. To place any one in a prominent position, even for an hour, for the

sake of saving him, is to hasten his ruin. Salvation does not come that route.

It is dangerous to manners as well as to morals, if not to life and limb, for the little people to be left alone at home. *Never do it.* One woman said, "I don't like to have a lot of children with me wherever I go." Then she should not have a lot of children. But, having them, she must choose one of two things,—either so to accommodate herself to their necessities that they shall grow up to be a blessing or she must bear the burden of the curse to the bitter end.

Peevish and fretful faultfinding with the conditions of life in which one finds herself placed, will not relieve, but will certainly aggravate, every disagreeable feature into a source of the keenest anguish; while, even if there is anguish to begin with, and it is accepted with the abundant grace which comes from above, it will resolve itself into a source of comfort.

Children left to themselves will soon forget the Sabbath. How can they remember all through the long day in which they have playfully lived a week, may be years, of history? An hour to a child is longer than a day to the grandmother; and, forgetting, they will act accordingly,—break out into noisy demonstrations, and indulge in conduct that will lead people to say, "There is a family of *Sabbath-keepers* for you!" and so the name of God in your home will be profaned.

In a home where only the mother regards the day, special care should be taken by her to keep the children with her, and so to lead their thoughts that they will reverence its holy hours in spite of everything that may be said or done to the contrary.

### THE SLEEPY-TIME.

Look, dear! the stars are blinking,  
The sleepy moon is low,  
The little winds among the leaves  
Have all forgot to blow.  
Come, dear, and say good-night!  
God keep you all the night!

Good-night! Gay words for waking,  
Brave words for noon, are best;  
But loving words for the sleepy-time,  
When the moon is low in the west.  
God keep you all the night!  
Sweet dreams! Good-night! good-night!  
— *Youth's Companion.*

It is a truth, and a sad one, that the girl with the least money is apt to be the most extravagant. The very wealthy girl may not have to care for her own wardrobe, yet each piece belonging to it is made to do full service; and in many instances, if she has a wise mother, the girl herself must superintend the work of the maid. It is said that each of the daughters of Queen Victoria was taught, not only to sew well, but to mend and darn with great neatness, and to make over those gowns which were counted worth it. The girl whose wardrobe is not large makes her first mistake in buying cheap material, of a color that is the fancy of the moment. Instead, when only one new gown may be had during the season, it should be of a fabric that will stand wear, that will endure making over, and of a color of which neither the wearer nor the looker-on will soon grow weary. It is an extravagance to have a gown made in the extreme of the fashion, for the extreme soon goes out, and then you have a failure on your hands.—*Ruth Ashmore.*

"The secretary of the Massachusetts Board of Health says that nine tenths of all jellies sold as 'fruit jellies' are fraudulent. Analysis of specimens bought in the open market demonstrated that not a trace of the fruit labeled on the outside of the jars could be found in the contents of the jars sold."

## Evangelistic Temperance.

"TOUCH NOT, TASTE NOT, HANDLE NOT."

### II.

THE same deadly poison that is in tobacco smoke is in coffee. It is not nicotine: it is, if possible, a more virulent poison, even, than that. It is not obtained directly from the tobacco itself, but from the smoke. It is obtained by distillation both from coffee and from tobacco smoke. The simplest, most common way of extracting this poison from tobacco smoke is to take a tumbler, put in it some little pieces of ice, and then take a pipe of tobacco, draw the smoke from it, and puff it into the tumbler. The warm smoke, striking the ice, is chilled; and by being thus condensed, there is extracted from it this poison, which adheres to the sides of the tumbler. Then drink from the tumbler, and you get the poison. Enough poison can thus be taken from a few puffs of tobacco smoke to kill a man. In fact, this is one of the means frequently employed for drugging and robbing men who drink.

At a camp-meeting, I stated this process and the effect of the poison. In the audience was a stranger from New Orleans, who, after the sermon, told me that he had been a member of a jury in the trial of three men for killing a man in precisely this way. I asked him to tell the circumstances to the audience at the next meeting, and he did.

He said that the three men planned to play a practical joke on another by first making him insensible, and then painting and marking him in as many grotesque ways as possible, so that when he came to, everybody would be laughing at him, and he would not know why. And the way they planned to make him insensible was to puff tobacco smoke into an iced tumbler, and then have him take a drink of liquor from the tumbler. Accordingly, they so doctored the glass, and got their victim to drink from it, when lo! it not only made him insensible, but it killed him. The three men were therefore prosecuted for murder. In the trial, however, they frankly told just what they had done, and that they intended nothing more than to stupefy the man and have some fun, and were as surprised and sorry as anybody could be that he was killed. They were convicted of manslaughter, and sent to the penitentiary for two years. The gentleman stated, further, that in the expert testimony given in the trial, it is repeatedly stated that *this same poison is in coffee.*

I had known for fifteen years of this poison, its effects, how it is obtained, and that it is in coffee; but I was glad to learn of this case of actual experience, and especially glad to get it thus directly from one who was a juror in the trial of the case.

The name of this poison is "empyreumatic oil." How is it extracted from coffee?—Bear in mind that it is obtained by distillation, and you will have no difficulty in understanding the process as I describe it. Many a time when you have lifted the lid of the coffee-pot, you have seen the under side of it covered with large drops of water, which would roll down and fall into the pot. The air outside being cooler, the steam from the boiling coffee, when it strikes the lid, is cooled, and thus, by distillation, those drops of water are formed; they are distilled water. But the steam, having risen from boiling coffee, contains this poison; and when the steam is thus condensed and these drops are distilled, this poison—empyreumatic oil—is extracted from the coffee. In fact, in hotels, restaurants, and in many families, coffee is made nowadays by suspending the ground coffee above the water in the boiler, so that the liquid is extracted wholly by steaming instead

of by boiling. This process is adopted because coffee thus made is stronger, and is counted much better, than when made in the old way.

Yes; it is much stronger, and to the taste of the coffee-drinker it is much "better," than when it is made by boiling, because there is so much more of this strong poison in it, and so it takes a much "better" hold on the taste. You know how utterly "flat, stale, and unprofitable" any coffee would be counted that was made in an open vessel entirely. This is because the strength and chief "value" of coffee is obtained largely by distillation, which is precisely the process by which this deadly poison is obtained from tobacco smoke and coffee.

This poison is not only an intoxicant and a narcotic, acting upon and paralyzing the nerves, but it retards digestion as well. Of course there is not as much of this poison in a given quantity of coffee as there is in the same quantity of tobacco; but it is the same terrible poison, and that is enough for any one to know who would be free from its ruinous effects. This also further illustrates the principle that from tea to hashish, through alcohol, tobacco, and opium, there is a graduated scale of intoxicants (poisons) which, in their action upon the system, gradually shade into one another, all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system.

Now we read another passage from the "Britannica," under "Narcotics," which clearly describes the course of this consecutive paralysis:—

"All these substances act on the nervous system; and although the physiological action of each is characteristic, there are many symptoms common to the whole group. Indeed, the course of action of all these shows three well-defined stages.

"First, there is a period of apparent exaltation of function."

That is, the system is excited, stirred up, stimulated to increased action, without first receiving strength to perform the increased action. In other words, strength is taken from the person without first putting it into him. In short, the system is robbed of strength and life.

"Second, this is followed by a diminution and perversion of functional activity."

That is, the nerves or organs thus excited to increased and unwonted action are less able to perform their usual function, after this excitement is over, than they were before, or than they would have been if they had not been so stimulated. And more than this, the nerves and organs so excited are, by the stimulant, perverted from their natural condition and office, and turned into the channel of disease and death. And in the very nature of the case, this is followed by—

"Third, a total loss of function, in which there is profound coma and paralysis."

And that means the utter ruin of those organs so far as any purpose for which God created them is concerned, and the complete enslavement of the individual to an ever-increasing appetite and an ever-strengthening habit.

"GERMANY, with all its reputation for beer-drinking, takes the lead among the nations in its stringent measures to prevent pauperism and crime through drunkenness. It has made provisions for a new civil code, to go into effect two years hence, in which the ordinary rights and privileges of citizenship will be denied all persons who, through inebriety, are unable to provide for themselves and their families; or who, through drunkenness, imperil the safety of others."

"ALL things are lawful unto me, . . . but I will not be brought under the power of any."

## WHY THE CHILD SUFFERS FROM INDIGESTION.

MORE thoroughly to understand why we have indigestion when only nature's simple foods are taken, we should study what constitutes the digestive tract. In the very young, before the teeth push through the gums, little or no saliva is found. Nature's food is strictly of an animal origin, containing every element necessary to the nutrition of the child during a period of most rapid development on narrow and slender lines. The important fact is that the carbohydrates do not consist of starch, but of an animal sugar, or a sugar found in the milk secretions of animals, while fat is abundant as a heat-, force-, and fat-producer. If for any reason, artificial feeding becomes necessary, one can soon tell whether or not the food contains a starchy material. If it does, the child wilts, the whole digestive apparatus is out of order at once; and if he survives after his twelfth month, the first seed of indigestion, from which he may possibly suffer throughout all his later life, has been planted.

This irregularity is caused by the insufficient mouth digestion of the starch,—not that starch is in any way injurious, but here it is illy-fitted; and it is the illy-fitted foods, and those whose digestibility is spoiled or ruined by the cooking, that do the greatest harm. Nature has rigid laws, and these laws must be obeyed, or a penalty will follow. A child who can not digest starchy food, and whose stomach is ruined by want of thought or knowledge, is frequently said to have inherited a weak stomach; while the truth of the matter is that the stomach was ruined and weakened almost as soon as the child was born. It can not be too strongly urged that the only proper diet for the first building of the infant is the breast milk of its own mother; and if for any reason this must be changed, a substitute as nearly like the natural food as possible must be used.

Even the more delicate starches, such as arrowroot, corn-starch, or potato starch, can not be digested by the infant; consequently they have for him no real food value. When the first teeth come through the gums, two little glands underneath the tongue are opened. These glands pour into the mouth quantities of saliva, and the child begins to "drool," because it has not yet learned how to swallow the secretion. Now we have the alkaline secretions necessary for the conversion of insoluble starch into soluble sugar, and for the first time the child can use and appropriate this form of food. From this we learn that the first step of human digestion of the starches is in the mouth. Starches, however, to be easily digestible, must be thoroughly cooked; the longer the cooking, the shorter the time required for digestion. Mastication is all-important to this class of foods, not simply to break them up into convenient bits, but to mix with them these alkaline secretions. Bolted food enters the stomach as a stranger, uninvited; the first effort of the stomach is to reject it or push it on—still in an unprepared condition—into the second stomach, or duodenum, where, again, it is not kindly received, from lack of preparation. This second little stomach must now not only do its own heavy work, but also that of the mouth and the stomach; for probably in this confusion the albuminoids have also lost their digestion. Sooner or later, according to the constitution of the individual, this second stomach gives out, or, a better way to put it, has consumed the given energy of forty years in twenty. Each individual has a certain capacity for a given constitution, and any violation of this arrangement throws the whole machine out of order.—Mrs. Rorer, in *Ladies' Home Journal*.

"EAT ye that which is good."

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 24, 1898.

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THE Lord desires that he "may give unto you the Spirit of wisdom and revelation in the knowledge of him."

The Spirit of wisdom is the Spirit of Christ; for he "is made unto us wisdom."

The Spirit of wisdom is the Spirit of God; for it is one of the characteristics of the manifestation of "the seven Spirits of God."

The Spirit of wisdom is the very Spirit which Christ had; for the Spirit of wisdom *rested*—remained, abode—upon him. The Spirit descended "from heaven like a dove, and it *abode* upon him."

The Spirit of revelation in the knowledge of him, is the Spirit of Christ; for no one knows the Father "save the Son, and he to whomsoever the Son will reveal him."

The Spirit of revelation in the knowledge of him is clearly the Spirit by whom came the revelation of the things of God; and that is plainly the Spirit of God,—the Eternal Spirit,—by whom "God hath revealed" to us the deep things of God, which "eye hath not seen, nor ear heard, neither have entered into the heart of man."

The Spirit of revelation is the Spirit by whom the word of God, the Scriptures, came "in old time." For "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The Lord's expressed desire, therefore, is, that he "may give unto you," and that you may have, the Spirit of God,—the very Spirit that Jesus had, and the very Spirit by whom the Scriptures were given. O, he desires that you may have—yes, that you may be *filled with*—the Holy Ghost!

"Ask, and it shall be given you." "Receive ye the Holy Ghost."

God's purpose is that "in the dispensation of the fulness of times he might gather together in One all things in Christ, both which are in heaven, and which are on earth."

