

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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GOD'S FINANCIAL SYSTEM.

ONE tenth of ripened grain,
 One tenth of tree and vine,
 One tenth of all the yield,
 For ten-tenths rain and shine.

One tenth of lowing herds
 That browse on hill and plain,
 One tenth of bleating flocks,
 For ten-tenths shine and rain.

One tenth of all-increase
 From counting-room and mart,
 One tenth that science yields,
 One tenth of every art.

One tenth of loom and press,
 One tenth of mill and mine,
 One tenth of every craft
 Wrought out by gifts of thine.

One tenth of glowing words
 That glowing dollars hold,
 One tenth of written thoughts
 That turn to shining gold.

One tenth! and dost thou, Lord,
 But ask this meager loan,
 When all the earth is thine,
 And all we have thine own?

— The Churchman.

PARENTAL RESPONSIBILITY.—NO. 2.

MRS. E. G. WHITE.

IF parents desire their children to be pleasant, they should never speak to them in a scolding manner. The mother often allows herself to become irritable and nervous. Often she snatches at the child, and speaks in a harsh manner. If a child is treated in a quiet, kind manner, it will do much to preserve in him a pleasant temper. The grandest and noblest work that parents have to do for their Master is to bring Bible discipline into their government. Mothers, teachers, and guardians of the youth, be careful. If things arise to irritate, you are not at liberty to act out your feelings. Educate yourselves to carry a pleasant countenance, and to bring sweetness and melody into the voice. The angels of God are ever near your little ones; and your harsh, loud tones of fretfulness are not pleasant to their ears. Let love and tenderness, patience and self-control, be at all times the law of your speech. Winning love is to be like deep waters, ever flowing forth in the management of your children.

All through his life, Christ performed acts of love and tenderness for the children. He took the little ones in his arms, and blessed them. On one occasion he called a little child to him, and set him in the midst of his disciples, and said: "Verily I say unto you,

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me."

Parents should heed the words of Christ: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." These words are not spoken for the benefit of those only who are young in years. They include all who are newly come to the faith, who are little children in experience, born again into the kingdom of God.

It is your duty, parents, to educate and train your children to do service for him whose they are by creation and redemption. If the Lord could present a little child in its simplicity as an object-lesson, then be careful how you treat the precious little ones, the lambs of the flock. There need be no harsh tones, no hard, painful strokes upon the little form. If, in the fear and love of God, you will do your duty, you will not deserve the pain you cause your child to suffer because of your masterly spirit that is so easily provoked. We would be much happier if we would manifest the gentleness of Christ in dealing with the little ones, who have everything to learn from the lips and character of the parents. It is a pleasant thing for God and the angels above to behold this work carried on in the families of earth in a Christlike manner, the parents fully appreciating the value of the souls of the little ones committed to their care.

The long, protracted effort made to obtain an education in books is a mistake. There is danger of arousing love for pleasure and amusement. This gives the youth an education which is deleterious and unprofitable, and which God can not bless; for it divorces the thoughts from him, and corrupts the soul. Those who receive this training are wavering and irresolute. They crave those things that are not essential for this life, or for the future, immortal life. They are full of conceit and self-importance. Unless completely transformed in character, they will never understand and know the truth.

All are to be students in this life. We are to improve our faculties, that we may do the best kind of service for him who has given his life to redeem us. We are to think soberly, and consecrate ourselves to God day by day. Then we shall consider every hour precious, and shall purify our souls with stern resolution. Our opportunities and privileges are golden. We have a high standard to reach. We are to do missionary work for the Master, co-operating with Christ in restoring the moral image of God in men.

The glory of God is to be kept before the mind's eye. This should be the one aim and purpose of parents. Everything that would hinder in this consecrated service is to be left. We are to separate ourselves from whatever position we have placed ourselves in that would

fetter us to cheap habits, common words, common works, or littleness of purpose. Christians are to be Christlike. All who sincerely believe that the living oracles of God mean just what they say, will act that faith.

Nothing can excuse parents from their responsibility toward their children in their influence in the home discipline and education. Low, cheap, common talk should find no place in the family. When the heart is pure, rich treasures of wisdom will flow forth. The heart should be a holy temple for God, where no entrance of corrupt principles is allowed to divorce us from God, and extinguish our moral and spiritual power. In the training of their children, parents should inculcate right principles. Every action is liable to be repeated. Every course of action has a twofold character and importance. It is virtuous or vicious, right or wrong, according to the motive which prompts it. A wrong action, by frequent repetition, leaves a permanent impression upon the mind of the actor, and also on the minds of those who are connected with him in any relation, either spiritual or temporal. The parents or teachers who give no attention to the small actions that are not right, establish those habits in the youth. Principle must be firmly held by parents and teachers. They must reverence the principles of God's holy word, and let their own lives reveal that they are pure and noble and heavenly.

On every hand we see a neglect to train children to engage in useful labor. They are allowed to grow up in ignorance of simple and necessary things. But those who are so unfortunate in their training must awake; take the burden of the matter upon themselves; and, if they ever expect to have success, find incentives to the honest employment of their God-given powers. Their own enlightened understanding must lead them to engage in useful work. Without this kind of education, this principle of action will not be established. Their work will be fitful, and their efforts in every line, feeble.

Parents are not to be slaves to their children, doing all the self-sacrifice, while the children are permitted to grow up careless and unconcerned, letting all the burdens rest upon their parents. The children are God's precious heritage, to be disciplined, educated, and trained to lift burdens in their early years. These should be light at first; but children should be carefully educated to do their part, that they may understand how to do their work with willing aptitude. Young men and young women who have been so unfortunate as to have the idea impressed upon their minds that work is degrading to ladies and gentlemen, will in the end lose the credit of being ladies and gentlemen. There are domestic duties calling for a helping hand; in every place there are things that require energetic, persevering, skilled activity, which ready, experienced hands know how to undertake. The laws of necessity require that our missionaries, in the fulfilment of the duties of common, practical life, become wise in methods and plans.

Work is constantly being done in heaven. There are no idlers there. "My Father worketh hitherto," said Christ, "and I work." We can not suppose that when the final triumph shall come, and we have the mansions prepared for us, idleness will be our portion,—that we shall rest in a blissful, do-nothing state. We have a great work to do in this our day to prepare the way for the King of kings and Lord of lords. Be sure he finds us at the occupation he has given us. To every man he has given his work,—a fitting occupation,—to prepare a people to stand in the great day of the Lord.

THE FIGURE OF THE TRUE.

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

In our last article we learned something of what is meant by such expressions as "the true Bread," "the true Light," etc. We saw that the bread of the table and the light of the sun are, like the earthly sanctuary, but a shadow of a more enduring substance.

Now, bread is bread, because it sustains life. But if bread is kept a short time, it becomes corrupt. Its ministry is not an abiding ministry. Like the priests of old, it is not suffered to continue by reason of death. Heb. 7:23.

And bread, as bread, nourishes the body; but it can not preserve from death those who partake of it. "Your fathers did eat manna in the wilderness," says Jesus, "and are dead. This [the true Bread, verse 32] is the bread which cometh down from heaven, that a man may eat thereof, and not die." And that, thank God, is bread to a purpose. All else is bread in only a very inferior and subordinate sense. Like the earthly sanctuary, since it is but a shadow of good things to come, and not the very image of the things, it can not make the comers thereunto perfect. Heb. 10:1. But we may all thank God that there is a true Bread, of which, if a man eat, he shall live forever.

In the earthly sanctuary all its life and efficiency lay in the antitype to which it pointed. It had no vigor nor life of its own; it was but a shadow of the vital things in heaven. "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. These were sacrifices which could never take away sins. Verse 11. It was not the blood of bulls and goats, but *the blood of Jesus*; it was not the ministry of the Levite, but the *ministry of Christ*, that atoned for sin. And the power of the bread to sustain life is not the power of the bread in itself; rather, it is the power of the Word, manifested in and through the bread to the sustaining of our lives.

If Jesus Christ, the living Word, should withdraw his energy from the food products of this world, they would be as valueless for our sustenance as so much sand or pulverized rock. It is the power of the ever-living Word that makes the earth bring forth the herb yielding seed, and the fruit-tree yielding fruit; and the power of these to sustain life is the power of the Word. If Jesus Christ should withdraw his sustaining, upholding power (Heb. 1:3) from the sun, it would stumble in its path, and go out in darkness. And then speedily, in less than a month, all the heat necessary for life would be dissipated from this earth, and we would all lie down in an everlasting sleep.

Ah, then, with what significance do the words of Jesus, "I am the light of the world," flash to our minds! God *maketh* his sun to rise on the evil and on the good. Not of its own inherent power does it do this—no, no! he *maketh* his sun so to rise. And O, how miserably did the heathen miss the truth of these things when they traced the light and

power no farther than to yon shining orb, and then fell down with their faces to the east, and worshiped it! And *we*, do we, instinctively, when we look at its great round face as it rises above the earth,—do we, I say, at once think of whose power and light and energy it is but the bearer and the emblem?—Certainly we should view it thus.

It is time that all our nature and science study were leading us to God. God has ordained that our education should be from nature up to nature's God. He who has not so studied and learned, like those who looked at the earthly sanctuary as the final and complete atonement, has but dropped into a round of dead ceremony and dry routine that can never save his soul.

GEORGE MULLER.

WHO cometh? Say, is it prince or peer,
That the people go forth to meet the bier?
That the flag is lowered, uncovered the head,
And a city mourns for the silent dead?

Ay, a prince of God lies at rest to-day;
To the mold we render the lifeless clay,
While we praise the Lord for the life-work done,
And the quiet passing at set of sun.

"I am tired," he said; for his feet had trod
O'er many a mile as he walked with God;
The pilgrim leaned on his staff at last,
His token had come, and his toil was passed.

Now God be thanked for that voice which rose
As a clarion blast on this world of woes:
"One star that never has set, shines fair:
God lives! God listens! God answers prayer!"

It shall ring through the ages till time is o'er,—
It is echoing now from shore to shore.
Who can say where the waves of its music broke?
For a world to the power of prayer awoke!

—Mary Gorges.

THE HOLY SPIRIT A PERSON.

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

Is the work that has been noticed in these articles done by an influence?—There is an influence and a power, it is true; but we should not make the mistake of believing in an influence simply, when we so much need *the One who carries the influence and power*. The Holy Spirit is Christ's personal representative in the field; and he is charged with the work of meeting Satan, and defeating this personal enemy of God and his government.

It seems strange to me, now, that I ever believed that the Holy Spirit was *only* an influence, in view of the work he does. But we want the truth because it is truth, and we reject error because it is error, regardless of any views we may formerly have held, or any difficulty we may have had, or may now have, when we view the Holy Spirit as a person. Light is sown for the righteous.

Satan's scheme is to destroy all faith in the personality of the Godhead,—the Father, Son, and Holy Ghost,—also in his own personality; and when this is done, he would have men deify the state, and set that up as a personal god, to be worshiped and obeyed.

Dr. Adler, as quoted in *Harper's Weekly* of Nov. 27, 1897, voiced a growing sentiment when he said that "men are gradually passing from the belief in a personal God," and that "religion based on that belief is losing its vitality." He further said: "In the state let us find the *personal deity* which is passing out of men's lives. Let the state be the object of our worship. Let us make it sacred; and when we have done so, the state will have taken the place of the personification. Let the state be that personification." Satan knows that he can control the state, and use it to oppress the servants of God, as he always has done. Let us beware lest Satan shall lead us to take the

first step in destroying our faith in the personality of this person of the Godhead,—the Holy Ghost.

FORMER DIFFICULTIES.

It was once hard for me to see how a spirit could be a person; but when I saw "that God is a spirit" (John 4:24), and that he is no less a person; when I saw that the last Adam (Christ) "was made a quickening spirit" (1 Cor. 15:45), and that he is a person; when I saw that the angels are "spirits" (Heb. 1:7, 14), and even that the fallen angels, called "devils," are said to be "unclean spirits" (Luke 8:26, 29; Acts 19:15, 16); and knowing that all these are persons, I could understand better how the Holy Spirit can be a person.

Another question perplexed me; namely, If the Holy Spirit is a person, how can he be omnipresent? While we "see through a glass, darkly," and should always bear in mind that "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know," and that we know nothing at all only as God has revealed it to us by his Spirit, yet let us look at the other spirit for a moment, and we may see something that will help us to understand this question. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, *the spirit* that now worketh in the children of disobedience." Eph. 2:2. Here the prince of the power of the air, in other places called the "prince of this world," or Satan, is called the *spirit* (singular number) "that now worketh in the children of disobedience."

That Satan is the spirit referred to in this scripture, and that *he is omnipresent*, working for the destruction of the human family, is plain from this and many other scriptures. See Zech. 3:1, 2; 1 Peter 5:8. If, then, Satan, who was Lucifer, a shining seraph, "who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven" ("Great Controversy," page 493), is a person, and yet omnipresent, I can see that Christ would clothe his *personal representative*, the Holy Ghost, who now stands next to Christ, with at least no less power than Satan has.

But how is Satan omnipresent? Can he be personally everywhere?—No and yes. He can be, and *is, everywhere present* in this world by his representatives,—the fallen angels, who "kept not their first estate," and who have given themselves up to carry out Satan's plans, and execute his work against Christ and his loyal subjects. "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not. . . . And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

That this warfare is still going on, and will continue to the end of this world, is clear from verse 17 of this same chapter. Christ has put into the field, as his personal representative, the Holy Ghost, who is in charge of all the forces of God's kingdom to overthrow Satan and his angels; and the Holy Ghost is the *only one* to whom is delegated this authority from God. "The prince of the power of evil can be held in check *only* by the power of God in the *third person of the Godhead*, the Holy Spirit."—"Special Testimony," No. 10, page 37. God and Christ have placed all the angels and the power of the throne of omnipotence under him, to overthrow the rebellion against God's government.

The prophet Ezekiel had a wonderful view of the workings of God's throne. "The wheel-like complications that appeared to the prophet to be involved in such confusion, were under the guidance of an infinite hand. *The Spirit of*

God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under his control. Myriads of glorified beings were ready at his word to overrule the power and policy of evil men, and bring good to his faithful ones."—*"Testimony," No. 33, page 280.* Hence we see that the Holy Spirit, the third person of the Godhead, has at his disposal "myriads," or "an innumerable company," of holy angels, who go, at his command, to the rescue and to the aid of every child of God. "Whithersoever the Spirit was to go, they went." Eze. 1:20.

In my former difficulties there was one more point to be settled; and when that was made clear, I saw, as I had never seen before, the wonderful workings of God's kingdom. It was this: Is it a settled principle, laid down in the Bible, that when one in authority and power delegates to another a work, with power to execute the same, and the work is accomplished by the one entrusted with it, the work is accredited to the one directing and delegating such power?—Yes; this is a principle recognized by God, and accepted by all civilized nations.

Let us look at this principle. Christ was delegated with authority by the Father to represent the Father. Hence Christ says: "He that hath seen me hath seen the Father." Why?—Because he was the authorized representative of the Father in creating and redeeming the world. Christ acted under the authority received from the Father; and the work committed to the Son, and accomplished by the Son, is accredited to the Father. See John 1:10; Heb. 1:1-3; John 5:26, 30; 6:57. The Holy Ghost being Christ's representative, and Christ being the Father's representative, the Holy Ghost represents both the Son and the Father; and the work done by the Holy Spirit is accredited to those whom he represents, for he is their agent.

Again: the Holy Spirit being in charge of all the holy angels, whatever is done by them under the authority of the Holy Spirit, is accredited to the work of the Holy Spirit. And this should be so; for the authority comes from the one directing the work: therefore whatever the angels of God do by the command of the Holy Spirit, and acting as his representative, the Spirit is the one that does the work. It is through these angels that the Holy Spirit does his work and manifests the power of God. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power." 2 Thess. 1:7, margin.

The following extracts from the pen of Mrs. E. G. White are comprehensive, covering the whole field: "By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth."—*REVIEW AND HERALD, July 20, 1897.* "All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels." "All the blessings from God to man are through the ministration of holy angels."—*"Spirit of Prophecy," Vol. II, pages 67, 68.* "Are there not all ministering spirits?"

"THE waiting nations hold their breath
To catch the dreadful battle-cry;
And in the silence as of death,
The fateful hours go softly by.
O, hear Thy people where they pray,
And shrive our souls before the fray!

"Before the sun of peace shall set,
We kneel apart a solemn while;
Pity the eyes with sorrow wet,
But pity most the lips that smile.
The night comes fast; we hear, afar,
The baying of the wolves of war."

REMEMBER—PARLIAMENTARY RULES.

"AMENDMENT" means that which improves, or makes better.

Remember that a motion can have but one amendment at a time.

Remember that each amendment must be germane to the motion.

Remember that the amendment to an amendment must be germane to the amendment.

SIGNS OF SPEEDY DESTRUCTION.

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

THE great storms of modern times have not stopped on the plains of Kansas. They have invaded the older and more thickly settled States of Ohio, Pennsylvania, New York, and the eastern part of this country generally, and have even swept across the ocean. The nations of Europe, where men have been for thousands of years "to report," have felt the effects of these "last-day" storms.

These terrible wonders are being spread over all the world, because all must see the signs, know what they mean, and have a chance to repent of their sins, and get ready to meet the Lord at his coming. And, further, what we have had so far is only the beginning. These storms and other marvelous phenomena in nature are to increase in frequency and furi-



The St. Louis storm, 1896. This was the scene of several deaths. The building in course of construction was part of what was designed to be the largest tobacco factory in the world, at an expenditure of \$1,500,000. The workmen sought refuge in the cellar, but the steel framework fell through on them, and but few escaped with their lives.

Remember that when an amendment is carried, it becomes a part of the motion, and another amendment is in order.

Special Remark.—It seems difficult to understand that when an amendment is either carried or lost, another amendment is in order.

Remember that in amending a motion, only three steps are in order: First, the original motion; second, an amendment to the original motion; third, an amendment to the amendment.

A motion may be amended by adding words or phrases, by inserting words or phrases, by striking out words or phrases, by substituting words or phrases, or by dividing the question.

Remember that all amendments must have a direct bearing on the original motion.—*Harper's Bazar.*

"You can sin yourself into an utter deadness of conscience, and that is the first wage of your service of sin."

ously disastrous effects as we near the end. "Blood, and fire, and vapor of smoke" are to be seen; and "fearful sights and great signs shall there be from heaven." Isaiah tells us that the earth is to be "moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24:19, 20.

Says the Spirit of prophecy: "These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction." Men sometimes laugh at the idea of this world's ever being destroyed. They would gladly make themselves believe that their career of sin will not be interrupted. But in the storm and earthquake, so terrible in power, God would show how easily he can overthrow the things that seem to men to be the most secure.

These great upheavals in nature do not break upon the world in their greatest fury at the

start. The Lord gives men a chance to see what is coming, and thus graciously offers them a way of escape. But there are those who, like Pharaoh of old, refuse these admonitions so divinely sent; therefore stronger and still more frequent judgments come, until, in the language of the prophet, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage."

Men have theorized that these most terrific storms could come only in "great heat centers" and "during the heated term." But no sooner are such groundless theories well set forth than they are dashed to pieces; for it is coming to be no uncommon thing to have some of the worst of these storms in the winter, and what used to be the calmest months of springtime are now visited by the destructive tempest. Perhaps there is no more frightful storm on record than the great cyclone that occurred at St. Louis, May 27, 1896, in which hundreds of lives were lost, and of which the estimated

Word plainly says, "Whoever shall call on the name of the Lord shall be saved." Are you in faith calling on his name? If so, be assured he will save you.

There is another very important point in this connection: Hundreds are to-day anxiously asking, "What do these great storms mean? Is there any shelter and protection from them?" Hasten to point all such to that sure word, "Whoever shall call on the name of the Lord shall be saved." Time is hastening to its close with most intense speed. A little delay on our part may result in the eternal loss of souls. Let us hasten.

IN JESUS' NAME.

T. E. BOWEN.
(Newburg, W. Va.)

"HITHERTO have ye asked nothing in my name: ask, and ye shall receive, that your joy

are Christ's, by inheritance; and he says, Sign my great name. Wonderful liberty!

God has tested his Son; he can trust him; so when a request comes to the throne in that name which is above every name, the Father can not deny it, neither has he the disposition to do so.

Again: our petitions are often feeble; but the Holy Spirit, which is sent to help "our infirmities," knowing them all perfectly, steps in, and makes "intercession for us with groanings which can not be uttered." Then he signs Jesus' name to his own petition; "for he shall not speak of himself." Can there be any doubt of a hearing, think you, when the Holy Spirit presents our earnest prayers, with Jesus' name signed as positive proof that the petition is a genuine one? Be sure your requests are in that name. Without Jesus' name they are worthless; but if we ask in his name, the promise is that we "shall receive."

FEW BUT NOISY.

ARE you beginning to tremble for the safety of the Bible? Do you fear that the "critics" are about to destroy it? Have you concluded that these scholarly destructionists are multiplying so that their name is legion?

Fear not.

The destructive critics are few, but noisy. They remind us of a story we heard a while ago. A man came to a hotel-keeper, and asked him if he would buy two car-loads of frog legs.

"Two car-loads!" exclaimed the astonished landlord. "Why, I could not use them in twenty years."

"Well, will you buy half a car-load?"

"No."

"Twenty or thirty bushels?"

"No."

"Twenty or thirty dozen?"

"No."

"Two dozen?"

"Yes."

A few days later the man returned with three pairs of legs.

"Is that all?" said the landlord.