This purpose is "according to his good pleasure," and is that "which he hath purposed in himself."

Having purposed this in himself, and he being the eternal God, it is "his eternal purpose."

And he has "*made known* unto us the *mystery of his will*, according to his good pleasure which he hath purposed in himself;" "even the mystery which hath been hid from ages and from generations, but *now is made manifest to his saints*: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory."

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellow-

ship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

And the "intent" of all this is "that *now* unto the principalities and powers in heavenly places might be known by [through, by means of] the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him."

Thanks be unto God for this eternal and unspeakable gift.

## THE SERVANTS OF RIGHTEOUSNESS.

"BEING then made free from sin, ye become the servants of righteousness."

We can be made free from sin, then: the word of God says so. "Our old man is crucified with him, that the body of sin might be destroyed, that *henceforth we should not serve sin*." "He that is dead *is freed from sin*."

But our blessedness does not stop with being made free from sin: "Being then made free from sin, ye *became the servants of righteousness*."

We can not be the servants of sin and the servants of righteousness, both at the same time; for "when ye were the servants of sin, ye were free from righteousness."

We must be freed from sin before we can become the servants of righteousness. And "he that is dead is freed from sin."

We must be "dead with Christ" before we can "live with him." "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." And just as Christ lives unto God since his death to sin, so we live unto God when we are dead with him. When we are "dead with him" "unto sin," we "live with him" "unto God."

Have you been made free from sin? If not, why not?

Have you become the servant of righteousness? If not, it is because you have not been made free from sin.

Have you been trying, and failing, to be the servant of righteousness? Have you grieved over failures until you were almost, if not entirely, ready to think that there is no such thing in this world as being indeed a servant of righteousness?

O toiling, discouraged soul, "be of good cheer; I have overcome the world"! There is, in truth, in this world, *in Him*, the service of righteousness. But it comes only through "being made free from sin;" and only "he that is dead is freed from sin."

Have you "endured the cross" of Christ *with Christ*? Are you crucified *with him*? Have you given up to destruction the body of sin, in order that henceforth you should not serve sin? Are you dead with him, and, so, freed from sin?

Be sure that all this is accomplished with you: *then*, and *so*, being "made free from sin," you will become the servant of righteousness as surely as the Lord has spoken that glorious promise.

"If we would serve Christ acceptably, we must serve *him* supremely."

## STUDIES IN THE BOOK OF DANIEL.

No SOONER had those of Israel who returned to Jerusalem under the decree of Cyrus, reached that place, and begun to build the house of the Lord, than the mixed people of Samaria came up, and said: "Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither."

But those of Israel said: "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus, the king of Persia, hath commanded us."

"Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia." Ezra 4:1-5.

At the court of Cyrus, Daniel was prime minister. In the first year of Darius the Mede, he had "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Then in the first year of Cyrus, in fulfilment of the word of the Lord at the end of the seventy years, King Cyrus had called all the people of Israel in all the realm, to leave their captivity, and return to Jerusalem, and build the temple of God. And now for Daniel to find this purpose and work frustrated in his very presence, in the councils of state, and being obliged to meet it in some way at every turn, at the very court of Cyrus itself, caused him great concern.

However, prime minister though he was, holding the highest position in the empire next to the king, he did not undertake any counter-intrigue, nor employ any political means, to frustrate the purpose of those who were hired to frustrate in council, and by political tricks, the purpose of the Lord with Israel to restore the temple and worship of God. Daniel knew that the time had certainly come for the word of the Lord to be fulfilled, and for the work of God to be re-established in the earth. He knew that the cause and the work were the Lord's. He therefore appealed directly to the Lord, for an understanding of the matter, and for the defeat of the hired counselors at the court.

Therefore he says: "In the third year of Cyrus king of Persia . . . I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Dan. 10:1, 2, 3. Then an angel came to him, and said: "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." Verse 12.

Daniel had been praying and chastening himself for three full weeks; and from the first day of this, his words were heard, and the angel was sent; yet the angel did not reach Daniel until three whole weeks were fulfilled. Why was this?—The angel tells: "But the prince of the kingdom of Persia withstood me *one and twenty days*: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."

At the court of Cyrus the opposition to the work of God was so strong that only an angel of God could withstand it, and to be fully successful, even he must be helped by "Michael, the first of the princes." And when this was so, what could a man, even such a man as Daniel, have done? Yea, when two such mighty ones were required, what could have been done, even by such a man as Daniel, even in the position which Daniel occupied as prime minister of the empire?

One great beauty of the whole story is that Daniel understood this great truth,—that only the Most High rules, or can rule, in the kingdom of men; and he would entrust that great task to the Most High. Though holding the highest earthly position next to the king of the world, and being possessed of vast influence, Daniel would not trust to any of this, he would not attempt to employ any of it, in any endeavor of himself to beat down the opposition to the cause and work of God, with which he was even so vitally concerned. Even if he had attempted such a thing, how utterly impotent and vain would have been all that he could have possibly done, when that which was needed could be accomplished only by *two* of the mightiest of heaven's host. No; there was yet a higher position than that of prime minister, or even king; that position was to be on his knees, in fasting and supplication before God. There was a mightier influence that could be wielded than any that could attach to the office of prime minister of the world's empire; that was influence with God, through faith, consecration, and supplication. This position Daniel took, this influence he employed, *and won*.

What, then, is position,—what is influence, even the greatest in the world, *in itself*?—In itself, it is all simply nothing. The only position that is worth anything whatever is position with God. The only influence that is of any value is influence with God. He who holds a position only with God, who has influence with God, and who aims to exert an influence only through God, rules the world. For "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

WE have all been struck with what the evil spirits said to Christ: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" They did not wish to be disturbed by the presence of Christ. They wanted just to be let alone. And is not that what evil always wants? Is it not contented and satisfied if it can be let alone and left undisturbed? But when man sinned and went into rebellion against God, God could not, for the love he had to man, let him alone; neither could he let the instigator of man's apostasy alone. He could not leave that situation undisturbed. He pronounced a suitable sentence upon both man and Satan, and put enmity between man and the serpent and his seed. Therefore, if there is any iniquitous thing, any festering evil, going on in a quiet, comfortable, satisfied way in the vicinity of any Christian, that Christian is not doing his duty; if he were, that evil would be making a great outcry over the invasion of its assumed rights, and the disturbance to which it was being subjected, and clamoring to be let alone. u. s.

"THERE is to-day in our world an unceasing unrest among the nations. Yet the nations are as if held back from action by unseen forces. In their moral disorder the powers are in terrible confusion. This will be seen in every church, in every institution, that claims to believe the truth for this time. These are the objects of Satan's special work. He strives to unsettle the workers, to make them discontented. If there are among them unconsecrated ministers or teachers, who have attributes of character that Satan delights to handle, he will use them to plant the seed that yields thorns."—*Testimony, March 17, 1898.*

#### AN EXAMPLE OF DIPLOMACY.

IN 1768 the five great powers were represented at Constantinople, says President Washburn, of Robert College, at that place, "by distinguished ambassadors, who all professed to be warm friends of Turkey. The Sultan Mustapha was a man of more than ordinary ability, with an idea of reforming his empire. The burning question of 1768 was that of Poland, which was under Turkish protection, and which Russia had partially occupied, 'to keep the peace between contending parties.'

"At this time, France was in alliance with Austria; and the Austrian ambassador at Constantinople was secretly in the pay of France. Frederick the Great was laying his plans for an alliance with Russia and Austria for the partition of Poland. France and Russia were enemies. England was in alliance with Russia. France pressed the Turks to declare war with Russia, and sent a large sum of money to be used by her ambassador in bribing Turkish officials. Prussia, while secretly acting with Russia, professed to be the friend of the sultan, and tried to persuade him that the trouble in Poland did not concern him. England fitted out the Russian navy to attack the Turks, while her ambassador opposed the Russians at Constantinople.

"The Turks, pressed by France and expecting aid from her, declared war in October, 1768, to defend the independence of Poland; but France never did anything to help them. During the war, Austria, all the time coquetting with Russia, first renewed a perpetual treaty of peace with Turkey; then in 1771 made a new treaty, in which she agreed to deliver all Turkish territory from the hands of the Russians, and to maintain the independence and integrity of Poland, in return for which she received a part of Wallachia and two million florins, with the promise of nine million more. Having received the money, she never ratified the treaty; and within six months, while all the time assuring the Turks of her sincerity, she secretly proposed to Russia and Prussia the partition of Poland *and of the Turkish Empire*, and actually took part in both.

"Yet Maria Theresa was one of the most pious of sovereigns, and mourned over her own duplicity. As Frederick the Great said of her: '*Elle pleurait et prenait toujours*'—'she weeps, but she always takes her share.' The duplicity of Frederick was just as great, but he never wept over it. When all was done, he boasted of it. The triple alliance of Prussia, Russia, and Austria was formed; and Poland and Turkey paid the cost. The treaty of Kainardji, itself a model of immoral diplomacy,

was the beginning of the dismemberment of the Turkish Empire.

"No one can read the detailed history of the diplomacy of these six years without being deeply impressed with the belief that Machiavelli was the patron saint of all these ministers and ambassadors. As Frederick himself said: 'When the interest of states is concerned, the ordinary rules of morality have no force.' Frederick wanted a part of Poland; and, to get it without the cost of war, he pushed Russia into a war with Turkey, and helped Russia and Austria to their share of Poland and a part of Turkey, playing false with all these powers at the same time. They were equally false in their intrigues, and ready to throw him over at any time. It was only a little time before that Russia and Austria had agreed 'that the repose of Europe could never be secured until the king of Prussia had been destroyed, and that they would render this service to humanity.'

"Through all this period these ministers and ambassadors were writing despatches, and publishing statements, which were models of hypocritical sanctimoniousness, full of appeals to truth, charity, and justice, to duty and right. Voltaire and Diderot were writing letters to Frederick and to the Empress Catherine, exalting them to the skies as models of wisdom and virtue, who were to redeem the world."

And these are still the "great Christian nations" that are to "redeem the world." And Dr. Washburn declares that "the events of the past few years show plainly that the spirit of diplomacy is unchanged;" and that "the questions now before the world of China, Africa, and Turkey are dealt with on the same principles which determined the action of Frederick, Catherine, and Maria Theresa. Some weep, and some boast, but all take."

No greater abuse of the word "Christian" was ever made than in the application of it to the nations of this world, and especially to the great nations of to-day, to which it is so much applied. There is no Christian nation in this world, and there never will be. There can not be. For a nation of this world to pose as Christian, is but hypocritical pretense.

#### HAVE NEED OF NOTHING.

WHAT a condition must one be in, to think he has need of *nothing*, when at the same time he is in need of *everything*! Yet that is the condition of the church in one portion of its last phase, as described in Rev. 3:14-18. They make their boast that they are rich and increased in goods, and that they have need of nothing, when the True Witness declares that they are "wretched, and miserable, and poor, and blind, and naked." Of course they *feel* that they have need of nothing; but our need of God is not to be gauged by our feelings. Our need exists just the same, whether we feel it or not. This is because we are ignorant of our true condition; and the Scripture gives the Laodicean church credit for sincerity in the claim it makes; for it is added, "And *knowest not* that thou art wretched, and miserable, and poor, and blind, and naked." Could a person be in a much worse condition than that? But there is no excuse for one to be in this condition; for this is the very ignorance that God promises to dispel from every mind of all those who will ask him. Here is the promise: "If any of you lack wisdom, let him ask of

God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

The first step, then, is to obtain that wisdom which will enable us to see our condition and appreciate our need. In the case of many a student, his need of an education is far beyond his appreciation of that need. A sense of his need would be the true spur to the efforts necessary to obtain it. How often people apply to a physician to tell them what is the trouble with them; and when, from his examination of their case, they learn what they need, they apply to him to supply that need. So let us apply to the Great Physician to learn that, instead of needing nothing, we need everything; and then secure from him supplies to meet this great need. He alone can give us the enlightenment we must have; and when we are thus led to be zealous and repent, he can supply our necessities. And he stands ready to give us repentance, and by his riches and righteousness, take away our poverty and nakedness.

U. S.

#### IS ITS MEANING CLEAR?

TRULY, we are living in a fast age. The telegraph, the telephone, and the lightning express-train are symbolic of its rapidity. Everything is keyed up to the highest tension.

If a man desires to visit a distant city, he must make the trip at night, and on the fastest train, in order to save time.

Few young people are willing to begin life where their parents did; and many of them are not satisfied unless they can make a show equal to that of those with the accumulations of forty years. This invariably brings debt, embarrassment, discouragement, and, in many instances, ruin.