"Yes; the fact is, I live near a pond, and the frogs made so much noise that I thought there were millions of them; but I dragged the pond

with a seine, drained it, and raked it, and there were only three frogs in the whole thing."

You have already made your application.—*Epworth Herald.*

"In Christ! in Christ! So much is said about that in the Bible. What does it mean?—Ah! you have now asked a question which only God can answer. The profoundest theologian, attempting to explain it, would but befog the mind the more. But the Holy Spirit can explain it all to you while you are behind your counter, or on your dray, or in your school-room, or following your plow, or gathering your harvest, or sewing a garment, or teaching the children. Go, dear one, and sit down at his feet as a little child,—he will teach only those,—and let him explain it to you. It is impossible to tell what joy, what satisfaction, what peace, the knowledge of this mystery affords! Go, call for the divine Teacher, and let him lead you into this land of delight."



Scene on Lafayette Avenue. If a cyclone could be said to discriminate, it would appear as if the great St. Louis storm selected churches for its special victims. A fragment of a church, with its memorial windows, is shown in the illustration. The remainder of the building was demolished. Yet the Seventh-day Adventist mission house was directly in the track of the storm, and was untouched, save by the blowing in of one pane of glass.

destruction to property was over \$50,000,000. The "heated centers" of the "heated term" are by no means reached in St. Louis in the month of May; and yet right in the balmy springtime, was one of the worst of storms.

Our illustrations but faintly and dimly portray the desolation that marks the track of the great cyclone; but an idea may be gathered from the pictures of the infinite power that is exerted when such strong steel and stone structures are broken into a heap of ruins. Let it be ever remembered that we have seen only the beginning of these "fearful sights and great signs."

As we see these evidences thickening around us, we should act with haste and increasing diligence; for the Lord has given the promise for these very times that "whoever shall call on the name of the Lord shall be saved." Acts 2:21. When you see or hear of the great storms of our times, are you filled with fear and dread? You should not be; for this

may be full." It is often the case that a request for some favor would be denied were it not for the influence of some man whose name is attached to the request. To illustrate: A brother who served faithfully in the Civil War recently applied for an increase of pension. The matter rested in the hands of a lawyer in Washington. Nothing was heard of the claim, although every requirement had been met. The brother then wrote to the representative from this district, asking him to call up the claim. It was done, and the claim was presented in the representative's name, with the result that it received *immediate* attention.

Much attaches to the name. "In my name," says Jesus. I give you the unbounded and unprecedented privilege, if you are my follower, of making any request at the eternal throne of heaven, and signing my name to it. No matter how great the request, sign my name. "All . . . thine are mine," Jesus said, in petitioning his Father. All power, all riches, all glory,

THE PATH SEEN FROM THE HILL.

As the lone wanderer, perplexed and troubled,
 Seeing no way to go,
 Doth seek some height whence he may view the
 landscape,
 Stretched like a map below,
 And noting carefully each foremost landmark,
 Of mound, or tree, or hill,
 Doth haste him down to follow through the valley
 The path seen from the hill,
 So would I seek, in times of doubt and conflict,
 The sacred mount of God,
 Whence I may mark the relative proportions
 Of all things on life's road;
 And frame my course upon the clearer insight
 Into my Father's will,
 Striving to follow closely, through life's valley,
 The path seen from the hill.

—H. W. Gibson, in *Union Signal*.

"AM I MY BROTHER'S KEEPER?"

M. E. OLSEN.
 (*Sanitarium.*)

THIS was Cain's answer to the Lord when asked, "Where is Abel thy brother?" and it is the answer given to-day by the great majority of people when their attention is called to the needs and destitute condition of their fellow men. "What have I to do with that? Is it my fault that some people can't get along in this world? What business have they to live in the slums, anyway? Why don't they go to work, make some money, and get along like other folks? It's all I can do to take care of my own family. When I do that, I have done well."

No doubt it is seldom that people come right out, and express themselves in this plain, outspoken way; but if we will be honest with ourselves, we must admit that a great many of us have just such feelings in our hearts. We must have them; for our actions show it, and actions speak much louder than words. As some one has well said: "What care I what you say, when what you do stands over my head, and thunders in my ears?"

It is an easy thing for us to say we are sorry for our neighbor's misfortunes: it is another thing entirely to help him out of them. No doubt the priest and Levite felt sorry for the poor man who lay by the roadside, stripped, wounded, and bleeding; but their sorrow did not lead them to do anything; it was only a passing sentiment. Probably their thoughts ran about like this: "Poor fellow! they have treated him pretty roughly. How much I would like to help him if I only had the time and the proper facilities at hand. But there is that important service at the temple, at which I must be present without fail, and I have just time enough left to make it. The man ought to have known better than to let himself get robbed that way. Really, thieving is getting to be pretty common around here. Something must be done to rid the country of these robbers. I know what I will do. I'll report the case to the governor, and have him send officers in pursuit of the rascals. They will also look after the victim of the foul outrage, and take him to some place of safety, where he can be cared for. A man in my position can do a great deal for his fellow men by simply using his influence on the right side. Other people, who have more time, can attend to the details of the work."

There is much of this kind of sympathy in the world. There are many people of all classes in society, who wish their fellow men well, and are willing to use their "influence" in behalf of what they believe to be right, but who are unwilling to touch their fingers to the actual work. They want to do good, but think they can do it just as well by proxy; in this they are greatly mistaken. God showed his love for fallen sinners by giving his only be-

gotten Son to die for them on Calvary's cross. That was supreme self-sacrifice. It was the outgrowth of infinite love. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." God's love for man is demonstrated by what he has done for him; our love for our fellow men is demonstrated by what we do for them. We are admonished by the apostle John, "My little children, let us not love in word, neither in tongue; but in deed and in truth."

THE LIQUEFACTION OF AIR.

Scientific American, Feb. 12, 1898.

IF Baron Münchhausen had recorded that he once came upon a people who were in the habit of changing air into the liquid state, and carrying it around in vessels, the statement would have been regarded as a particularly happy effort of that accomplished artist. An assertion so at variance with all human experience would have failed to command belief, even if endorsed by the testimony of less impeachable witnesses than the observant baron.

We are speaking of a bygone age. To-day the public knows better than to deny a statement offhand, merely because it contradicts, or does not agree with, its common experience. The loophole of escape from unexplained phenomena in the days of our forefathers was by assent of faith disbelief or ascription to witchcraft or the devil. To-day, at the first announcement of the wonderful, the public neither believes nor disbelieves; for the incredibly rapid march of science and discovery has taught the world that the marvels and impossibilities of yesterday may easily become the commonplace facts of to-day. But two brief years ago it was whispered from across the ocean that a certain German professor had succeeded in passing light through so-called opaque bodies,—wood, leather, the flesh,—and the technical press announced the fact with a prefatory "it is said," "a contemporary reports," etc., neither affirming nor caring to deny a statement apparently so preposterous. To-day the fluoroscope is a toy that has lost its charm, and an X-ray equipment is a necessary part of the surgeon's outfit.

The liquefaction of air is another of those feats of experimental science which, having their birth in the laboratory, ultimately graduate into the broader field of the industrial arts, and lose all their wonder as they become useful and familiar to the public. It must not be supposed, however, that because it has only now become possible to produce liquid air in commercial quantities, therefore the principles of its liquefaction are new or only of late discovery. It has long been known that air, like any other gas, is theoretically capable of liquefaction, and that its condensation is merely a question of suitable apparatus. To Professor Dewar, of Glasgow, belongs the credit of first liquefying air in limited quantities, the necessary reduction of temperature being achieved by a successive series of evaporations. The process, however, was too costly to have any commercial value.

The economical liquefaction of air in large quantities has been recently accomplished by Mr. Charles E. Tripler, of New York, after several years of experimental work. Two and one-half gallons of the liquid were recently sent from his laboratory to Professor Barker, of the University of Pennsylvania, and its properties were exhibited in an extremely interesting series of experiments during a lecture delivered by Professor Barker to his class and a company of invited guests. This was the first public exhibition of the kind of this article in the United States.

The laws governing the existence of air in the liquid or gaseous state are the same as those for water, to take a substance with which we are most familiar. Above a certain temperature and pressure (212° F. and atmospheric pressure at the sea-level), water exists as a vapor; from 212° F. to 32° F. at the same pressure it is a liquid; and below that temperature it is a solid. In its normal condition, air, as we know it, is a gas, just as, in its normal condition, water is a liquid; but if we lower the temperature or increase the pressure, or both, of air to a sufficient degree, we reach a point at which condensation takes place. The liquefaction point of air under normal atmospheric pressure is 311.8° below zero by the Fahrenheit scale.

Mr. Tripler's method of liquefaction is based upon the fact that if a gas be compressed and allowed suddenly to expand, it absorbs the heat of the surrounding medium, thereby producing intense cold. He compresses air to two thousand pounds to the square inch, passes it through a coil, and permits it to issue from a needle-point orifice. There it expands and cools. This stream of cold air circulates around a second coil, through which compressed air is flowing, reducing the temperature of the latter. The air issuing from this second coil has its temperature lowered to a point due to its own expansion, plus the cold imparted from the first expansion. The expanded and extremely cold air from the second coil is used similarly to cool a third coil, the air in which is brought down to a temperature of 311.8° F. and below, at which it condenses, and flows from the end of the coil in a liquid stream.

In the course of his lecture, Professor Barker made a number of curious experiments with the liquid, illustrating the operation of the laws governing the formation of solids, liquids, and gases. When it was poured into a tumbler, it boiled until it absorbed the heat of the glass. The cold gas given off condensed the moisture in the air above the glass, which fell in the form of hoar frost. A piece of tin thrust into the liquid made it boil, and the tin was rendered as brittle as glass. Copper and platinum were not so affected, and it is evident that these metals will make suitable receptacles for this new liquid. When it was boiled over a furnace, the ebullition was, of course, excessive; but the moment water was poured into the boiling liquid, the former was instantly frozen. Alcohol and mercury were frozen when brought in contact with the new product. The liquefaction point of the two constituents of air is different, that of oxygen for given pressures being several degrees higher than that of nitrogen. Hence, as the temperature of the liquid rises, the nitrogen is the first to escape as a gas. The remaining liquid is proportionately rich in oxygen—a fact which is proved by the bluish tint which a standing vessel of the liquid assumes if exposed to the air. Just what the economic value of this new and extremely interesting product is, time will show; but in experimental work in the laboratory it will be certain to find a ready field of usefulness.

God will not dwell where his law is not found. His law was found in the most holy place; so he dwelt there, and that made it the most holy place. When that law is in our hearts, he dwells there also; and this makes the heart a most holy place. Let us accept the writing of his law in our hearts, and let it shine out through our lives.

M. M. JACKSON.

The best help any man can receive is the help to help himself, and nothing else will do this as well as the religion of the Lord Jesus Christ.

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.

GOOD-BY.

GOOD-BY, good-by; it is the sweetest blessing
That falls from mortal lips on mortal ear,
The weakness of our human love confessing,
The promise that a love more strong is near,—
May God be with you!

Why do we say it when the tears are starting?
Why must a word so sweet bring only pain?
Our love seems all-sufficient till the parting,
And then we feel it impotent and vain,—
May God be with you!

O, may he guide, and bless, and keep you ever,—
He who is strong to battle with your foes!
Whoever fails, his love can fail you never,
And all you need he in his wisdom knows,—
May God be with you!

Better than earthly presence, e'en the dearest,
Is the great blessing that our partings bring;
For in the loneliest moments God is nearest,
And from our sorrows heavenly comforts spring,
If God is with us.

Good-by, good-by; with latest breath we say it,—
A legacy of hope and faith and love;
Parting must come, we can not long delay it;
But one in him, we hope to meet above,
If God is with us.

Good-by—'tis all we have for one another;
Our love, more strong than death, is helpless still;
For none can take the burden from his brother,
Or shield, except by prayer, from any ill,—
May God be with you!

—Selected.

THE STUDIOUS, OR "BOOKWORM," CHILD.

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

It is seldom, indeed, that any condition of childhood produces in me the sensation of disgust; but one case occurred many years ago of so aggravated a nature that I can never forget it, nor remember it without the same loathing from which I suffered at the time.

It was in a home where I was entertained during a series of evangelistic services. The father was a busy physician; the mother, a church worker, but not one against whom the cry of home neglect could be justly raised. They were good people, which made the rest of it all the more pitiful.

As I came from the carriage in company with my hostess, we found a boy of about twelve years, the only child, sitting on the piazza in a hunched position, with a book close to his face. The mother attempted to introduce us, but he scarcely acknowledged the courtesy by a glance; whereat she remarked, apologetically, but with a touch of pride that spoke volumes, "Wallie is a bookworm; he can scarcely stop reading to eat or sleep,—much less to be civil, it seems."

The child seemed to be under a most desperate pressure of obligation to maintain this reputation. During the week or ten days that I was in the home, I never saw him without a book but once; and that was when, by his father's peremptory order, he sullenly arose from the dinner-table, and laid it away until he had finished his meal. His shoulders were stooped, his eyes red and squinted, his whole face unchildlike, without a trace of manhood's promise in it; yet any one could see that he might have been a most beautiful and intelligent boy. He was simply a disgusting perversion of the noble qualities which he had brought with him into the world.

He scarcely uttered a word, even in reply to a question; but once, when we chanced to be left alone, and I tried to draw him out to some sort of expression such as would have been

natural to a boy of his years, he curtly remarked, as if in reproof, "Don't you know I'm a great reader,—a regular bookworm, you know?" and settled his head down farther between his shoulders, his squinting eyes nearer the page, and went on with his soul- and body-destroying dissipation.

I tried, after that, to forget him; the case seemed so utterly desperate, the only hope that I could see being that he would die young. I am sure he must have; for it seemed impossible that he could long endure the strain required for sustaining that reputation of his.

This was an extreme case, such as I never saw elsewhere; but in a milder form, the same evil is wide-spread, and growing with the multiplication of books and papers.

A great injury is suffered by any child who is given to understand that he is known to be especially "studious," "well-informed," "clever," "bright," etc. It is a good thing if these possibilities be in him, like fruitful germs; but to be kept conscious of them, or ever to be a "bookworm," is monstrous.

No child should be a great reader of anything but nature. During school-days almost nothing should be read; for the necessary lessons are sufficient to tax all the nerve and brain force of the strongest child. The daily Bible reading; the study of Sabbath-school lessons; the reading of the one or two periodicals which are prepared expressly for them, with a few books of the unsensational sort during vacation, should constitute the sum total of literature for school-days. Such a thing as a romance of any description should never come into the hands of children; nothing unreal; nothing which carries any elements of mental intoxication; nothing that could be sufficiently fascinating to the childish mind to draw him away from natural outdoor life, and those active occupations which are necessary for knitting together the framework of the body in strength and vigor; nothing that would make him forget the natural sleepiness of his early bedtime, or that could perplex the simple faith of his evening prayer.

It is not natural for any child to become such a one as I have described; he must be produced by a process of injudicious training, by thrusting books upon him, and so calling attention to him as a reader, as to stimulate the natural healthy desire to please into an abnormal passion for notoriety.

Reading-clubs or reading-rooms for children are an abomination. I am happy to think that such things could not live in a Seventh-day Adventist atmosphere; and yet the world is full of the germs out of which such things grow, and the children who are most carefully taught in all righteousness are exposed to all evil.

Many papers and magazines of the day have, every little while, something which tends to "cultivate the literary gift in children," as it is called. They are invited to contribute stories, poems, essays, which will be printed, with name, residence, and age of the little prodigies, from seven years and upward into the teens,—not too far up, however, for they must be very young to merit fame,—and yet the stuff produced must not be so raw as to be ridiculous; and the child who should have been thinking of only the simplest things, and living only the uneventful life of any other growing animal, is plunged into all the experiences of chills and fevers which always accompany the competitive passion, even if it be for nothing greater than recognition in the village paper. Often this desire for recognition becomes a temptation to theft. An article from some obscure source, some old scrap-book, may be, is rewritten, or copied verbatim, and passed as original. Then follows a brief day of fame; then questions; then investigation, revelation, denunciation, and condemnation,

such as would crush the spirit of a full-grown man, from the shock of which the child can never recover.

The long school year is a great injury to any growing child under the present system. I would close every school below the highest grades at the opening of spring, and turn the children out into the fields to dig and plant and weed—and grow. Every vacant lot and roadside strip of ground should be cultivated by them, and made, by their conscientious labor, to blossom and bring forth fruit for some cause which represents God in the world.

The child who lives near to nature, and knows but few carefully selected books, and those few such as will serve as the text for nature to illustrate, may not "show off" so surprisingly, nor be talked about so admiringly; but by and by, when life's stern realities claim his attention, he will be found ready with an equipment of strength, mental as well as physical and spiritual, which he will know how to use. He will not be a "creature of circumstances," but circumstances will be his creatures, by the grace of God.

And besides this, he will have preserved for his advancing years a growing appetite for good books, and a delight in them that no "bookworm" ever knew.

THAT "SCRIPTURE CAKE" RECIPE.

IN the recipe as it appeared in the REVIEW of May 3, the third line of the seventh stanza should have read thus: "First Samuel 12, XXX;" and the last line of the ninth stanza, thus: "Of Samuel 25, XIV."

"I DROPPED a stitch in my knitting,
As I sat at work one day;
And it seemed such a little matter,
I sang as I worked away.
But lo! when my work was finished,
I saw, with infinite pain,
The stitch I had missed in the morning
Had rendered it all in vain,—
That all of my perfect stitches
Were useless because of one,—
That one little flaw had cost me
The loss of my heart's 'Well done!'"

STYLE.

STYLE is a quality which eludes definition and evades analysis.

A girl clad in a blue cotton frock, scant in the skirt and short in the waist, stands in the doorway of a mountain cabin in the Carolinas. She is emphatically not a fashionable belle. Her dress indicates poverty. Her home is bare of luxuries, and comforts are sparse in its narrow space. Neighbors she has few. But she has roved with freedom around her mountains; her step is light; her carriage is that of a queen. She has—withstanding scanty fare, and hard work, and solitude, and lack of education, also notwithstanding the coarseness of her attire—that attractive and charming feminine quality which we call style.

Another girl, dressed beautifully, superbly fitted as to gowns and wraps and hats and shoes, lacks what the other has, and no art seems able to bestow it upon her. She has evening dresses, tailor gowns, and clothing a princess might envy; but she has round shoulders, and pokes out her head like a turtle from its shell, and walks like a cow. All that has been done for her has somehow failed to give her the incomparable grace of style, without which her ravishing toilets fail of their effect.

A woman must wear her clothing with an air, if she would have her clothing produce the proper effect of pleasure on an observer.

Native grace has a share in it, and yet not all. Individuality forms part of it; but whatever the combination of inward gifts and outward graces in which it consists, its effect is unmistakable.—*Harper's Bazar.*

Evangelistic Temperance.

"TOUCH NOT, TASTE NOT, HANDLE NOT."

I.

THE Lord wants his people to have the *best* of everything. He therefore wants us to have the best of health. We have studied something about the place that right breathing occupies in our having the best of health. Now we take up the consideration of *food*. This will be considered in three divisions:—

1. What is not food at all, and is therefore not to be used.
2. What is not good food, and is therefore not to be used if it can be avoided.
3. What is the *best* food, and is therefore to be used freely.

In the present lesson we shall study—

WHAT IS NOT FOOD.

One way of defining what is not food is: "Whatever does not either build up tissue or minister to animal heat, can not be a food."

Another definition is this: "Whatever gets strength out of a man without first putting it into him, is not food."

Yet another way of stating it is: "Whatever affects the nerves only, is not food."

The last two of these statements are also definitions of a *stimulant*. Stimulants affect only the nerves, and get strength out of a person, without putting it into him. Therefore, anything that stimulates is not food, and is not to be used. In other words, our lesson at this time is a study of what things are stimulants.

I shall quote both from the Testimonies and from standard scientific authority. I do not cite the scientific authority to prove that the statements of the Testimonies are sound and trustworthy, nor to support the Testimonies, but that you may see how the Testimonies, while making no pretensions to scientific instruction, as such, are thoroughly scientific *and more*. Making no pretensions to being scientific, they tell scientific truth in the name of the Lord, and as the truth of God, witnessed by his sanctifying Spirit.

That this may be seen in the best way, I shall cite the scientific authority first, as the Testimonies make plainer the statements from this source. This authority is the "Encyclopedia Britannica," the latest edition; and under the headings of "Drunkenness," "Coffee," "Tea," and "Narcotics," you can find for yourselves all that I shall quote.

First, from the article on "Drunkenness," we read as follows:—

"From tea to hashish we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses and narcotize in larger. The physiological action of all these agents gradually shades into each other, all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system."

"Consecutive" means "uninterrupted *succession*." That is to say, then, that the effect of all these things, from tea to hashish, is to produce successive paralysis of the various parts of the nervous system. This shows that the effect of all these things is upon the nerves only, that this effect is only to paralyze the nerves, and that each repetition of the drink or dose only increases the paralysis. This "consecutive paralysis" is produced by the use of tea, coffee, tobacco, alcohol, opium, and hashish. And not only does each of these increase the evil effect which proceeds from itself, but each one gradually leads on toward, and shades into, the one next above it in the intoxicating and paralyzing scale.

Again, we read, from the same place:—

"Even the cup so often said to 'cheer, but not inebriate' [tea], can not be regarded as altogether free from the last-named effect."

What is that last-named effect?—Why, "consecutive paralysis of various parts of the nervous system." Thus tea, although the lowest in the scale, is yet an intoxicant and a narcotic, producing paralysis of the various parts of the nervous system. And that even this effect is not slight, as might be hastily concluded from its holding the lowest place in the scale, is made clear by the next sentence:—

"Tea sots are well known to be affected with palpitation and irregularity of the heart, as well as with more or less sleeplessness, mental irritability, and muscular tremors, which in some culminate in paralysis; while positive intoxication has been known to be the result of excessive use of strong tea."