It is much the same in securing an education. In the mad rush to fit one's self for the activities of real life, there is liable to be an abnormal and one-sided development of the intellect, at the expense of character-building. The result is that there are now comparatively few all-round men. This is so manifest that a noted writer remarked, not long ago, "The nearer you get to the so-called *great* men of the world, the less you find in them to admire." The same principles apply in the business world, and in the relations that exist between nations. There is far more *pretense* than *reality*, and men are coming to depend more on their *reputation* than their character as they pass through life.

We read that the people of Athens, in the days of the apostle Paul, "spent their time in nothing else, but either to tell, or to hear some new thing." The world is possessed of the same spirit to-day, and it is the fevered condition of the people that permits them to be satisfied with only sensational matter. The newspaper world is not slow to see this, and the "yellow journalism" is what takes. The *New York World* and the *New York Journal* are both notoriously sensational, and no one reads them without making "all due allowance;" yet each of these papers has a daily circulation of over a million copies, more than that of any other newspapers in the world.

To illustrate how they operate to satisfy this morbid curiosity and insatiate desire for "something new" on the part of the public, the wonderfully graphic reports that recently appeared in the newspapers in regard to the naval battle

at Manila may be cited. The first reports that the various correspondents were allowed to send out from Hongkong contained only twenty words each. Later, each one was permitted to send five hundred words. By the fortunes of war, some reached their destination sooner than others; but when these reports appeared in the papers, some of them had grown to twenty-five hundred words, others to three thousand, some to five thousand, and in one instance we are told that "by the exercise of a robust imagination, and the aid of a file of the newspapers, a bare five hundred words was transformed into a glittering battle story of twelve thousand words." Such reports were eagerly read by millions of people, who never once thought that probably nine tenths of the statements of fact existed only in the fertile brains of enterprising reporters.

All this only illustrates the rapidity with which the world is moving. "Intensity is taking hold on every earthly element." A crash must surely come, sooner or later; and it can not be long delayed. It is because of the possibilities of these things that men's hearts are "failing them for fear." Heretofore, when nations reached a point where, by their own weakness, they toppled over, other nations not so bad could come in and take their places: but now it is the whole world that is involved, and when the upheaval does occur, it will take in everything. Then will the wicked cry for the rocks and mountains to fall on them; then will the rich "weep and howl" for the miseries that will come upon them because of the "hire of the laborers" that has been "kept back by fraud." But to the brethren the admonition is, "Be ye patient; stablish your hearts: for the coming of the Lord draweth nigh." Do we see, in all these events, tokens of the coming King? If so, does it stimulate to greater diligence in becoming pure as he is pure? Remember that only "the pure in heart" shall see God.

W. E. C.

#### THE KINGDOM OF GOD IN FARMING.

JESUS says: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Again, he says: "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

Here are illustrated all the truths that embrace the kingdom of God. "So is the kingdom of God,"—the smaller the seed, the more perfect the illustration. The smallest seeds are, by their death, so wholly given up to the growth of the plant that nothing is found of them. The life of the one whose own selfish interests are the most lost in Christ, is most molded after the divine Pattern. "The true science in setting out trees," says one who knows, "is first to dig a large hole, then place

in loose dirt, then stones, then dirt on them, then stones again, and so on, so placing the roots that they will grow down into the dirt, and wind themselves about the heap of stones, both for moisture and for strength." This is alluded to in Job 8:16-20: "He is green before the sun, and his branch shooteth forth in his garden. His roots are wrapped about the heap, and seeth the place of stones." This fact is here used to illustrate Christian experience: those who come into the truth under difficulties are less liable to fall than those who grow up under what are considered more favorable circumstances.

But the growth of the seed is the wonderful part. No one can demonstrate how it grows; but by faith we understand that this mysterious result is brought about by the power of God. If there is life in the seed, it grows of itself, but man knows not how. Infinite gospel truths are here found at the very start. The truths of the kingdom, once planted in the heart, if let alone, will grow. Naomi, Ruth's mother-in-law, understood this. God had put it into the heart of Boaz to accomplish his purpose concerning Ruth, as we find in these words: "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day." Ruth 3:18. The word of God in the heart of Boaz could no more be silent than can the life of God in the seed; and the quiet faith of Naomi and Ruth brought to them the promised blessing.

Had man always studied nature from this point of view, there would have been no more need of the written Word since the time of Moses than during the twenty-five hundred years before. The Bible, therefore, is simply written language interpreting nature. Haman's friends understood this principle when they said: "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." Esther 6:13. So "let this mind be in you:" resist it not, and you will be "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "And this is the word which by the gospel is preached unto you." Thus the life in the seed illustrates the power in the Word.

The manner of its growth is also worthy of study; it is first the blade, then the ear, then the full corn in the ear, and after that comes the harvest. Experience gives confidence in the service of God, until great boldness is acquired. Joseph became a ruler through humiliation and imprisonment. It was God's providence that brought him through it all. Christ was born a babe in Bethlehem; and he grew in favor with God and man. Luke 2:52. Too many feel confident while yet babes, and thus great mistakes are made. This is taught both in the manner of the growth of the seed and throughout the Scriptures.

An example of this truth is furnished in the case of Moses. He was learned in all the wisdom of the Egyptians, but it was necessary for him to have a forty years' course in the open fields before he was ready for God's work. By no human ability, whether natural or acquired, can the knowledge thus gained be known or received; for "the natural man receiveth not the things of the Spirit of God: for

they are foolishness unto him: neither can he know them, because they are spiritually discerned." Because "the world by wisdom knew not God," it pleased God to give wisdom to those that believe.

When the fruit is ripe, then comes the harvest; and this is seen in individual experiences as well as in the great harvest at the end of the world. For the further development of these parables, a number of others were given.

It was sin that made it necessary to plant at all: vegetation grew spontaneously when first created. Sin is represented as an element which, wherever found, causes death. To impress this constantly upon our minds, God permitted vegetation to die. The autumnal breeze produces the evidence of sin in the falling leaf; and in like manner all nature teaches the death of Christ, sympathizes with its dying Author, and reveals to mankind the great plan of redemption. The reviving and growing of the trees most strikingly teaches the lesson of the resurrection from the dead and the reviving of spiritual life in the awakened sinner. "And you hath he quickened, who were dead in trespasses and sins." Here the power of the word of God is illustrated.

Thus every step in farming, from the planting of the seed to the harvest thereof, is an object-lesson to us, continually illustrating the work of salvation. But the seed will not grow if it is not planted, neither will it bear fruit if not watered. In this work, God requires man to co-operate with him; and if man faithfully performs his part, God will give the increase. God here shows how we are to be co-workers with him, not only as instruments to help others, but in our own individual experience; for he says, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." S. N. H.

God has given many assurances in his word of his kind and provident care over his people, and many promises to them concerning their necessities in this life. "Take no thought," he says to his disciples, "saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." But though this promise is apparently so unconditional and far-reaching in its scope, it does not release any one from co-operating with God in securing these bounties so freely promised; for it is also said that he feeds the birds of the air, and the beasts of the field; but he does not gather the food and carry it to them; they must forage around, and gather it for themselves, as their needs require. Just so with man. Though God sends the sunshine and the rain, and supplies all the conditions for growing grain and fruitful harvests, man has also his part to perform: he must quarry the stone, and prepare the timber, for his dwelling, and plow and sow his fields, and reap his harvests; or he can have no comfortable abode, and no food for his importunate and irrepressible wants. God's part is, of course, infinitely the more important of the two; for without that, life itself would soon disappear, and the world, from pole to pole, become a barren waste; but

when man fulfils his part, and becomes a co-worker with God, then the purpose is carried out, and man can rejoice in the love and bounties of his Maker.

U. S.

## MAKE HIM FLEE.

"RESIST the devil, and he will flee from you."

How thankful every Christian should be that this scripture is on record; for it gives hope where otherwise there would be utter discouragement.

Strong as Satan is, the weakest Christian who steadfastly resists him need not be overcome; for it is beyond his power to *force* the human will.

Satan came to Christ with flattering words and tempting offers at a time when the flesh was weak; but the Saviour's command, "Get thee hence," drove him from his presence. Immediately the record says, "Angels came and ministered unto him."

Now when we are confronted with temptations, it all lies with *us* whether we or the devil shall overcome. When, in the strength of Christ, we resist the first enticing whisperings of the evil one, the *first* inclination to yield to his seductive arts, we have placed ourselves where we can say, as did Paul, "I can do all things through Christ which strengtheneth me."

But a *little* resistance—simply a *desire* to do right—will never do. The devil is persistent, and more so now than ever, "because he knoweth that he hath but a short time." He did not stop with *one* failure when he tempted the Saviour, neither will he be content with one failure to entrap us. He is an untiring, vigilant, personal foe; and everybody ought to realize it, and then, having realized it, lay hold of that strength that is able to save to the uttermost.

To let go our hold on God now means to every soul but one thing,—eternal ruin; but those who continue to the end shall be saved. It lies with each one to decide whether he will be saved or lost.

W. E. C.

THE sun floods the world with its glorious light, poured out without measure; but there are many nooks and corners and out-of-the-way places, which its beams never reach. But the light can be thrown into them, if some one will take a mirror, and, holding it at the proper angle, deflect the rays to the desired points. So there are many people, lost in the labyrinths of sin, where the light of the gospel of Christ does not fall upon them. But Christians are placed in this world to be the Lord's reflectors. "Ye are the light of the world." By them the light is to be reflected into every byway, into the highways and hedges, from which sinners are to be called into the kingdom. The mirror does not add to the light of the sun, but it directs it into places which would not otherwise behold it; so the work of the missionary does not make the glory of God, in itself, any greater, but it enlarges the area of its influence, and causes it to be seen where it would not otherwise appear.

U. S.

"It is true that our conduct toward the Word is our conduct toward God. Whoever despises the Word and prefers money, despises and hates God."

## 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.

THERE is not much in this quiet little place to indicate that the end is near, but still the careful observer can see things here which show that such is the case. A few weeks ago a large vessel arrived from France, and the largest part of her cargo was powder, bullets, and coal for the gunboats. For many days and nights the cavalry teams were kept busy hauling this death-dealing cargo to the magazines. The last American mail brought fresh news of the feverish state of affairs in Europe, and it has set many to talking and thinking. The two men-of-war which generally lie at anchor here have been ordered to make special preparations to leave, and the largest one has been ordered to China. When the natives ask us what these things mean, we try to tell them that the end is near, and they say they believe it; but, poor souls! their minds are so darkened by sin and superstition that what we say makes little impression. The churches here do not tell them what is meant by all this rumor of war, and I am sure that the blood of some will be upon the skirts of the false shepherds. No one who has not labored here knows how ignorant, yet proud, these natives are; yet they think they are the wisest people in all the world.

The cause of God is onward in Tahiti. There are only two organized churches in this group, but we hope soon to be able to erect a building here in Papeete, when another church will be organized. We need a house of worship very much. At present our meetings are held at the house of Elder Cady, which is not suitable for such purposes. In the district of Paea (pī-ah), about fifteen miles from the city, another little chapel is needed for the organized church there. The brethren there have enough money to build a comfortable little building, with a thatched roof and bamboo sides, which is the best for this country; but they want to wait till they have more money, and can build a better house. If they wait, I am afraid it will be a long time before they have a place of worship, as they are very poor. Lately they chose me as their elder, and I try to be with them every other week, and oftener when possible. I hold meetings by the aid of an interpreter, but hope soon to be able to speak to them in their own tongue. As it is, I converse with them freely, but it is another matter to preach.

The last Sabbath we were there, I tried to make them comprehend the shortness of time. I told them how angry the nations are, and of the many death-dealing weapons that are being manufactured, and they seemed to be much interested; but as soon as meeting was over, I could hear them talking about myself, vanilla, wagons, etc.; and the deacon himself came to me, and asked how much a wagon could be bought for in San Francisco. As soon as they are reminded that it is Sabbath, they cease their worldly talk, but only for a short time.

We would like very much to have a Seventh-day Adventist boarding-school started here, as it would keep some of the children from evil associations, and be the means of saving them. We find that native children are as quick to learn as the average white child. Elder Cady has ten children in his home, and it is surprising to see how they learn. They have one little girl who was set down as very dull by some of our missionaries, but she has proved to be the quickest to learn of any in the house. Elder Cady's folks had a boy who, they thought, was very bright before this girl was taken.