So much, then, for this mischievous stuff which is the lowest in the list. What, then, about coffee, which stands above it?—Here is the word as to that. We read still from the "Britannica," under the article "Coffee:—

"Coffee belongs to the medicinal, or auxiliary, class of food substances, being solely valuable for its stimulant effect upon the nervous and vascular systems. It produces a feeling of buoyancy and exhilaration, comparable to a certain stage of alcoholic intoxication."

And under "Tea" we read further:—

"Theine of tea is an alkaloid identical with the caffeine that is obtained from coffee."

Thus, tea being akin to coffee, its effect shades into that of coffee; and coffee, in its turn, having solely a stimulant effect akin to that of alcohol, shades into that, and leads on to an appetite for it.

Nor is this all. Coffee is not only akin to alcohol in its effects, but it is akin to tobacco in both its nature and its effects.

TEA AND DIGESTION.

THE popular idea that tea, coffee, cocoa, wine, and other beverages commonly used at meals, promote digestion, has been clearly proved by reliable physiological experiments to be an error. The fact is that these substances interfere with digestion. Tea, coffee, and cocoa retard the digestion of proteids, although the action of coffee is somewhat less intense than that of tea. The volatile oil, as well as the tannic acid of tea, has a retarding effect upon peptic digestion. It is well that this fact be known, as the idea has become prevalent that tea is harmless if the infusion is quickly made, so as to obtain the volatile oil without so great a quantity of tannic acid as is dissolved by longer infusion. The effect of wines and tea is inimical to salivary digestion. Tea, even, in a very small quantity, completely paralyzes the ptyalin of the saliva, while wine promptly arrests salivary digestion. Salivary digestion was not formerly considered a matter of much consequence, as it was supposed that the action of the saliva upon the digestion of food was quickly suspended in the stomach by the secretion of hydrochloric acid; but the observations of Ewald and others indicate that salivary digestion proceeds in a normal stomach so rapidly as to cause the complete disappearance of starch by the end of the first hour of digestion. Many cases of intestinal dyspepsia are doubtless due to the failure of salivary and peptic digestions in the stomach.— *Good House-keeping*.

"Not long ago," says the *Medical Record*, "attention was called in London to the popularity among tipplers of certain so-called 'temperance' beverages, an analysis of which showed them to contain more alcohol than many straight-out goods in black bottles. The Massachusetts Board of Health has recently made a similar

discovery concerning tonics and bitters, particularly those recommended as 'temperance' drinks, in which the percentage of alcohol is found to vary from 13.2 to 41.6 per cent."

DEEP BREATHING.

DEEP breathing is not a universal panacea; but lung- and heart-disease, and even dyspepsia, may be greatly helped by it, not to speak of its excellence as a preventive. There are poisonous exhalations in the lower lungs, which, if allowed to remain, must not only affect the lungs where they are, but will get into the blood, and thus poison more or less the whole system. Deep breathing not only carries off this cause of malaria from the lower lungs, but it also supplies the oxygen which the system needs for the disposition of waste matter in other parts of the body. It should go without saying that the air must be pure, or it may carry poison into the lungs while it is carrying the exhalations away. Be not frightened if, when you first try the experiment, you become a little dizzy. As an elocutionist used to tell us, it is only a surprise to your lungs, which they do not at first know how to understand.— *Selected*.

THERE are few people who thoroughly realize the value of water as a beverage, or who know how to obtain the greatest advantage from it. The effects produced by the drinking of water . . . vary with the manner in which it is drunk. If, for instance, a pint of cold water is swallowed as a large draft, or if it is taken in two portions, with a short interval between, certain definite results follow,— effects which differ from those which would have resulted from the same quantity taken by sipping. Sipping is a powerful stimulant to the circulation, a thing which ordinary drinking is not. During the act of sipping, the action of the nerve that slows the beats of the heart is abolished; and as a consequence, that organ contracts much more rapidly, the pulse beats more quickly, and the circulation in various parts of the body is increased. In addition to this, we find that the pressure under which the bile is secreted is raised by the sipping of fluid. And here is a point which might well be noted by our readers: A glass of cold water, slowly sipped, will produce greater acceleration of the pulse for a time than will a glass of wine or spirits taken at a draft. In this connection it may not be out of place to mention that sipping cold water will often allay the craving for alcohol in those who have been in the habit of taking too much of it, and who may be endeavoring to reform, the effect being probably due to the stimulating action of the sipping.— *People's Health Journal*.

THE United States Navy annually takes into its service a large number of apprentice boys, who are sent all over the world, and taught to be thorough sailors. It has been the policy of the government, since the war, to educate the "blue-jacket," upon the principle that the more intelligent a man is, the better sailor he is likely to become.

There is no lack of candidates for these positions. Hundreds of boys apply, but many are rejected because they can not pass the physical examination. The first question to a boy who desires to enlist is, "Do you smoke?" and the invariable response is, "No, sir;" but the telltale discoloration of the fingers at once shows the truth. The surgeons say that cigarette-smoking by boys produces heart-disease; and that in ninety-nine cases out of a hundred, the rejection of would-be apprentices on account of this defect comes from the excessive use of the milder form of the weed.— *Selected*.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 17, 1898.

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God chose us in Christ "before the foundation of the world, *that we should be holy and without blame before him in love.*" Eph. 1:4.

But "all we like sheep have gone astray." "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

But when we were thus enemies and alienated in our minds by wicked works, when we had altogether missed that for which God chose us, he reconciled us in the body of his flesh through death, *to present us holy and unblamable and unreprouvable in his sight.* Col. 1:21, 22.

It is *his*, not ours, to present us thus. It cost "all the fulness of God" to do this; and only he who could pay that price could have the power, and obtain the right, to do it. And for any one but *him* to undertake to "present you holy and unblamable and unreprouvable in his sight," is to attempt the impossible.

No, no! none but he can do it. But bless the Lord, he has the power, and has purchased the right by paying the fulness of the price. The Lord has laid "help upon one that is mighty;" and *he* "is able to keep you from falling, and *to present you faultless* before the presence of his glory with exceeding joy."

He can do it.

He *will* do it for *you*, if only you will let him.

Let him.

THE number seven is used in the Bible to represent fulness, completeness.

The expression, "the seven spirits of God," therefore, that is used several times in the Bible, signifies the fulness, the completeness, of the Spirit of God.

In other words, it represents the full and complete manifestation of the Holy Spirit in all his characteristics,—in all phases of the diversities of his operations.

What, then, are these seven characteristics of the Spirit of God? If we can know how the Spirit was manifested in Christ, we shall know what are these characteristics; for he was filled with all the fulness of God.

Can we know this of Christ?—Read this: "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isa. 11:2.

There are just seven; count them:—

1. The Spirit of the Lord; that is, the spirit of mercy, and grace, and long-suffering, and abundance of goodness and truth, and forgiving iniquity and transgression and sin; for that is the Lord. Ex. 34:5-7.

2. "The spirit of wisdom."

3. The spirit of "understanding."

4. "The spirit of counsel."

5. The spirit of "might."

6. "The spirit of knowledge."

7. The spirit of "the fear of the Lord."

The gift of the Holy Ghost, therefore, is the bestowal of the disposition, the character, of the Lord; it is the bestowal of wisdom, of understanding, of counsel, of might, of knowledge, and of the fear of the Lord, upon all who receive the gift of the Holy Ghost. And as with Jesus, it will make the receiver "of quick understanding in the fear of the Lord."

In the manifestation of the fulness of the Spirit in the church, he divides to every man severally as he will; for "to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit," etc. 1 Cor. 12:8.

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

Let him divide to you as *he* will. Do not ask him to do it as *you* will.

"SHALL we sin, because we are not under the law, but under grace?"

The answer to this question in the Scriptures, and the answer which every one will give who has read the Scriptures, is, "God forbid."

The law itself forbids sin; it is the voice of God forbidding sin. Shall we sin, then, when we are under the law? The answer is, "God forbid."

The whole law itself is the word of God spoken from heaven forbidding sin. For when God had spoken the law from Sinai, the word is: "God is come to prove you, and that his fear may be before your faces, *that ye sin not.*"

Therefore, if the question were, "Shall we sin, because we are under the law?" the answer would ever be, "God forbid."

"What then? Shall we sin, because we are not under the law, but under grace?" And ever the answer is, "God forbid."

Grace brings *salvation*; and salvation is salvation from sin. The very object of grace is to save *from* sin, to reign against sin.

Therefore when the question is asked, "Shall we sin, because we are . . . under grace?" the answer forever is, "God forbid."

Very well then, as we must not sin under the law, and are not to sin under grace, the question remains, Shall we sin at all? and the answer is ever and forever, "God forbid."

Thank the Lord, he has made abundant provision that we shall not sin at all. For "by grace are ye saved;" and in such as are saved, grace reigns; and grace reigns only "through *righteousness*;" and "unto every one of us is given grace according to the measure of the gift of Christ;" and the only measure of the gift of Christ is "all the fulness of the God-head bodily."

"It is appointed unto men once to die."

And only "*once*" is it so "appointed;" if anybody dies more than once, it is not because of God's appointing, but because of his own choosing.

The wages of sin is death. All have sinned. And so it is appointed unto men once to die.

And Jesus died "*once* for all." "In that he died, he died unto sin *once*." "*Once*" "hath he appeared to put away sin by the sacrifice of himself."

As God has appointed that men shall die but once, it is impossible that he could appoint

Jesus to die more than once. But having appointed unto all men *once* to die, and having given his dear Son to die for all men *once*, he has wholly cleared the way for all men.

Then after that, and against all that, if men die again, it will be only because they persistently choose the way of sin, which causes them to die again, and so deliberately choose to die again. God did not appoint it, and he is wholly free from all shade of responsibility for it.

Therefore, "turn ye, turn ye; . . . for why will ye die?"

STUDIES IN THE BOOK OF DANIEL.

DARIUS the Mede reigned two years, and was succeeded by Cyrus the Persian.

The angel of the Lord had stood by Darius the Mede "to confirm and to strengthen him" (Dan. 11:1) in executing the purpose of God upon Babylon. Jer. 51:11-14. And through the faithfulness of Daniel, Darius had been brought to the knowledge of the true God.

The Lord would do the same for Cyrus also; for there is no respect of persons with God. Indeed, the Lord's dealings with Cyrus began more than a hundred years before Cyrus was born. As early as 712 B. C., the Lord, by Isaiah, wrote thus of Cyrus: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me." Isa. 45:1-5.

This told how the Lord would hold Cyrus's hand, and lead him in the capture of Babylon, with its two-leaved gates of brass and bars of iron. Cyrus captured Babylon in the year 538 B. C. From 712 to 538 B. C. was 174 years. Cyrus was about sixty years old when he took Babylon. Sixty from one hundred and seventy-four leaves one hundred and fourteen; therefore, this was written of Cyrus, and he was called by name in the Scriptures of truth, one hundred and fourteen years before he was born.

Thus, when that passage was written by Isaiah, Cyrus did not know the Lord; *first*, because he was not then born. But there was a further reason why Cyrus did not know the Lord, even when he had come to the taking of Babylon. Cyrus was a Persian, and so had been born, had grown up, and had been taught, among people who were heathen.

The Persians in their religious system recognized two great *principles*,—*Good* and *Evil*. This conception of good and evil, however, did not rise to the height of moral and spiritual good and evil, or righteousness and sin, as is inculcated by the Lord; but rather, what would be counted by men as good and evil in prosperity and adversity, tranquillity and disturb-

ance. Accordingly, when the Lord revealed himself to Cyrus as the only true God, he said to him: "I am the Lord, and there is none else, there is no God beside me. . . . I am the Lord, and there is none else. . . . I make *peace*, and create *evil*." I make tranquillity and create disturbance; I give prosperity and send adversity.

Again: the good principle was represented in the *light*, and the evil principle in the *darkness*. Accordingly, when the Lord revealed himself to Cyrus as the only true God, he said to him, "I am the Lord, and there is none else. . . . I form the *light*, and create *darkness*." Verses 5-7.

This good principle was personified under the name of "Ormuzd," and the evil principle under the name of "Ahriman." Later, the sun was adopted into the worship as the embodiment of the good principle, or light; and when the sun had set, and the darkness of night came on, *fire* was used as representing the good principle. Thus the people came at last to be sun-worshippers and fire-worshippers.

When Cyrus had become king of Babylon, if not before, the scriptures relating to himself were showed to him by Daniel, and he read them himself. In these scriptures he found the Lord God of heaven speaking personally to him: "Thus saith the Lord to his anointed, to Cyrus," "I will go before thee;" "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am Jehovah, and there is none else, there is no God beside me: I girded thee, though thou hast not known me." "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." Verses 1-12.

This revelation of the Lord to Cyrus was so personal, so plain, and so direct, that Cyrus accepted it, acknowledged him as "the Lord God of heaven," and declared, "He is the God." Ezra 1:3.

Then when Cyrus read the further word of God to himself,— "that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid;" "I have raised him up in righteousness, and I will direct all his ways: *he shall build my city*, and *he shall let go my captives*, not for price nor reward, saith the Lord of hosts" (Isa. 44:26; 45:13),— he accepted that word, and did at once, in his very first year, what the word said.

Accordingly: "In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, *The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he*

is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem." Ezra 1:1-4.

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah." Verses 7, 8.

What a blessing to the world it would be to-day if even those who belong to the church, and profess to have known God for years, were as prompt to acknowledge the word of God and God in his word, and to obey that word, as was Cyrus the Persian when that word came to him.

WHAT ARE THE ANGELS DOING?

THE Scriptures assure us that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation;" and both the Old and New Testaments give us examples, and the occasions, of their interposition in behalf of the servants of God in need of their help. But have they exhausted their mission? Is not the command still resting upon them to minister to them who shall be heirs of salvation? Why should we not suppose that they are still sent to minister to the Lord's servants who are earnestly trying to do his work? Why not now, as well as in the days of Abraham, Elijah, Paul, or Peter? We may be sure they have not settled down in idleness, sloth, and inactivity since performing the work ascribed to them in Bible times. Let us not repel their visitations to us, but welcome their ministry.

u. s.

"ONE SUNDAY."

THE discoveries that seem to be coming to light pertaining to the laws and customs that existed in the time of Christ, are marvelous indeed. The relics exhumed from the ruins of Assyria and Egypt bear no comparison to them. For instance, in Matt. 12:1 we read: "At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat." The whole Christian world has been accustomed, in its simplicity, to consider that this took place on the seventh day of the week, and was a rebuke to the Pharisees for their traditions and superstitions respecting the observance of the Sabbath day. But now, in a Methodist paper called the *Classmate*, we are treated to new light on this subject. Speaking of this occasion, it says: "One Sunday, Christ and his disciples were walking along the path that frequently ran through the fields of growing grain. They were hungry, and as they often do in that country still, some of them pulled off the tops of the wheat, rubbed it in their hands, and ate the grain. This was against Jewish law."

What think you of this, Bible reader? Of course the bare statement of such a proposition as this is enough. How any one could have the hardihood to assume that the word "Sab-

bath" in the time of Christ, meant *Sunday*, is beyond explanation. How it would surprise the disciples to learn that they had such a regard for Sunday; and would they not greatly wonder where the Jewish law against walking through the fields, and rubbing out a little grain on *Sunday* to appease their hunger, was to be found?

But there is a striking lesson in all this; namely, if long belief in the Sunday institution can render men so oblivious to the plainest and best-known facts, and so thoughtless in regard to the positions they take, can we wonder that they should seem so well satisfied with the utterly groundless and illogical arguments put forth so often in its defense?

U. S.

THE GOSPEL IN MANUAL TRAINING.

"THE grace of God that bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11, 12, margin. The grace of God is a teacher, and has appeared to all men, to instruct them to become self-denying and godly, and to look for the appearing of our Lord and Saviour Jesus Christ. This grace brings salvation; and receiving this grace enables men and women to become co-workers with God. Wherein this fails, the grace of God fails in its object, and men fail of salvation. The ultimate object of the gospel is to educate men and women to become partners with God, and a part of his great firm. In view of this is the exhortation, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

The manner of cultivating the soil is an object-lesson of the work of grace. God furnishes the capital, strength, and wisdom; and men have the honor of being partners of the firm, working on God's capital; therefore all the honor and glory belong to God. "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor." The reward, therefore, is based on the labor rather than on the position filled by those who perform it.

The apostle next presents an illustration from nature, which we may study with profit: "For we are laborers together with God: ye are God's husbandry." The marginal rendering of "husbandry" is "tillage;" Young and Alford call it "field;" Rotherham, "God's farm;" another, "God's tilled land." In all these different renderings the thought is the manner of cultivating the soil, which illustrates the working of the Holy Spirit upon our own hearts, thus preparing us to become instruments to co-operate with God for the salvation of others. As those who cultivate the soil are wholly dependent on God for the growth of the seed, so the gospel worker is wholly dependent on God in every effort for his success. "It is not in man that walketh to direct his steps;" it is not for man to use the Holy Spirit, which is a living power, but for the Holy Spirit to use man.

Man is not only to be taught to work, but to *love* to work. His education in the work of grace is similar to plowing the soil and sowing the seed. If this work is properly done, it will as surely bring forth souls as the soil will produce if properly cultivated. The manner of working the soil is an object-lesson of the work of grace on the human mind. Does not the prophet allude to this in the following words: "Ephraim is as an heifer that is taught, and *loveth* to tread out the corn; but I passed over her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground." Who can not see, in these words, a personal, practical lesson, drawn from the working of the soil, to be applied to the heart?

Did not God, in consequence of sin, bring about a state of things which made it necessary for man to earn his bread by the sweat of his face, as a constant reminder of the plan of salvation? Why is it that in some places there is such a prejudice against cultivating the soil? Is it not because the manner of preparing it has been unsuccessful? Is the fault altogether in the soil? Why is there such a prejudice against the Christian religion? Is it not because there has not been a proper cultivation of the heart, so as to produce the fruit of righteousness?

If the soil had been properly cultivated, it would have yielded its fruit, and there would not have been a prejudice against farming; and if hearts had been properly prepared, the fruits of the Christian religion would have been seen in the life, and there would not have been occasion for a prejudice against the Christian religion. In other words, If man had never wandered from God, but had always seen the object of God in the cultivation of the soil, and the relation that exists between the labor put forth on the soil and the training of our own hearts to fit us to become laborers in the cause of God, the object of God would have been accomplished, and men would have had confidence in both the cultivation of the soil and the work of God.

But the more man degenerated, the more he cultivated the soil simply for a selfish purpose, and the more did self hide God from view. This has continued until self is now the god which man worships; and the true God, the Creator and Redeemer of all, is no longer known to the hearts of men. Therefore farming is now carried on simply as a means of securing food that will satisfy the demands of physical hunger, with no thought of the food which God intended it to supply to satisfy the hunger of the sin-sick soul.

If sinless Adam, fresh from the hand of his Creator, with the intelligence which he then possessed, placed in the garden which brought forth everything that was good for food, found it necessary to have angels to instruct him in its cultivation, why should we blame the soil when we, who have become so fallen by sin, feel no need of divine instruction, and see no connection between the soil and spiritual things? Should not divine wisdom and tact be sought as much in the tilling of the soil as in the training of the mind for the service of God?

The message of God to his ancient people was, "Break up your fallow ground, and sow not among thorns." Now if they knew noth-

ing of the literal breaking up of the ground, and saw no connection between that and the fallow ground of their hearts, how could they understand the spiritual lesson taught by the Lord? Let men learn to seek God in faith while cultivating the soil, and from it learn lessons in the work of God. Then there will be less complaint about the soil, and less grumbling about God's providences. In the light of these thoughts, consider this scripture: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." As some seasons of the year are especially adapted to the cultivation of the soil, so there are seasons when the Lord pours out his Spirit, and is especially near his people.

Let God's providences be studied. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." This is an introduction to the application: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so [in like manner] shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

This language implies the co-operation of man with nature, and nature's response. As man co-operates with God in nature, so must he co-operate with God in spiritual things; and success is as sure in one case as in the other. The cultivation of the soil becomes, therefore, an object-lesson of spiritual things. This was God's original design, when sin first entered the world. "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." God is never taken by surprise. He has prepared for every emergency; so whatever the present condition of things makes necessary was prepared at the beginning.

Let the angels instruct us in this branch of our manual training, as they instructed Adam in the garden of Eden; then the manual training in our schools will be so conducted as to lead the student to see and apply in his own individual experience the spiritual lessons which God has revealed in his word. Such manual training will result in a healthy body, and a healthy mind, and a healthy Christian experience.

S. N. H.

WHEN the apostle Paul was sent by Lysias to Felix, the record says that the Roman governor declared, "I will hear thee . . . when thine accusers are also come." In this is an example that many Christians could follow with profit,—to hear no complaint against a brother

only as he stands face to face with his accusers. If this plan were followed, "many false judgments, evil surmises, and uncharitable censures" would be avoided. Try it.

MINISTERS SELLING BOOKS.

UNTIL the year 1854, the few tracts printed by the Seventh-day Adventists were given to any one who would read them, the expense of printing being met by contributions of believers in the third angel's message. That year Elder White stated it as his opinion that, with proper effort on the part of the ministers, our books could be sold.