He could play the organ nicely. Now she plays better than he, although he had over a year's start. The boy mentioned plays nicely, and is as fine a lad as any one would care to have around. He is refined in his manners, and a true Christian; but before he came to live with Brother and Sister Cady, he was arrested several times. He speaks English very well, and learns his lessons by heart in less time than it takes the average boy to learn his lesson. He is now attending the French public school. He and another boy of about the same age can run our printing-press and set type well.

Sister Cady has her hands full teaching the children. One of the older girls has been with Sister Cady a long time. She acts as a mother over the younger ones, and thus relieves Sister Cady of a great deal of care. The children wash and iron their own clothes, and the boys do their share.

We have taken one native girl, and would take more could we afford a larger house. We have to pay nine dollars a month for a little cottage of two small rooms, with two closets on the back porch. Our dining-room is built of boards that were used in making the boxes in which our goods were shipped here. A house of comfortable size rents for from twelve to twenty dollars, according to its location.

Some time ago the British consul here became interested in the truth, and a little later began the observance of the Sabbath. The young Tahitian prince who was baptized in Australia is now here. He can be a great help if he will let the Lord use him.

Our meetings in Papeete on the Sabbath are as follows: Preaching in the native tongue, 1:30 p. m.; Sabbath-school, 2:45 p. m.; preaching in English, 4 p. m. Sunday evenings an English meeting is held, and every other week a temperance meeting. A program is followed in the temperance meetings, and it is amusing to see some of the children get up and recite a piece of poetry in English, not a word of which they understand. Wednesday evening is prayer-meeting night. In this meeting most of the children take part. It is good to see the work of the Holy Spirit on their hearts. On Sunday afternoons Mrs. Green has a Bible lesson with the children, after which they practise light gymnastics.

The last news we have in regard to the sailing of the "Pitcairn" is that no missionaries can be found. Is this pleasing to the Lord? It looks to us as if there are people who ought to go out as missionaries; for the Lord has repeatedly told us that there are too many Seventh-day Adventists in Battle Creek. Why is it that no missionaries can be found for the South Sea Islands? Is it because the people are afraid of this country? There is no need of feeling that way; for we have no fevers here, no tornadoes, and no hot weather. Missionaries are needed here, and there are good opportunities for those who could be self-supporting. Only a few days ago, a man asked me to find a family to live on his plantation. He said he would pay a salary, and the family could have half the produce raised and sold. A better opportunity could not be found. We shall try to fill this place with brethren from Pitcairn Island. A family is needed to look after the work at Raiatea, and after a time this could be made self-supporting. Another family is needed to look after the children, and thus leave those who have learned the language free to work wherever they choose. I think that with a little good management this family could be self-supporting, besides raising enough produce to feed the children. A French teacher is needed for the school which is to be started for the instruction of the Seventh-day Adventist children.

No one need have any fear of starving here. A good blacksmith and wagon-maker could

find plenty to do; and if he had a little capital, could buy a good shop in which are now working about twenty hands. The owner asked me the other day if there was not a Seventh-day Adventist man somewhere who wanted a good opportunity. There is plenty of business of this kind in Tahiti; and there are souls to save here as well as in other places. This is a blessed work, although the fruits of our labors do not rapidly develop. J. C. GREEN.

#### CALCUTTA.

FEBRUARY 18 my family and I left London for India, arriving in Calcutta after a voyage of thirty-three days, thankful to get ashore once more, and to greet the brethren and sisters here. I am much interested in what I see of the progress of the truth in this city. The work is only beginning, and it is still the day of small things in India; but I have been agreeably surprised to see so much interest already developed.

In a city of about a million people, it is difficult for a handful of workers to get the attention of any great number; but it seems to me the Lord has caused the sound of the truth to go out very widely, at least among those who speak English. The hot weather was beginning when we arrived, but I found an audience of over two hundred people at Elder Robinson's Sunday evening meeting in the Corinthian Theater. Men were in various parts of the theater swinging punkas, or huge swinging fans, to keep the people tolerably cool; and the audience, of Europeans and natives, showed that they came to hear the word preached. The removal of the government to Simla, in the north, for the hot season, has taken away a good many who have attended; but last Sunday over one hundred and sixty were present. I am told that several pulpits have freely complained to their pews that Elder Robinson has the largest congregations in Calcutta.

One earnest of the interest which the people take in these meetings is the liberality with which they have contributed to the expenses of the theater. Since last July, the rent has been \$379.05, and the collections and donations on the part of the public have been \$392.40. I understand that the Sabbath question has not been publicly presented at the theater; but many have been studying the question in private. Those who would oppose and warn the people against the truth are no wiser here than elsewhere, and their efforts to oppose have only done good. The Sabbath meetings held at the mission house are attended by thirty-five or forty persons. Among those who have accepted the truth in Calcutta, are four families of Europeans and four or five Bengali families, besides some others. It seems good to see heads of families and their children uniting in accepting the truth; and as I meet these brethren and sisters, I can see that the message bears exactly the same fruit here as in all the world, and the spirit of our meetings is the same as in London and elsewhere.

Three of the European brethren have entered the canvassing field, and Brother Ellery Robinson has just gone with one of them to open the canvassing campaign in Simla. A Bengali brother has also just started out in the country to sell the smaller publications, being anxious to advance the truth in this way. When we think of the many millions all about us in India, the force of workers seems truly insignificant; but the work is God's, and I am glad to find already this number of those who have found the truth here giving themselves to the work.

In the medical work there is much to encourage. Free service is given in the treatment rooms on the ground floor of the mission premises, as opportunity offers. Dr. Place has

taken a flat in the Y. M. C. A. building, near the center of the city, for paying patients. It seems exactly the place for such work, and the Lord has blessed in it. The effect of the use of rational methods has astonished the people in several chronic cases; and in consequence a practise is springing up which has every promise of permanent growth.

My wife and I did not wish to come to India unless this was the place where the Lord especially desired us to work; and at first we would have chosen to stay in London, or to have answered a call in another direction; but the burden was to come to India, and we are glad to be here. I am glad that God's word to every soul in this heathen land is, "I am with thee to save thee and to deliver thee, saith the Lord." The Spirit of the Lord has told us that in some of these countries called heathen, which have had little light, the Lord, when he comes, will find, in proportion, greater fruit of the third angel's message than in countries which have had greater light and a greater amount of attention. To be face to face with so great a mass of darkness causes one to thank God that his is the power and the glory; and we know that where sin abounds, grace much more abounds. W. A. SPICER.

#### SCHOOL WORK IN SOUTH AFRICA.

THE present outlook for our denominational schools in South Africa is encouraging. In this country there is no system of free schools, as in America, and thus we are able to get many not of our faith to patronize our schools. This opens a large field for missionary work; for we not only have the opportunity of educating our own youth, but also the privilege of opening our doors to many others who should be taught the principles of Christianity, and led to the Fountain of life.

Seeing this opening for molding the minds of children and youth, Satan has not been asleep, but at every available place the Roman Catholic Church has established schools. Thus this church is getting a strong hold upon the people, and is surely, though silently, weaving its net about public prejudice. Many people feel compelled to send their children to these schools because they do not wish them to grow up uneducated. We should watch every available opportunity, and establish schools of our own. Thus far, because of lack of teachers, we have not been able to meet the demands made upon us.

At present, besides the school at Cape Town, we have one at Kimberley, and another at King William's Town. The latter has just been started by Sister Ellen Burrill, who arrived a short time ago from America. We have received encouraging reports from this school, and the outlook for its growth seems to be good. It takes courage and fortitude to start a school in a new field, but those who do this work gain a valuable experience. The school at Kimberley is doing successful work; the building has already been enlarged, and yet it is too small. Sister Jessie Rogers has been in charge of this school for several years, and has done faithful work; but she needs an assistant teacher and more room.

Claremont College has entered upon its sixth year with an increased attendance. The Lord has greatly blessed this school, and we wish to magnify his name for his willingness to co-operate with human weakness. The present attendance is about one hundred, a large number of whom are not of our faith, and the outlook is favorable for more. When our school opened this year, we were sorely pressed for teachers, as two of our number were called to other fields. We were made glad by the arrival of Brother and Sister Ruble, who entered at once upon work in connection with the school. We are endeavoring to work up the industrial de-

partment. At present we are preparing the ground for a vineyard. We hope to set out two acres of grape-vines this year, thus affording an opportunity for several boys to work out a portion of their tuition.

The missionary class started last year has increased in numbers. We have experienced much of the blessing of God in the study of his word. To him alone be all the praise.

J. L. SHAW.

#### QUEBEC.

THAT part of Quebec in which the most of our churches are situated is perhaps as beautiful a section of country as there is anywhere this side of the Mississippi River. The climate is delightful in the summer, but the winters are something terrible. The cold is so intense, and the snow so deep, that very little can be done in the way of holding meetings during the winter.

Last summer we had two tents in the field, both of which were instrumental in bringing out small companies of Sabbath-keepers. One of these is at Bethel, where Elder H. E. Rickard has had the tent for two years. As the result of his labors, there is an organized company of ten or twelve believers, who hold regular Sabbath services. A new church building has been erected at this place, and though it is not at all pretentious, it is free from debt.

Two schools have been in successful operation in Quebec during the past winter,—one at Fitch Bay, taught by Brother M. E. Farnsworth, and one at South Stukely, taught by Elder W. J. Blake. Both these schools have been the means, in the hands of God, of developing young men who have dedicated their lives to the work of the Lord. We expect to see these young men engaged in some branch of the Lord's work during the coming summer.

The work in Montreal has been opened up for some time by the judicious work of canvassers and colporteurs. One brother has sold the *Signs* there for some time. He disposes of two hundred copies a week. As a result, several have become interested in the truth, and we expect a good company will soon be brought out in that city. Elder J. O. Corliss is there, and will carry on the work publicly during the coming summer.

The financial condition of the Conference is such that we shall be able very nearly to meet all our obligations; and if all the brethren would be faithful in the payment of the tithe, we are sure the force of laborers could be largely increased. Altogether, we have great reason to thank the Lord for what he has done in this field during the past year.

EUGENE LELAND.

#### IN THE STATES.

(Compiled from the State papers.)

##### California.

NEW MONTGOMERY.—For the past two months, work has been carried on in this vicinity, and a number have begun the observance of the Sabbath.

SAN FRANCISCO.—Labor among the Germans in this city has been blessed, and two have lately come to the knowledge of the truth. Others are greatly interested.

##### Colorado.

FORT COLLINS.—Seven were recently baptized as the result of an effort previously put forth to sound the message.

HYGIENE.—Two were recently baptized, and a lively interest exists to help spread the message to those in darkness in foreign lands.

PUEBLO.—Since the State meeting, four have been baptized; others expect to go forward in this ordinance soon.

##### Indiana.

HOMER.—At a meeting recently held, three were added to the church, and advanced steps were taken by other members.

KENDALLVILLE.—Fifteen have recently united with the church as the result of a five weeks' meeting. Others are deeply interested.

##### Iowa.

BIRMINGHAM.—At this place seven were lately received into the church, five by baptism and profession of faith.

DOUDS STATION.—The work for some time has resulted in good. A Sabbath-school of about thirty members has been organized.

HASTIE.—Seven adults have taken their stand for God's truth at this place as the result of the meetings just closed. Many were convinced, but turned away sorrowfully because of cherished idols.

SPIRIT LAKE.—Three have lately begun the observance of the Sabbath here, and are anxious to do service for the Master.

VILLAGE CREEK.—Four have recently united with this church, and it is expected that others will do so soon.

WINTERSSET.—Four were baptized recently, and three received into church fellowship. One or two more are awaiting baptism.

##### Minnesota.

ALBERT LEA.—A Danish Sabbath-school of thirteen members was lately organized here.

GENEVA.—At this place a Danish family has lately been led to accept the truth through reading our papers.

LONE TREE.—Two young ladies were baptized, and six united with the church, at a recent meeting.

MINNEOTA.—A Sabbath-school of twelve members has lately been organized here. Several have taken a firm stand for the truth.

##### Nebraska.

GUIDE ROCK.—Six or eight persons, one of whom is the leading physician of the place, have accepted the faith as the result of a ministerial effort. A company and Sabbath-school have been organized.

##### North Dakota.

FARGO.—Nine lately accepted the truth as the result of a course of meetings. Six were baptized.

##### Oklahoma.

KELLER.—Eight have lately begun the observance of the Sabbath as a result of some meetings.

SEGER.—Two were baptized at the close of a short series of meetings, subscriptions were taken for several periodicals, and a lively interest was manifested in all branches of the work.

##### Oregon.

HOULTON.—Three honest people are rejoicing in the light of truth as the result of meetings lately held.

##### Texas.

FORT WORTH.—As a result of Christian Help work, several have lately accepted the truth, and others are deeply interested.

SPRINGTON.—A church of fourteen members was recently organized. Three more will soon unite with it.

##### Wisconsin.

STANLEY.—A neat church edifice is in process of construction. This is the outcome of a tent effort held in the city some time ago.

#### LOUISIANA.

THE work in this field is moving forward encouragingly. I expect soon to join Elder Morrison in tent work for the summer. We are looking forward to our camp-meeting with the hope that many may become acquainted with the Lord, and his people be greatly blessed. All are glad to have such an opportunity, and are anxious to be present. No earthly consideration should prevent God's children from meeting together upon these occasions, especially in such times as these. Steps are being taken to open a church school near Lena next fall. This is much needed.

Regular Sabbath meetings are held with the church at New Orleans, also prayer-meetings each week. A service is conducted each Thursday in the police jail. We feel thankful for the privilege of presenting the gospel to more than a hundred persons at this place, and for the blessing of God attending this effort. Sisters Simmons and Hobbs, who came here February 1 to take up the work, assist in these meetings. The Christian Help band is doing some work, but there is great need that much more be done for the poor and unfortunate. Last Sunday night I spoke the second time by invitation in one of the missions in New Orleans, and have an invitation to speak as often as I can.

J. E. EVANS.

#### WISCONSIN.

SISTER SUFFICOL and her daughter have been doing Bible work in Wausau for more than a year and a half. In connection with their Bible readings, they have freely used our literature, especially the *Signs of the Times* and tracts. As a result, twenty or more have accepted the truth, and a Sabbath-school of thirty-five members has been organized. Some other labor has been bestowed at this place from time to time, but not a large amount. I have just baptized three persons there, and organized a church of twelve members. Several others will be added to their number soon. The company has fitted up a comfortable room for meetings, and the work is still going forward.

WM. COVERT.

#### INDIANA.

WE arrived in Fremont at 2 p. m., hunted up Brother Burdick, and found there were only three families of Seventh-day Adventists at this place. That night we visited all of them, and were busy talking about the health principles and Christian Help work until nearly twelve o'clock. We sold one copy of "Healthful Living," and planted some seeds of truth.

From here we went to Angola, where we found two families of Seventh-day Adventists living in town, the rest living in the country, some twelve miles away. The brethren show a real interest in the rescue work. Some have had wrong ideas with reference to the health principles. This morning we talked with the elder of a church, and asked him if he wished to buy a copy of "Healthful Living." He replied that he could not afford to buy the health foods, as they are so expensive, and said he did not care to have anything to do with the health principles. We tried to disabuse his mind of the idea that health reform consists in living on the foods manufactured at Battle Creek, and showed him how he could make health foods himself. Zwieback, for instance, one of the most valuable of health foods, can be made in any home by simply toasting slices

of good bread in the oven until it is crisp throughout; yet many of our people never have it on their tables. "Zwieback" means simply "twice baked." Graham gems and rolls are excellent, and easily prepared. We were glad to have an opportunity to explain some of these things to this brother, and believe he obtained a clearer view of the subject.

W. L. GARDNER,  
EVA M. GARDNER.

#### MICHIGAN.

WE met the brethren at Decatur on Sabbath, and found them assembled for quarterly meeting. We had a good meeting, and were requested to hold another in the afternoon, which we did. Sunday we held two services, and Monday was spent in visiting the people.

Tuesday we took up the work at Glenwood. The people seemed eager for the truth. We went into a kitchen, and made some gems, rolls, and hoe-cake. Three of the sisters tried making some gems the next morning, with excellent success. The last meeting was the best of all. It being the night for the regular prayer-meeting, we had that first, and then talked to the people on Christian Help work, cottage meetings, and the health principles. The Lord blessed us as we considered the precious principles which he has given us. After the meeting closed, many stayed to ask questions. They purchased fifteen copies of "Healthful Living." Homes were found for half a dozen rescued people.

The Lord has prepared the hearts of his people for this message, and all we have to do is to give it.

J. W. ERKENBECK,  
T. J. ALLEN.

#### NEBRASKA.

APRIL 23 marked an era in the history of the little company of Sabbath-keepers at Bostwick. For more than two years some of this company had been holding up the standard of truth. The Sabbath-school had grown to thirty-six in number, with an average attendance of twenty-three during the winter months, the distance to come being from four to fifteen miles for those who attend. At last, Elder F. Stebbeds, who, with Brother J. Hughes, began the work here, came to organize the company into a church. Elder W. B. Hill, formerly of Minnesota, assisted, also Brother O. E. Jones, of College View. Elder Hill baptized seven of our company, and two from Guide Rock. Seven others united with the church by vote and letter, making a membership of fourteen. Thus one more church organization will, we trust, be adopted into the Conference family of this State; and we prayerfully trust that all its members have been adopted into the greater "household of God," to become living, growing branches of the True Vine. May all ever be loyal to the church covenant,—“the commandments of God, and the faith of Jesus.”

MRS. L. E. LA BONTE.

#### ALABAMA.

BIRMINGHAM.—I returned here the last of November, 1897, after spending about six weeks at the Battle Creek Sanitarium, where the Lord restored my health in answer to prayer. I arrived at Graysville, Tenn., in time to attend the district council held the first of November. According to the advice of the council, I returned to Birmingham, entering upon the work for the colored people. I found the field ripe, and the harvest waiting. Brother E. D. Haskell was carrying on the work already established, and Sister Cora Moyers had our church school in running order. The school has been a great help in our

work here. I entered immediately upon the Bible work, also caring for the little church.

The Lord has greatly blessed the work. Two have been baptized, and four have joined the church, since my return. Others will be baptized soon, and still others have lately taken a stand for the Sabbath. Our church now numbers thirty-one. All having a spirit to work, our Sabbath-school and missionary meetings are indeed interesting. Some are doing well in selling our smaller books. The work is moving forward encouragingly among the white people. We are all of good courage.

M. C. STURDEVANT.

#### WORK AMONG THE SCANDINAVIANS.

BROOKLYN AND NEW YORK CITY.—We have held public meetings for six months in these places, holding two services every week in Brooklyn, and one in New York, besides meeting with the friends in Brooklyn and Perth Amboy on the Sabbath. Six persons were added to our number last Sabbath, five by baptism. The day was a blessed one to all who were present. The church here is using two hundred and fifty copies of our Danish and Swedish papers and the *Signs of the Times* every week. We trust that some will thereby receive the truth and be saved.

J. F. HANSEN.

#### KENTUCKY.

PADUCAH.—Something over a year ago, some work was done in this town, but under very unfavorable circumstances. The weather was bad, and the health of the principal laborer failed at a critical time. As a result of that work, however, and of work done subsequently, three or four are keeping the Sabbath, and others are convinced on that and some other points of present truth. It was thought best, under the circumstances, to pitch a tent here, to place the work upon a more substantial basis. The tent has now been up five days, and six meetings have been held. Considering the weather, the attendance has been good, and the interest seems to be increasing. The people are beginning to invite us to their homes, and we believe that, by the blessing of God, a good work can be done here. The tent company consists of Brother and Sister C. G. Lowry and the writer.

C. P. BOLLMAN.

#### CONNECTICUT.

FRIDAY night we had a Bible reading on the sacredness of the body. Six adults were present, two of whom were strangers. The interest was good, and the Lord opened up to our minds some precious truths. Sabbath forenoon I spoke to the church on the relation of health reform to the third angel's message. On every side I heard expressions of praise to God for the light, and of a determination to obey all his law. In the afternoon, with Dr. Smith, I visited a number of patients.

Sunday I spent in talking with different families in reference to the medical missionary work, and presenting the need for missionary homes and farms. I took eight orders for "Healthful Living" and one subscription for *Gospel of Health*. There are several families who will, I think, consecrate their homes to the Lord before I leave.

Last night I spent with a gentleman whom I met here last summer. At that time he was suffering severely, and had been for some time, with a trouble which had been diagnosed as appendicitis. I gave him some directions as to diet, and such simple treatment as he could take himself. When I met him last night, he seemed like a different man. He had followed out my directions as carefully as he could, and

is now strong and robust. He and his wife were both anxious to learn more about the principles of health, and stood ready to accept them.

The Lord has blessed me beyond my expectations. The truth grows brighter and brighter, and the evidence of the Lord's leading hand is a source of strength and confidence, not in myself, but in the truth that he has given. I visited a number of churches, and found an excellent interest in health subjects among the brethren everywhere.

SANFORD S. EDWARDS.

#### A SUGGESTION.

IN "Testimonies for the Church," Vol. I, page 551, it is said: "I have been shown that we were not doing our duty in the gratuitous circulation of small publications. There are many honest souls who might be brought to embrace the truth by this means alone."

This being true, I will suggest one way that I know to be good to circulate papers and tracts: Those who live near the public road can put up a small box by the roadside, and put papers and tracts into it, with a sign calling attention to it. You will be surprised to see how much reading-matter will be taken out. We live in a neighborhood where the people are, as we supposed, very much prejudiced. It is in the neighborhood which persecuted Brother R. M. King to death, and where shots were fired into the house in which Brother Wm. Covert was preaching. Notwithstanding all this, an astonishing amount of reading-matter is taken from our box.

Try this plan, brethren, and see for yourselves how it works.

W. S. LOWRY.

## News of the Week.

FOR WEEK ENDING MAY 21, 1898.

—In thirteen years, England has seized 2,000,000 square miles of Africa.

—At a recent rabbit hunt near Fresno, Cal., 9,000 rabbits were shot or clubbed to death.

—The Western railroads have decided to charge but one cent a mile for the transportation of troops.

—It is said that 65,000 elephants are killed every year in Africa. These yield \$4,000,000 worth of raw ivory.

—Germany is rearming her infantry with the new six-millimeter rifle, which fires sixty rounds to the minute.

—May 8 an excursion-train near Columbus, Ohio, was wrecked, one man being killed and three seriously wounded.

—The government appropriation for the postal service during the coming year is, in round numbers, \$100,000,000.

—Admiral Sampson's share of prize-money from the captured Spanish vessels is said to amount already to over \$100,000.

—Seventy-four horses and twenty-five carriages and wagons were consumed in a fire which destroyed a livery barn in Chicago.

—The Hessville Powder-mills near East Chicago, Ind., began operations last week on a government order for 35,000,000 cartridges.

—It is reported that the members of the House Committee on Foreign Affairs will probably vote for the annexation of Hawaii shortly.

—While playing before a large and enthusiastic audience in San Francisco, Cal., May 15, the great violinist Reményi suddenly died.

—It is reported that a tidal wave swept over the coast near Swate, Japan, May 14, carrying away 20 fishing-boats; 1,500 men are missing.

—May 13 five men were killed and several severely injured, by the collapse of two five-story flats in course of construction in New York City.

—The London newspapers are publishing cartoons and articles holding Joseph Leiter, the Chicago grain manipulator, responsible for the situation in Italy.

— Gen. Wesley Merritt has accepted the governorship of the Philippines. President McKinley is anxious to establish an orderly government there at the earliest possible date.

— The average speed of a carrier-pigeon in calm weather is 1,120 yards a minute. With a strong wind in the direction of flight, some pigeons have made 1,980 yards in a minute.

— Vandals upset 200 headstones in the Bloomfield, N. J., cemetery, on the night of May 14. The police are looking for them; and if they are caught, it will go hard with them.

— It is said that Leiter will go out of wheat speculation after June 1. In one year he has accumulated many million dollars, and made his name familiar in all the wheat markets of the world.

— Wheat is growing so fast in the Willamette valley, in Oregon, that the farmers are turning the sheep in to eat it down, and even mowing it, lest it attain such a rank growth that rust strike it.

— The cost to Spain of the Cuban war from February, 1895, to the end of 1897, is officially estimated at \$240,000,000, besides the arrears due from the Cuban treasury, which amount to \$40,000,000.

— Police Inspector Michael J. Schaack, of Chicago, died on the 18th inst. He had a long and remarkable career in connection with the police force of that city, which has given him a national reputation.

— D. L. Moody, the noted evangelist, has inaugurated a movement which has as its object the sending of noted speakers to the various rendezvous of the soldiers, to hold meetings for their spiritual instruction.

— May 16 a disastrous fire occurred at St. Hyacinthe, Quebec, when the Materie St. Joseph, a Catholic institution, was burned. It is supposed that seven persons perished in the flames, as they are unaccounted for.

— Minister Denby, at Peking, says, in a communication to the Department of State, that it is reported in Peking that a contract to build a railroad from Hankow to Canton was recently awarded to ex-Senator Washburn, of Minnesota.