Our list of publications at that time consisted of "The Sanctuary," "Seven Reasons for Sunday-keeping Examined," "The Seventh-day Sabbath," and "History of the Sabbath" (32 pages), all by Elder J. N. Andrews; and "The Signs of the Times," and a few penny tracts, by Elder White. The whole list of our theological books and tracts sold for about forty cents.

The first tent-meetings held by Seventh-day Adventists were in Michigan, in the summer of 1854. At a tent-meeting at Shelby, Macomb county, in July of that year, Elder M. E. Cornell and the writer made the first effort at publicly urging the people to *buy* and read our publications. In that series of meetings, of three weeks, we sold over fifty dollars' worth of books. Many different persons must have obtained them; for those who bought a full set had to expend only about forty cents.

From that time, for a number of years, our ministers hardly thought of holding a series of meetings without placing on the stand, books treating on the subjects they were presenting to the people, and urging them to buy and read up on what they were hearing. Those who thus heard, read, and accepted the truth, were generally well grounded in the proofs of the doctrines, and the reasons of the hope, they had accepted.

In 1868, when Elder Bourdeau and the writer held the first tent-meeting in California, in the city of Petaluma, at every meeting (except on Sabbaths) we kept books on the stand, and requested the people to obtain them. Money was then easier to get than now. At the close of that first series of meetings, we found we had sold three hundred dollars' worth of books.

It has been a query in my own mind of late why our ministers who hold meetings in new places do not do more to urge our books upon the people. Because a Testimony was given excusing some, who were loaded with other cares and responsibilities, from the selling of books, is no reason that those who should use every means to spread the truth should not sell them. Surely if such a course were pursued, we should hear of more persons accepting the truth, and a more substantial result in those professing faith in the message. Is not one reason why we sometimes hear of so many falling back, because they have not read up, and thus become established in the faith? It has often been noticed that those who have accepted the truth solely from reading, and who have not heard a sermon on present truth, are better informed in it than are some who have heard much preaching without the reading.

Shall we not see more effort on the part of our ministers to sell our books?

J. N. LOUGHBOROUGH.

Progress of the Cause.

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

ARGENTINA.

THE general meeting held at Las Tunas, March 8-13, was visited by the Spirit of God. The attendance was about sixty, and was a representation of confusion of tongues, but not of mind and thought. Lessons were given generally in two languages at once, and often in three, all in one tent. We gave special attention to the spiritual interests of the meeting. Representatives from Cordova, Entre Rios, and various parts of Santa Fé and Buenos Ayres, were present. The mingling together of the various nationalities tended to strengthen the work materially. All were led to rejoice.

The Lord gave a special victory on the temperance question. Satan had been working to divide the French company on the wine question; but the Lord gave us a signal victory, and harmony was restored. We gave the canvassing work some attention, and three persons decided to enter the great harvest-field to scatter the rays of light. We were very glad to see these brethren enter the field to labor for the Master. The work of the Lord calls for laborers. May the blessing of God be so sweet as to lead many to improve the opportunity to work for the Master.

Brethren Vuilleumier, Mc Carthy, and Opegard, with the writer, did most of the speaking. Brother Town spent time in instructing the canvassers, Sister Mary T. Westphal had charge of the Sabbath-school work, and Sister Sadie Town took charge of the singing and music. Brother Segesser rendered valuable aid in translating. Owing to the scarcity of money, all our workers could not be present, and some had special interests that could not be left.

Our tent was pitched in a beautiful grove, and large buildings already on the grounds accommodated all who attended. These buildings were granted us free of charge, and it seemed as if the Lord prepared the way for us in every detail.

From the meeting all went rejoicing to their fields of labor. Brother Mc Carthy went to Cordova; Brother Vuilleumier has planned a trip in the province of Santa Fé; and the writer visited Lehmann, San Cristoval, and Felecia. I held a Spanish service at Felecia. The elder had been on the back of him, and a victory was gained. The Lord is in the work in this field as well as in others. The work seems to be opening up among the Catholics in this country. I have held several meetings in the homes of Catholics, and they listened with deep interest to the word spoken. In one of these homes, we shall hold another meeting. In Entre Rios there is also a call from Catholics for meetings; and Brother Snyder reports that some Catholics are becoming interested in Buenos Ayres. The Lord is preparing the way for this people to receive the third angel's message.

F. H. WESTPHAL.

OUR BROTHER, THE SOLDIER, IS FREE.

AS I believe the friends of our good REVIEW have read with interest the account of the sufferings of Brother Rasmussen for refusing to serve as a soldier on the Sabbath, I will not neglect to tell them that he is now free. The day after I sent the report in which I told of his imprisonment in Vridsløselille Straffeanstalt, the writer and two other brethren visited the inspector, who, however, would not give us any information whatever, concerning him, except that he, for declining to work on the

Sabbath, would be punished according to the regulations of the prison. We then visited other dignitaries, among whom was the minister of justice, and in our conversation with him, he said: "We have a good old Danish saying, 'He who will not keep the customs of the country, must the country leave.'" Others in authority said that it might be that Rasmussen could be released on the king's birthday, etc. Then a writing was sent to the king, asking him to let Brother Rasmussen be free from work on the Sabbath while in prison. We also printed an extra number of our paper, *Trøstermanden*, in which we inserted Brother Rasmussen's picture, and gave a brief history of the case as well as what the press had said about it, also something about religious liberty, etc. We printed an edition of fifteen thousand, and they are all sold except a few hundred. Some sold as many as one hundred papers a day. The result was that at eight o'clock in the morning of the king's eightieth birthday, Good Friday, April 8, Brother Rasmussen was led out to the road, a short distance from the prison, and released.

While in prison, he was treated tolerably well, although he suffered from cold, as he did not have sufficient clothing to keep him warm. One peculiarity of this prison is that the prisoners are all isolated, so that they never see one another. Even in church, which they attend every Sunday, each has his cell, and they are marched thereto and back again, fifteen steps apart, with masks on their faces. The work in the cells, each of which is occupied by only one prisoner, is carried on from 5:15 A. M. till 8 P. M. The prisoners are never allowed to speak to any one except the inspector, the priest, and the keepers.

During the first week of his imprisonment, Brother Rasmussen had nothing to do but to become acquainted with the regulations of the prison, and the last week he was employed in the kitchen. The four Sabbaths intervening he had to spend in a dark cellar, because he refused to work. He walked around while there to keep warm. His food consisted, morning and evening, of coarse rye bread, with lard. Two days in the week, his dinner was peas cooked with horse-meat; one day, blood pudding; one day, ox soup; one day, cabbage and horse-meat; one day, peas with pork; one day, mush with herring. Every one can easily see that, according to the light the Lord has given us, he could not relish very much of this; but now he is free, rejoicing in God, who gave him the victory. He now intends to use his time and strength in the Lord's work. "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Nahum 1:7.

L. JOHNSON.

DISTRICT 6.

AS I returned from the Spring Council at Battle Creek, I visited Brethren Ferren and Abbott, who have been laboring in Cheyenne, Wyo., since January. As a result of their labors, a church of nine members has been organized; and others, who will soon unite with them, are keeping the Sabbath. While I was there, an elder was elected and ordained. These brethren live in the northern part of the State, and had to go home to look after their home interests; but they will soon return, and continue the work in Cheyenne and other places along the Union Pacific Railroad, which runs through the entire southern part of the State. Some work was done in Cheyenne when it belonged to the Colorado Conference. Bible readings have been held, and reading-matter was placed in every home in the city where an opportunity offered. The brethren labored under discouragement at first, not finding many opportunities for work; but they soon found many who listened with the utmost atten-

tion to the truths presented. The prospect is that a good work can be done there.

I next visited Utah, stopping at Ogden, Salt Lake City, and Provo. Elder Alway accompanied me to Salt Lake City; and thence, with Brother Willoughby, we went to Provo, where Elder Gardner is situated. Several accepted the truth at Provo last winter; and with these, added to those already there, a good church has been raised up. Feeling the need of more being done for their children than they were able to do, they started a church school, in charge of Brother Floyd Bralliar, from Walla Walla College. The school has been satisfactory to the brethren at Provo, and they have decided to continue it another year.

The work at Salt Lake City is moving along well. A city mission has been started, where the hungry can be fed with hygienic food for a penny a dish. At the same place, the gospel is preached; and as the result of this work, an interest has been awakened all through the city. Several have become interested, and have started to live a better life.

From here I went to Butte, Mont., to meet the brethren in council who are laboring in this part of the field. The churches in Montana will probably be organized into a Conference the coming season. The brethren at Butte have built a commodious meeting-house, which will soon be dedicated. This is a credit to the work in that city, and will be a place where the people can be invited to hear the truth for this time. A city mission, which is greatly needed, will be started soon.

I next visited Walla Walla College. As I met several who are there to fit themselves for some part of the Lord's work, I could not but thank him that we can now turn to our schools, and find young men and women who have given themselves to go anywhere in the world to work for perishing souls. The college board was in session at the time. Many perplexing questions came before the board; but everything passed off pleasantly, and we hope the work done will prove a blessing to the cause.

In Portland I waited a few hours for the train, and met Drs. Hubbard and Heilesen from the sanitarium, who gave a good report of the work there. Dr. Hubbard is not in good health, and thinks of dropping the work for a time, and throwing off all care, as far as possible. He will attend the two camp-meetings in the Upper Columbia and North Pacific conferences; and will devote his time to the interests of the work of the sanitarium, giving medical attention to any who may wish to see him. This will be a good opportunity for any of our brethren and sisters who may wish to consult him. See REVIEW for time of meetings.

I reached California in time for the last meeting of the Pacific Press Publishing Company, which was held April 25. For a number of days, joint meetings of the several boards of the college, sanitarium, and Pacific Press had been held; and from the reports given, a good spirit had been present, and a good work done. As soon as this meeting was over, I went to St. Helena to attend the annual meeting of the Rural Health Retreat, which was held the 28th. From the reports made by the doctors and the business manager, the prospects are better than at any time since I have been acquainted with this institution. They have enlarged their bakery, and are now placing excellent foods upon the market. During the month of March, they shipped twenty-eight tons of foods to different parts of the field. Broader plans were laid to push this work, in order to meet the growing demands.

The annual meeting of the college was held May 2. The work of the college has been good the past year. The enrolment has been larger than for several years. The coming year will be close, on account of the hard times

caused by the severe drought, which has cut off nearly the whole crop in the central and southern part of the State. This will have its effect on the school; and having difficulty in carrying on its work during a time of plenty, it will be more difficult the coming year.

As I look back on the field I have passed over, I can see the Lord's hand in the work. For this I praise his holy name.

A. J. BREED.

WASHINGTON.

SPOKANE FALLS WORKINGMEN'S HOME.—Spokane is a city of about forty thousand inhabitants. It is the metropolis of a large farming and mining district, also an important railroad center. During the winter months, especially, there are hundreds of men who come here to spend their money, and "have a good time." It does not take long to accomplish the first, but it turns out to be a very bad time; for, like other cities of this character, the awful dens of sin are on every hand.