— Captain Duval, of the United States Commissary Department, has made a contract with local bakeries at St. Louis, Mo., for 610,000 pounds of army crackers. On each cracker will be printed the words, "Remember the Maine."

— A passenger-train was held up by five masked men near Cuba, Ala., at 11 P. M., May 15. The express-car was robbed of \$5,000. The messenger had most of the money in the stovepipe. A posse with bloodhounds was at once placed on the track of the gang.

— Hon. Carl Schurz, who has been a national figure for over forty years, is reported as having retired from his post as editorial writer on *Harper's Weekly*, because of a falling out with the proprietors of the publication concerning the war policy of the big weekly.

— Japan is ready and anxious to avail herself of the opportunity to join forces with England and the United States, in the event that any alliance is formed against the two by Europe. This assurance has been unofficially conveyed to the United States government.

— At Oshkosh, Wis., 2,600 men, belonging to the woodworkers' union, have decided to strike, because of the refusal to grant a 25 per cent. advance in wages. Seven sash-and-door factories, whose output equals that of all other similar factories in this country, are involved.

— Pope Leo was 67 years old when elected to the pontificate, and of his 252 predecessors only 11 have held the office more than 20 years. During the 21 years since the present pope's accession, he has seen 121 cardinals die; and of the council which elected him only two survive.

— Jews in the province of Grodno, Russia, who are descendants of the unfortunate victims of the Inquisition, remember the past. Not long ago they appointed a day of fasting and prayer for the success of the American arms against Spain, which was rigidly and solemnly observed.

— The warehouse of Ball Brothers' big fruit-jar glass-works at Muncie, Ind., was destroyed by fire, May 15. The loss will amount to about \$285,000. The warehouse was 400 feet long, 20 feet wide, and 30 feet high, and contained fully half the year's product. The insurance is said to be only \$20,000.

— Mrs. Hetty Green, the richest woman in the United States, recently moved from her rented apartment in Hoboken, N. J., and all her belongings were carried away in a one-horse dray. They were very antiquated, and would not have sold for \$30. Her every living expense, including rent, is said not to exceed \$50 a month.

— Already 108,000 of the 125,000 volunteers called for have been mustered into service. A week more will fill the quota.

— A powder-mill at Cartagena, Spain, was accidentally blown to atoms, May 21. Ten men were killed, and sixty-two severely injured.

— On the morning of May 21, a train of First Missouri Infantry collided with another train near Chattanooga, resulting in one death and a number of serious injuries.

— May 19 ten men attempted to cross the Alleghany River on a raft near Springdale, Pa. In the middle of the stream the raft was swamped, and the men were thrown into the water. Six were drowned.

— The principal items in a soldier's diet are bread and beef, bacon and beans. Already, although all the troops are not yet in the field, the American government provides daily 13,000 quarts of beans, 75,000 pounds of bacon, 46,000 loaves of bread, and 125,000 pounds of beef.

— Charles Mc Lean has appeared in Chicago, and claims to be the original Schlatter, who astounded Denver two years ago with his wonderful cures. He is said to bear a very striking resemblance to the pretended healer, and now offers to do all that was done in Denver, and more, if he is only "given a chance."

— May 21 a deserter from the regular army was arrested for treason at New York by two secret detectives. While being conducted as a prisoner to Governor's Island, he threw from his pocket into the water a bundle of papers that proved to be detailed plans of all the forts of New York Harbor. The papers were addressed to the Spanish consul at Montreal.

— Under date of May 17, a despatch to the London *Standard* from The Hague says: "According to a private telegram from India, a terrible cyclone has destroyed a great part of Bima, a seaport town of the Island Sumbawa, Malay Archipelago. The shores of Sumbawa Bay are covered with the bodies of thousands of victims. The town of Kupang, Island of Timor, escaped the force of the hurricane."

— The entire Spanish cabinet has resigned, and the queen regent has asked Sagasta to form a new ministry. An empty treasury, internal disorders, and the loss of the Philippine Islands, Cuba, and Porto Rico, are some of the problems that confront the Spanish ministers; and it is not strange that it is difficult to find men who are willing to assume office under the conditions which now prevail.

— Reference was made in our last issue concerning the bread riots at Milan, Italy. A trustworthy report of them gives the following particulars: "One thousand persons were arrested, 600 killed, and 2,000 wounded. In one instance twenty students were killed at the main station of the Vicina railway line. Three hundred rioters set fire to all the railway carriages; and the military, hurrying up, unfortunately fired on the firemen, who were trying to disperse the rioters with a hose. Many of the firemen were killed."

— A church was recently built in Santa Rosa, Cal., from the timber of one tree. Not a particle of material, barring the hardware and glass, was used except what was obtained from a single red-wood tree. The interior of the church was paneled and finished with wood, no plaster being used; and the floors, seating, pulpit, and roofing were all made of material taken from this same tree. After the scantling, joists, and other stuff of the proper dimensions were got out, there still remained enough material to manufacture 60,000 shingles.

— Hon. William Ewart Gladstone died at his home at Hawarden at five o'clock Thursday morning, May 19. He was born in 1809, and was consequently eighty-nine years old. He was well educated, made familiar with business life, and entered Parliament, at the age of twenty years. Subsequently, he held the most responsible positions in the gift of the country, being thrice premier of England. He was married at the age of thirty years, and his domestic life was an ideal one. His wife and five children survive him. Like a tired warrior, he lays down his armor, and goes to rest. The whole civilized world mourns his loss.

— The suspense of the past week is still unbroken. The despatches report that the mighty fleets are on the eve of a decisive battle. And until that blow is struck, all the surmises and queries and prophecies are as so much dust thrown in the eyes of a waiting public. By some means the Spanish armada, on Thursday last, entered the harbor of Santiago de Cuba, on the southern shore of Cuba, and again put to sea, without being detected by Sampson's fleet. It is confidently asserted, however, that the Cape Verde fleet of Spanish ships is practically cornered, and that the fight will "without doubt" take place within twenty-four hours from this writing, Sunday

morning. There will be no invasion of Cuba by land forces until after the naval engagement.

— Since writing the above, despatches received at Washington indicate that the battle has actually taken place. It is said that twelve of the Spanish ships were sunk, and two of the American vessels disabled. This is not yet confirmed.

## Special Notices.

THE twentieth annual session of the New England Sabbath-school Association will be held in connection with the camp-meeting at West Newton, Mass., June 9-19, 1898. FANNIE M. DICKERSON, *Pres.*

A "HOME FOR HOMELESS WOMEN" has just been started at Boulder, Colo., in charge of Mrs. E. H. Nixon and Miss D. C. Chatfield, with assistants. Any one desiring further information concerning this home and its work, or wishing to assist it financially or otherwise, should write to either of the persons named above, at Boulder, Colo.

## MUTUAL AID CORPORATION.

THE next annual legal meeting of the New England Mutual Aid Corporation will be held in connection with the camp-meeting at West Newton, Mass., Monday, June 13, 1898, at 5 P. M. The usual officers will be elected, and such other business transacted as may properly come before the corporation. It is greatly desired that we have a full representation of the membership. H. W. COTTRELL, *Pres.*

## CAMP-MEETINGS FOR 1898.

### DISTRICT ONE.

Quebec, Stanstead Plain,	June	1-6
Pennsylvania, Harrisburg,	"	2-12
New England, West Newton, Mass.,	"	9-19
Atlantic,	" 23 to July	3
Virginia, Alexandria,	Aug.	11-22
Maine,	" 25 to Sept.	5
Vermont,	Sept.	1-11
New York,	"	8-18
West Virginia,	"	8-18

### DISTRICT TWO.

Alabama,	June 24 to July	3
Mississippi,	July	6-12
Louisiana,	"	13-20
Georgia,	"	22-31
North Carolina,	Aug.	5-14
Cumberland Mission Field,	"	19-28
Tennessee River Conference,	" 26 to Sept.	4
Florida,		

### DISTRICT THREE.

Wisconsin, Sparta,	June	2-13
Ontario, St. Thomas,	"	9-19
Ohio,	Aug.	11-21
Michigan (local), Paw Paw,	May 26 to June	6
" " Lakeview,	June	16-26
" (general), Owosso,	Aug.	18-28
Indiana,	Sept.	1-11
Illinois,	Aug. 25 to Sept.	4

### DISTRICT FOUR.

Iowa,	May 26 to June	5
Minnesota, Minneapolis,	" 31 " "	6
South Dakota,	June	21-27
North Dakota,	"	7-13
Manitoba,	" 30 to July	8

### DISTRICT FIVE.

Texas,	July	21-31
Arkansas,	Aug.	4-14
Missouri,	"	11-22
Colorado,	" 25 to Sept.	5
Kansas,	Sept.	8-18
Oklahoma,	Oct.	7-17

### DISTRICT SIX.

California (State),	June	2-12
" (northern),	" 23 to July	3
" (southern),	July	21-31

The arrangements indicated above for the time of the camp-meetings is the recommendation of the committee appointed for that purpose. The committee consulted with about fifteen Conference presidents before the report was submitted. Should there be any changes in the dates, they should be made in consultation with the district superintendent.

The arrangements for laborers for the camp-meetings have been left with the respective Conference presidents and their district superintendent.

L. A. HOOPES, *Sec. Gen. Conf.*

## WISCONSIN, NOTICE!

THE twenty-sixth annual session of the Wisconsin Tract and Missionary Society will be held at Sparta, Wis., June 2-13. All members of local societies are members of the State society, and entitled to vote in its meetings. GEORGE M. BROWN, Pres.

## NEW ENGLAND CONFERENCE.

THE twenty-eighth annual session of the New England Conference and Tract Society of Seventh-day Adventists will be held in connection with the camp-meeting at West Newton, Mass., June 9-19, for the purpose of electing officers, and transacting such other business as may properly come before the assembly. First meeting, June 10, at 9 A. M. Church elders will please see that their delegates are elected and furnished with credentials. Each church is entitled to one delegate for a church organization of fifteen members, or under, and one additional delegate for every additional fifteen members. H. W. COTTRELL, Pres.

## A FREE SCHOLARSHIP

To Battle Creek College, will be given to every REVIEW reader who is willing to do a reasonable amount of work during the summer. Do you want to go to college next year? Do you want us to pay for your board, room, heating, light, tuition,—everything but for your books and clothing,—during the regular school year for 1898-'99? If so, be sure to read the full-page advertisement, "These Are Days of Education," which will appear in the *Youth's Instructor* for June 2, 1898. This number of the *Instructor* will be issued one week in advance, or on May 26, 1898. Send for a sample copy. Address the *Youth's Instructor*, Battle Creek, Mich., sending two-cent stamp.

## WORK FOR GERMANS.

WE have been told that the work in our cities should now be taken up with vigor and energy; and that includes the work for the millions of German-speaking people who throng the great industrial centers, as well as smaller cities and country districts. The undersigned has a burden for this work, and would like to correspond with any and every missionary worker who feels that the house-to-house work with our German paper should be engaged in. The Lord has worked on hearts to give money, and thus enabled us to help energetic, devoted workers to get subscription routes started. As the weekly deliveries offer further opportunities for missionary work,—Christian help work in its broadest sense,—we hope that many will respond. Let us hear from you, even if you are not German.

T. VALENTINER.

Battle Creek, Mich.

## THE SUMMER SCHOOL AT THE BATTLE CREEK COLLEGE.

THIS school will open July 5. It will be conducted especially for those who are, or expect to become, teachers, bookkeepers, stenographers, secretaries, etc. There never has been a greater demand for Christian workers than at the present time. Many churches are calling for teachers, and several States are planning to open State schools. There never will be a more favorable opportunity to receive a brief, yet good, preparation in these lines than now.

Many parents who are not situated so that they can send their children to one of our schools, could, by such a short training as will be given at the College, teach their children themselves. The expenses of a father or mother so situated would be very small, compared to sending a child away to school. The Sanitarium and College will co-operate in conducting this school, and the students will thus have the advantages of both institutions.

Those who desire to know more about the summer school should write at once to the Battle Creek College, Battle Creek, Mich., for the pamphlet entitled, "Home, Church, and State Schools," and the announcement of the Battle Creek College Summer School. This pamphlet is made up of some of the late Testimonies on the subject of home, church, and State schools; and the announcement contains information on board, room rent, tuition, courses of study, etc. Enclose three two-cent stamps.

## MICHIGAN STATE CAMP-MEETING.

AFTER spending some time in considering the time and place for the annual camp-meeting and Conference, the Conference committee has decided to hold the meeting at Owosso another year. It will be held

August 18-28, on the grounds that we have occupied for two years.

The street-car line of Owosso has offered to assist us nearly as much as last year, and the citizens have expressed themselves as desiring us to hold the meeting with them again. We hope to do more for them this year than before. We expect to have a large force of workers at work in the town and the surrounding country nearly a month before the regular meeting begins.

The following from the General Conference transportation agent will be of interest to all who expect to travel on the railroad: "I have just received a letter from the secretary of the Railway Association of Michigan, announcing that that association has authorized a rate of one fare for the round trip to the Owosso camp-meeting, dates of sale for tickets to be August 9, 15, 17, 18, and 23; return limit, September 1.

We hope all our brethren in the State will begin now to prepare to attend this annual gathering. We expect to make it a workers' meeting from beginning to end. Do not come expecting to spend all the time listening to good sermons; come to work. Invite your friends to come with you. Get the unconverted to come, and then be so near the Lord that you can work for them when they do come. Agitate this matter in your church until you get all the brethren and sisters to make preparations to attend.

J. H. DURLAND.

## NOTICES.

ADDRESSES WANTED.—Mrs. Wm. Yakely, Leonard, Mich., would like the addresses of Joseph Matevia and Joseph Bishop.

HELP WANTED.—Housekeeper and instructor of children in Bible truth in Seventh-day Adventist home. Elderly lady preferred. Address L. M. Edwards, Green Springs, Ohio.

HELP WANTED.—A Sabbath-keeping man to work on a dairy farm. Man and wife without children, preferred. Must be willing to work. Address Gustav Meilicke, Box 474, Windom, Minn.

## PUBLICATIONS WANTED.

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

Chas. F. Parmele, South Euclid, O. T.

Wm. H. Shackley, Box 53, East Northwood, N. H.

Elizabeth Munro, Popejoy, Iowa, *Sentinel*, *Signs*, and tracts.Mrs. Jennie Fry, 117 Pearl St., Jackson, Tenn., *Signs*, *Sentinel*.

Mrs. Robert Cowan, Cabool, Mo., "Alarm of War" and other tracts.

W. S. Lowry, Lane, Tenn., *Signs*, *Sentinel*, *Instructor*, and tracts.Frank Peabody, Lena, La., *Signs*, *Sentinel*, *Instructor*, *Little Friend*, and tracts.

Mrs. H. E. Spiking, Rapid City, S. D., tracts relating to "Christian Science."

Mrs. M. L. Thompson, 1002 Beauregard St., Marshall, Tex., *Signs*, *Sentinel*, and religious liberty literature.J. W. Buckland, Box 236, Great Bend, Kan., REVIEW, *Signs*, *Instructor*, *Little Friend*, and tracts in English or German.Mrs. Ida Carmichael, 406 Crawford St., Houston, Tex., desires, at once, up-to-date numbers of *Signs*, *Sentinel*, *Instructor*, *Little Friend*.

## Publishers' Department.

## "CAPITAL AND LABOR."

ELDER E. T. RUSSELL has just written a tract entitled, "War between Capital and Labor," which will be published as No. 12 of the *Words of Truth Series*. This tract will be eagerly read by the laboring classes. A more complete description and prices will be given next week.

THE following tracts are being translated into the Danish language, and will be published soon: "Bible Questions and Answers Concerning Man;" "Spiritualism: Its Source and Character;" "The Great Threefold Message;" "The Coming of the Lord;" and "Personal Questions and Answers Concerning the Sabbath."

Dates of issue and prices will be announced later. Order of your State tract society.

## A NAIL-DRIVER.

A LETTER just received from one who has been giving away his copies of the REVIEW contains the following interesting and suggestive words:—

"The Lord has blessed my labors wonderfully. I had only a few papers to give away, but within two weeks from the time I gave the first one, a Baptist minister became convinced that he must accept the truth. He says the REVIEW is a 'nail-driver.'"

Might not hundreds of others give away or lend their papers to their neighbors, and secure similar results? Just now is the time to work for others.

## LAST-DAY TOKENS.

OUR people will be glad to learn that Elder J. N. Loughborough has just written a pamphlet with the above title, in which he gives the signs immediately to precede Christ's second coming, showing that he "is near, even at the doors." It will contain numerous illustrations of the strange sights which are appearing in the heavens, and which were unknown only a few years ago, as well as other remarkable things which are occurring, and which are signs of the near approach of the end of all things. The pamphlet will be published as No. 13 of the *Words of Truth Series*. See price in next week's REVIEW.

## THE GERMAN "ALARM OF WAR" ONCE MORE.

THIS tract is being circulated, as indicated in a previous note. The first edition of five thousand was sold in a week, and the second edition of ten thousand will not be in the storeroom of the Publishing Association longer than that. An order from a southwestern tract society for three thousand copies, with several smaller orders, nearly exhausted it in a single day. We are glad to see this activity, for it becomes the times in which we live; we trust our churches will keep right on.

As the German tracts are not issued in the form of a library, and hence can not be mailed at newspaper rates, we would advise that all our German churches, and others who are interested in the circulation of this tract, order their supply early, from their State tract societies, and in as large quantities as possible, so that they may be shipped by freight.

This tract is one that can be circulated as long as believers can walk about free. Let everybody have it. If anybody should be too poor to pay for one of these tracts, a copy will be given or mailed free on application to the *Christlicher Haussfreund*, our little German paper. T. VALENTINER.

## NEW FRENCH PUBLICATIONS.

THE Review and Herald Pub. Co. has just issued the following French tracts, which we urgently invite our brethren and sisters to help us put into circulation: "Conversion According to the Holy Oracles;" 16 pages, 2 cents; "The Lord's Day;" 32 pages, with cover, 5 cents; "Harmony of the Holy Scriptures on the Question of Diet;" 32 pages, with cover, 5 cents; "Is It a Valid Answer? or a Defense of the Sabbath and Sabbatarians against Recent Attacks;" 40 pages, with cover, 6 cents; and a "French Dialogue on the Lord's Day," containing 20 pages. These tracts are from the pen of Elder D. T. Bourdeau, who has prepared them with great care to meet urgent wants of the French cause.

These new tracts, with those already on hand on the coming of Christ, baptism, conditional immortality, the Sabbath and kindred truths, religious liberty, and larger works, such as "The Life of Christ," "Steps to Christ," "The Great Controversy between Christ and Satan," "Bible Readings," "From Eden to Eden," etc., constitute a good assortment of French literature, which we hope all lovers of present truth will help circulate. Elders A. C. and D. T. Bourdeau are making a special effort to circulate our French literature, and we should give them a helping hand. Elder D. T. Bourdeau tells us that he is vigorously carrying on a free but judicious distribution of French literature in Europe, Asia, Africa, North and South America, and in the South Sea Islands.

The expense connected with this work is heavy; therefore we have opened up a special French tract fund, and invite all within reasonable limits to contribute to it.

Let those who desire French tracts to use in doing missionary work, and who are not able to pay for them, correspond with us, and we will try to devise some plan by which they can be supplied with the needed literature.

The usual discounts will be made on French literature when taken by the quantity.

TRUSTEES S. D. A. PUB. ASSOCIATION.

“OBJECTIONABLE FEATURES ELIMINATED.”

THE publishers of “Bell’s Language Series” have just received the following letter from a superintendent of public schools in Minnesota:—

“PRESTON, MINN.,—

“Review and Herald Pub. Co.:

“GENTLEMEN: I have examined with interest ‘Bell’s Language Series.’ Objectionable features—diagrams and kindred plans—are eliminated, and the subject—language—is made the basis of the Series. The selection of sentences is admirable, teaching both language and literature. I am glad that technical grammar is not the author’s hobby.

“Very truly yours,

“E. E. LOCKERBY, Supt. Public Schools.”

THIS UNIQUE SERIES CONSISTS OF—

- BOOK 1.—“Primary Language Lessons from Life, Nature, and Revelation.” 272 pages; cloth, 65 cents.
BOOK 2.—“Elementary Grammar.” 224 pages; cloth, 65 cents.
BOOK 3.—“Complete Grammar.” 281 pages; cloth, 80 cents.
BOOK 4.—“Rhetoric and Higher English.” 375 pages; cloth, \$1.25.
BOOK 5.—“Studies in English Literature.” (In preparation.)

These books claim the attention of practical educators everywhere. Address Review and Herald Pub. Co., Battle Creek, Mich.

THE “TENT-MEETING SERIES”

Is composed of two-page leaflets, many of which are illustrated. These present, in a brief and impressive style, important Bible truths. They are just the thing to hand out at camp-meetings, tent-meetings, or other public gatherings, to awaken an interest in the topics presented. They are also of a nature to cause many to search the Scriptures for answers to a number of vital questions which they propose. The very low price (10 cents a 100) at which they are furnished puts them within the reach of all, and they should be distributed in liberal quantities. The following numbers have already been issued:—

- No. 1. Our Sure Guide.
No. 17. Plain Language.
2. The Interpretation Is Sure.
18. Be Not Deceived.
3. Four Great Monarchies.
19. Does God Mean What He Says?
4. Do You Know?
20. A Perversion of the Scriptures.
5. A True Picture of Our Time.
21. Harmony of the Law and the Gospel.
6. What They Say About the Law.
22. Will You Have Right to the Tree of Life?
7. Who Changed the Sabbath?
23. Does This Mean You?
8. Interesting Tracts.
24. Have You a Carnal Mind?
9. Whose Testimony Will You Take?
25. God’s Call.
10. Questions and Queries.
26. The Hour of His Judgment Is Come.
11. Some Things We Do Not Believe.
27. Are You Guilty?
12. Don’t Try to Improve It.
28. Behold, I Come Quickly.
13. Why Do You Keep Sunday?
29. An Invitation.
14. Duty to Man.
30. A Neglected Book.
15. A Promise.
31. Will You Stand Clear?
16. A Good Promise.
32. A Warning.

In view of the very low price (10 cents a 100, post-paid), we can not break packages of 100 in which they are put up. Secure a supply for the coming tent-camp-meeting season now. Order from your State tract society, or from the Review and Herald.

Obituaries.

“I am the resurrection and the life.”—Jesus.

KING.—Died near Rosalia, Kan., Feb. 8, 1898, Sister Ella E. King. A. S. McCULLY.

GORHAM.—Died at Auburn, Ohio, April 16, 1898, Mrs. Elepha Gorham, aged 22 years, 7 months. She sleeps in Jesus. ALBERT CAREY.

LEWIS.—Died at Berlin, Wis., May 11, 1898, Sister Mary M. Lewis, aged 72 years. She was a member of the Poy Sippi church. H. H. FISHER.

BOSTWICK.—Died at Bristol, Mich., April 21, 1898, Catharine J. Bostwick, wife of F. H. Bostwick, aged 63 years, 5 months, 18 days. F. H. BOSTWICK.

THAYER.—Died at Ransom, Mich., April 25, 1898, Sister Matilda J. Thayer, aged 67 years. She rests in hope of a blessed immortality. J. I. SNOW.

HOBBS.—Died at Lehigh, I. T., Oct. 16, 1897, Susan B. Hobbs, aged 38 years, 5 months, 4 days. She was a member of the Lehigh church.

THORP.—Died at Downs, Kan., April 9, 1898, of measles, Esther, infant daughter of Edward and Alice Thorp, aged 2 years, 3 months, 21 days. MRS. S. M. OLDFSON.

PETTENGILL.—Died at Boynton, Quebec, April 11, 1898, of cancer, Ellen F. Pettengill, aged 56 years, 2 months, 11 days. She had lived in the faith about thirty-six years. H. E. RICKARD.

DUGAN.—Died at Clark Hill, Ind., April 9, 1898, William Jennings, infant-son of Brother and Sister Steven Dugan, aged 6 months. Funeral services conducted by the writer. C. M. BYERLEY.

TOWSLEY.—Died at Jasper, N. Y., May 11, 1898, of pneumonia, Mrs. Abigail Towsley, aged 84 years, 2 months, 7 days. Nineteen years ago she accepted the Sabbath, and faithfully kept it until the end. MRS. O. P. BROZMAN.

MACK.—Died at Marquette, Kan., March 24, 1898, Brother James Mack, aged 76 years. He accepted the third angel’s message in 1876 in North Dakota. Funeral services conducted by Elder J. W. Covert. C. M. WILLEY.

HAMLIN.—Died near Pleasant Lake, Ind., Jan. 19, 1898, Brother Elias S. Hamlin, aged 83 years, 11 months, 10 days. He had been a faithful member of the Seventh-day Adventist church for thirty-six years. MRS. E. M. JACKSON.

BUCHANAN.—Died at San Francisco, Cal., Feb. 15, 1898, J. Floyd, son of Dr. and Mrs. R. A. Buchanan, aged 6 years. Death was caused by accident while at play. Funeral services were conducted by the writer. E. E. ANDROSS.

WOOD.—Died at Lego, N. C., April 16, 1898, Sister Savannah Wood, aged 37 years, 5 months, 29 days. She accepted the truth in 1896, and remained faithful. Remarks at the funeral were made from 1 Cor. 15:22. B. F. PURDHAM.

VARNEY.—Died at Atlanta, Ga., April 23, 1898, W. P. Varney, aged 63 years, 1 month, 7 days. He accepted the truths of the third angel’s message five years ago. Comforting words were spoken by the writer, from Job 14:14. M. W. LEWIS.

BOYD.—Died at West Charleston, Vt., April 29, 1898, of pleurisy, Mary Rachel Boyd, aged 76 years, 3 months, 11 days. She was among the early pioneers of the third angel’s message, accepting it about forty-five years ago. H. E. RICKARD.

RATHBUN.—Died at St. Charles, Mich., March 17, 1898, of consumption, John L. Rathbun, aged 30 years, 11 months. He died with a hope of a part in the first resurrection. Words of comfort were spoken by Elder Wm. Ostrander. C. M. RATHBUN.

KELLOGG.—Died at Matherton, Mich., April 20, 1898, of pneumonia, Sister L. A. Kellogg, aged 54 years, 2 months, 22 days. She accepted present truth thirty-four years ago. The funeral discourse was given by Elder Barns (Methodist).

EVANS.—Died near Black Creek, N. Y., April 29, 1898, of chronic stricture of the bowels, our beloved brother, David Evans, aged 64 years. He served the little band of Sabbath-keepers here faithfully. Words of comfort were spoken by Rev. Cooley (Congregationalist), from Ps. 37:37. H. L. NEWMAN.

EASTMAN.—Died at Benton Harbor, Mich., April 22, 1898, of typhoid pneumonia, after an illness of eight days, Brother John R. Eastman, aged 51 years, 7 months, and a few days. He left a wife and two sons. They mourn not as those who have no hope, for he lived and died in the faith of Jesus. His last words were, “My trust is in the Lord.” Services conducted by the writer. ALONZO T. JONES.

McCOMB.—Died at her home in Oakland, Cal., of neuralgia of the heart, Sister Martha E. McComb, in the seventy-third year of her age. She was born in Attica, N. Y. At the age of 13, she was baptized into the Baptist faith. Shortly after coming to California, in 1871, she became interested in reading about the Sabbath, and soon afterward signed the covenant. She was a true Sabbath-keeper, and often said that nothing could induce her to keep Sunday again. During her last sickness she suffered a great deal, but bore it all with patience. She leaves one son, one daughter, six grandchildren, and a large circle of friends to mourn. Her funeral was held April 16. Elder Glenn spoke words of comfort to a full house of relatives, friends, and acquaintances. M. A. W.

SHOREY.—Died at Maplewood, Mass., April 17, 1898, Jane Shorey, aged 87 years, 2 months, 9 days. She had been a devoted Christian and Sabbath-keeper many years. J. L. PRESCOTT.

FREED.—Died, after a long and serious illness, Brother Jesse Freed, aged 60 years, 20 days. Words of comfort were spoken by the writer, from John 14:14, the text chosen by the deceased. He remained faithful. F. M. ROBERTS.

GLOVER.—Died at the Sanitarium Hospital, Battle Creek, Mich., of a complication of diseases, April 1, 1898, Charles S. Glover, in the eighty-third year of his age. Thus we are called to chronicle the departure of another of the early pioneers of this cause. He was among the first in Michigan to embrace the views of the Seventh-day Adventists, before the Office was moved from Rochester, N. Y., to this State, in 1855. A fervent love for the truth, and a bright hope of a part in the first resurrection, remained with him to the end; and the cause ever found in him an earnest and active friend. Three sons and two daughters survive, also his second wife, who was Mrs. Alonzo Cole, of Marshall, Mich., whom he married in 1882. At the time of his death he was living in Marshall, where the funeral was held, April 4, with relatives and friends. U. S.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK. In Effect November 21, 1897. EASTBOUND. LEAVE. Bay City, Detroit, Port Huron, and East..... + 7.00 A. M. Bay City, Detroit, Port Huron, and Int. Stations... + 3.45 P. M. Port Huron, Susp. Bridge, New York, and Montreal, + 8.22 P. M. Detroit, Port Huron, Susp. Bridge, New York, and Boston..... \* 2.25 A. M.

WESTBOUND. South Bend, Chicago, and West..... \* 8.42 A. M. Chicago and Intermediate Stations..... +12.15 P. M. Mixed, South Bend, and Int. Stations..... + 7.10 A. M. South Bend, Chicago, and West..... \* 4.05 P. M. South Bend, Chicago, and West..... \*12.55 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND. 8.22 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and O. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge, and Lehigh Valley R. R. Through coach to Toronto via Port Huron. 8.25 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R.; Pullman sleeper to Bay City via Flint; Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; Pullman sleeping-car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

WESTBOUND. 8.42 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

CONNECTIONS AT DURAND. 7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south. \* Daily. + Except Sunday.

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

MICHIGAN CENTRAL

“The Niagara Falls Route.”

Corrected Nov. 21, 1897.

Table with columns for EAST, WEST, and times for various stations including Chicago, Detroit, Buffalo, and Niagara Falls. Includes sub-columns for Night Express, Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, N. Shore Limited, and Atlantic Express.

\*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. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

## The Review and Herald.

BATTLE CREEK, MICH., MAY 24, 1898.

THE *Interior* says that the Philippine Islands "are to-day the greatest stronghold of monastic institutions in the world."

THE London correspondent of *Harper's Weekly* says: "The government of France to-day is a menace to the peace of the world."

THE Russian railroad across Siberia is finished. It takes the express-train, which runs twice a month, six days to run from St. Petersburg to the Pacific Ocean.

WE have several times stated that the subscription list of the REVIEW was higher than ever before. It is so yet. On Wednesday, May 18, it was just as high as Pike's Peak.

TO THE volunteers at Springfield, Ill., Monday, May 16, John M. Palmer, ex-senator of the United States, said that nothing but a most fortunate accident could end the present war in less than a year.

THE speech of Joseph Chamberlain, in favor of an alliance between England and the United States, has not only awakened world-wide interest, but has caused France and other nations that were somewhat pronounced in their sympathy with Spain, to hedge considerably.

IN one of our exchanges we find an account of a man who was sentenced to pay a hundred dollars for disturbing a dance. The following Sunday, one of the churches was visited by a man who nearly broke up the service by his conduct. The same justice fined him five dollars.

THE Philipinos were "originally a mild, gentle, hospitable race, professing the Mohammedan religion." When Spain took possession of the islands, the people were compelled to become Catholics, or be exterminated; and "the petrified conservatism of Catholicism has for three centuries retarded the development of the islands, and made religion itself but a name."

IT is now known that what were supposed to be bread-riots in Milan and Turin were but parts of a plan of revolution throughout the kingdom, led by the Socialists, and supported by "the apparent alliance, and the certain sympathy," of the Church of Rome. The movement failed, though, it is really supposed, only because the outbreaks occurred a few days before the set time. The government is all-powerful still.

THE biography of women in Eastern lands is thus given in five words by Dr. Pierson: "Unwelcome at birth, untaught in childhood, uncherished in widowhood, unprotected in old age, and unlamented when dead." Surely there is a great work yet for the gospel to accomplish in those benighted lands. But when it is known that, according to the most reliable advices, there are to-day 198,000,000 more heathen than at the beginning of a century of Christian missions, the outlook is not very encouraging.

ACCORDING to the *Baptist Standard*, fewer than one sixth of the Baptist churches of Texas give a single cent for the mission work of the denomination. They must believe in a *free* gospel. An old class-leader is said once to have remarked, "I thank the Lord for a *free* gospel. I have been a member of this church for forty years, and it has cost me but twenty-five cents." But let us be sure that all our own churches do better than that before we brag very much.

### SOMETHING GOOD.

IN the REVIEW AND HERALD *next week* we shall begin the publication of a series of six articles from the pen of Sister E. G. White, on "The Lord's Supper and the Ordinance of Feet-washing." These articles give plain and most precious instruction on the gracious ordinances of the Lord's house. The series will reach to the next quarterly meeting occasion, the first Sabbath in July, and the careful, prayerful study of these articles will be the best preparation for the celebration of the ordinances at that time. They will make excellent reading in the churches, on the six Sabbaths that intervene. Every church-member should have the benefit of these articles, and therefore ought to have the REVIEW itself. If you know of any member who does not have the paper, will you do him the kindness to see that he has a chance to take it?

SUNDAY, May 15, by order of the Catholic bishops and archbishops of the United States, there was read in all the churches of the land, a circular affirming the loyalty of the Catholic Church to the government. In the circular they say, "Let us faithfully beg the God of Battles to crown their [the United States] arms on land and sea with victory and triumph." Every priest is directed from this time till the close of the war to "pray for the restoration of peace by a glorious victory for our flag."

IT has been hoped and often prophesied that the present hostilities between this country and Spain would soon terminate. But unexpected complications and delays are arising, and these are putting on the situation a complexion not anticipated at first. Spain sees the downfall of her dynasty if things continue as they are now going, and to prevent it, she is playing a desperate game. She sent a note to the powers, calling attention to the recent speech of Joseph Chamberlain, of England, in which he bid for an alliance of all the Anglo-Saxons as against other nationalities. She hopes to be able to precipitate a general European war, the possibility of which is gravely discussed in diplomatic circles.

YALE has an endowment of \$4,500,000, and says that it should have \$4,000,000 more for "various purposes proper to its business." Harvard has an endowment of about \$9,000,000, with expenses of about \$1,000,000; she does not seem to be in any urgent "need" at present. But Chicago University, having an en-

dowment of \$11,500,000, says that "it will take about \$5,000,000" more to put it "beyond the risk of immediate want." In view of these figures, is it not about time that Seventh-day Adventists, if they believe in education at all, should decide that their colleges could do better work on endowments than they can on debts? And should not every Seventh-day Adventist who does really believe in Christian education, be most heartily in favor of reorganization, or anything else that will put our colleges on a foundation where they can be conducted upon endowments rather than on debts?

DISCUSSING the present attitude of the European nations, the London correspondent of *Harper's Weekly* says:—

Do not let the American public make any mistake about the facts. If England is unpopular on the Continent, it is partly because she is strong, and partly because she is not only free, but the friend of freedom in other lands. America is disliked among the despotisms for the same reasons. Continental powers know that the organized armed strength of the United States at the end of this war, let it end when it may, will make America a match for the great powers, whether in the Pacific or in the Atlantic. Foreigners perceive that the rescue of Cuba from Spanish brutality will introduce the United States into the circle of the great European powers. To her will fall the disposition of the Philippine Islands, and perhaps of Morocco,—sweet morsels hankered after by Germany, by Japan, and by France. With the direct entry of the United States into the territorial interests of the wide world, her rôle in the drama of the next century will be a leading one.

OUR publishing houses as well as our missionary societies are continually receiving very interesting and encouraging letters from those who are selling the *Signs of the Times*. One of our ministers in Kentucky writes: "A brother sixty-three years of age has sold about thirty-five dollars' worth of the *Signs* recently. He sells every copy for five cents, clearing from \$1.50 to \$1.75 a day. Sometimes he canvasses from house to house in the residence portion of the city, and at other times he canvasses the business men. In either line of canvassing he is equally successful. Recently he has been selling, in connection with the *Signs*, 'The Gospel Primer' and 'His Glorious Appearing,' selling from fourteen to twenty-four copies of these books a day."

There are hundreds of our people who could do a similar work if they would only exercise the faith in God that would give them courage to take it up; and in these stirring times who can stand still? All ought to be in the field circulating our literature; and there are none of our publications that are doing more good, and bringing more truth before the people, than our pioneer paper, the *Signs of the Times*.

THE deadly cyclone has begun its work. May 17 a destructive tornado passed over Cunningham, Kan., and only five houses were left standing. The next day a storm started at Stanwood, Iowa; swept over Cedar, Clinton, and Jackson counties of that State; crossed into Illinois, coming east as far as Elgin; and then went north to Stevens Point and the shore of Lake Superior in Wisconsin. Sixteen dead and one hundred and forty injured, is the report from Illinois. Wisconsin reports about twenty-five killed, and three times as many badly hurt; and in Iowa it is reported that twenty-six were killed, and two hundred injured. The loss of property and stock is almost incalculable.