About the first of last October, five of our young brethren, who were anxious to help these men, opened a workingmen's home. They began in faith, as they had no money. The Lord blessed their work in a wonderful manner; and the people of the city gave liberally of money, food, and clothing. Nearly one thousand dollars in money was given by the business men of the city.

During the coldest weather, nearly two hundred miserable men came to the home to sleep on the benches and floor in the reading-room. The room was kept warm all night, free. The thirty cots in the dormitory were occupied every night at ten cents each. The men were given all they could eat for five cents. Many a discouraged man has been warmed, and fed, and helped to a better life.

Only the books of heaven can reveal all the good that has been done, and the good impressions made by the tender love and sympathy of the "mother" of the home, Sister M. E. Ragsdale, who so patiently nursed those who were sick, pointing them to their Saviour and a better life. When these men would go away, they would often say, "I shall never forget you, mother. Your kindness to me will make me a better man."

About the first of January, by request of those in charge of the home, the writer began to talk to the men who came at night from the saloons and other places of vice. When I began, I intended to hold only a few meetings; but when I saw the interest manifested, my heart went out in pity for these men, and I kept on trying to help them, continuing the meetings nearly two months. I have never talked to a class of men so hardened in sin and crime, yet, with few exceptions, I have never seen better order, even among those who professed to be Christians. On the third evening, after trying to show these men that there is yet hope for them, that God still loves them, and that they need not be poor any longer, as all the riches of heaven has been given them in Christ, I asked those who wanted freedom from sin to come forward. God's Spirit worked with those hard men in a marked manner, and seven young men came forward, asking us to pray for them.

During the time I held meetings, more than twenty made a start to lead a better life. Three of these are now attending the Walla Walla College, and several of the others are preparing to attend next year. These three boys are making the Bible their principal study. One of them speaks four South African languages, besides English. Another speaks four languages, besides being able to converse somewhat in German and Chinese. The third speaks English and German fluently. They are unusually bright young men.

Little did I realize, when I first looked into the faces of these men at the home, that such pearls could be found among them. But the Lord has blessed in the work. In all my experience his presence never seemed so near as when I was working for these men; for I had never come in contact with men who had fallen so low in sin. But this is the work for this time; for it was just such men as these for whom Christ died, and he loves them still. O that we may love them more, and try more faithfully to help them!

CLARENCE L. FORD.

NORTH CAROLINA.

From January 28 to February 5 I was with Elder R. D. Hottel in a few meetings at Archdale. The attendance was not large, but those who came seemed interested, and we trust the seed sown will bear fruit to the glory of God. Our people here were greatly encouraged by the meetings. February 6-27 we held meetings in a hall in High Point. We hope that a few meetings from time to time at this place will develop the work among those who attended these services.

We went to Winston to arrange for opening up the work there, and Elder Hottel has since labored at that place. I spent a few days with him, and found a number deeply interested in the truth. I have also held some meetings at Norwood, and trust that the friends there may help forward the Lord's work by planting crops for the school at Graysville and in other ways. I have also labored at Aconite, where Brother John M. Woodell lives. The people seemed interested in the truth.

I have helped in building the new church at Lego, which will soon be completed. I am now at home for a while, but hope soon to be in the field again.

B. F. PURDHAM.

ALABAMA.

The Lord is blessing the work in this part of his vineyard. A company of fourteen was organized at Birmingham, April 17. One was baptized, and others will be soon. The school work at Juniata, near Sylacauga, was started before the schoolhouse was built. Thirty-one pupils are enrolled. We expect to have the school building finished in a few weeks. In order to make the school self-supporting, we have a small farm connected with it. A horse is much needed for the work here. The work of clearing this land and of putting up the building keeps Brother Giles busy. I trust the Lord will put it into the hearts of some friends to assist in this enterprise. About \$150 is needed to complete the work begun. We shall also be glad to hear from our brethren in the State in regard to pledges and gifts for the camp-meeting fund. Two hundred dollars is needed for this purpose. I hope to hear soon from all in this field, as our camp-meeting will begin June 24. Address me at 2317 Fifth Ave., Birmingham, Ala.

W. WOODFORD.

TEXAS.

LEAVING home, March 3, I came to Payne Springs, where I held meetings with an attendance of from forty to two hundred. Finding the building we occupied too small to accommodate those who came, I returned home for a tent and help, returning April 5.

There are a few faithful ones here who will be gathered in the garner of the Lord. The latter rain is fast ripening the tares as well as the wheat. I can see a difference between the work now and that a year ago. O, may we all receive the Holy Ghost!

H. B. FRENCH.

NORTH DAKOTA.

FARGO.—The first of March we began a series of meetings in the Seventh-day Adventist church here, holding four meetings a week, besides some in cottages. As a result of the work so far, ten adults, nine of them heads of families, have decided to obey the truth. It did our hearts good to see husbands and their wives going down into the watery grave together. We have met some opposition, but the interest is still good, and the meetings will be continued. There is a good opening here for the health work, which will be filled as soon as proper persons can be found to carry it on.

J. F. GRAVELLE,
PETER LARSON.

WYOMING.

CHEYENNE.—After three months of constant work, a few were added to the company in this place. Some who had backslidden returned to the Lord, and a church of nine adults, with a full set of officers, was organized. A few others are keeping the Sabbath. Elder Breed spoke one evening, ordaining the church elder. All appreciated his visit. Seven yearly subscriptions were secured for the *Signs*, two for the *Review*, and some for other papers. We shall soon return to southern Wyoming to begin our summer's work.

O. S. FERREN,
C. H. ABBOTT.

MICHIGAN.

MISS STAINES and I went first to Ovid, where we were cordially received at the home of Elder Evans, and announced our mission. Brother Winslow got on a horse, rode through the country, and told the scattered Sabbathkeepers about the meetings. Tuesday, at ten o'clock, there was a good number out, and the Lord blessed the word spoken. Brother Winslow told us it was his week for vacation, and that he had to earn money to pay his tuition for the next term of school; but he decided to trust the Lord for that, and come to meeting instead of working. It made me wonder if we had that which would pay him. All we could do was to ask God that our weakness might be made perfect in his strength. 2 Cor. 12:9. The Lord made every promise ours, and he did help us.

We had meeting Tuesday and Wednesday, and the Lord came in and blessed us. The meeting lasted until just time to take the train to St. Johns, where we found the brethren more than thankful to hear of the work being done. We could not get our people together alone, as strangers would come in. All seemed interested in the health principles. We conducted a class in gymnastics, which was well attended. We could hardly get away. They wanted us to stay a week.

Lyons was the next place visited, and there the Lord gave great freedom. It was announced in the Baptist and Methodist churches that there would be a meeting in the Seventh-day Adventist church on Christian Help work, and to tell what was being done for the poor and outcast. The church was well filled; one of the Methodist ministers was there, and after meeting he gave a good talk, saying such work was the right kind of religion. We read James 1:27, and spoke from that. One of our sisters took a copy of "Healthful Living."

In Portland one brother opened his home for a poor outcast. Ps. 68:6 is true. We then went to Ionia, and did house-to-house work, holding one general meeting. Our people are in great need of help. They seem glad to get the light, and are anxious, by the help of the Lord, to prepare their bodies so that the only thing that can befall them when the Lord comes, will be translation.

Miss Staines left me at Portland, and I went on alone to Orleans, trusting in the Lord and praying for help and power. The outlook was a little discouraging at this place. The minister who had preceded me, when questioned with reference to my work, said it would not amount to much,—that I was simply going to talk about health reform, and get a few rows of beans for missionary purposes. I took occasion to have a long talk with this brother, and endeavored to place the work before him in a proper manner; but I do not know that the effort was successful. So much light has been shining upon the subject of health reform from the Spirit of prophecy, that it would seem as if all who earnestly study the instruction received from that source did not fail to get a good understanding of the matter. When we have understood the health reform for more than forty years, it seems strange that ministers and workers of long experience should be in the dark with reference to it. All I could do was to read what the Lord has said in regard to these principles, as brought out so clearly in "Healthful Living," and then leave it with them. I endeavored to put self out of the question entirely, and give the Lord's message to the people, who everywhere received it with joy.

I spent the time from 10:30 A. M. to 6 P. M. Sabbath, in meeting, with a short interval for dinner. Sunday I called on one family where a brother is failing fast with tuberculosis. I instructed them in health principles, and told them how careful they should be to prevent the spread of the disease.

To a sister I talked about the necessity of coming up on health reform. She took a copy of "Healthful Living," and subscribed for *Gospel of Health*. The book is in all the families of that church now, except one.

One thing that especially impressed me was the cordial interest shown by our brethren and sisters in the principles of health reform and the various lines of Christian Help work. Surely it is the Lord's will that these hungry sheep should be fed. I am glad that the *Gospel of Health* is every month carrying light and instruction to many homes; and I hope the time will soon come when our ministers and workers everywhere will consider it a part of their duty to instruct the new companies they raise up in the whole truth as it is in Jesus.

NETTIE ARMSTRONG.

EXPERIENCE.

The following letter was not sent to us for publication; but as the relation of the experience has done us good, we think it may help others. We therefore omit the names, and give our readers the benefit of the blessed experience:—

"Brother — and I have been laboring together for some time, as I had opportunity to leave school duties; and a week ago last Wednesday we began a series of meetings. It was our intention to have a revival meeting, and our burden was great for all to hear. The first night only about twenty came, and we were much exercised over the apparent lack of interest, even of the members. The burden rested heavily on Brother —; and in the presence of all, he said he recognized it as his duty to spend that night in prayer. As I was speaking to the people, the Lord spoke to Brother —, and he was led to make a deeper surrender of all to God. I can not tell all the steps, as it would take too long; but on Sabbath evening, he came out full and free in the truth of the reception of the Spirit by faith. I withstood him for a time, but made an appointment to meet him at eight in the morning. We wrestled all day over the matter; and when I went back to — at night, my own case

seemed no brighter; but I believed Brother — had indeed accepted the Spirit in harmony with the message for this time. Last Sunday I spent the day in —. We read and reasoned and prayed, and afternoon came. I went to the church alone. Here I came face to face with myself, and gave, as never before, my all to God. He witnessed to the gift, but I was not yet free. Brother — came, and we had a season of prayer. As I was praying, I was led to ask God to come into my heart, and make his abode there, to drive the money-changers from this soul temple, and to *keep out forever* all that defiles. My heart was broken, and by faith I accepted his Spirit as my indwelling guest, to keep me from sin. Brother — had been through the struggle, and was free; and now I am God's own free man in Christ Jesus.

"Monday, when I awoke, the first thought Satan gave was, 'How are you going to live as you talked last night?' The answer was ready for him: 'This is the victory that overcometh the world, even our faith.' He suggested, 'Your body of sin and lust is not dead yet.' The answer was: 'The law of the Spirit of life in Christ Jesus *hath made me* FREE from the law of sin and death.' I had a joyous day. God is in me by his Spirit, to mold according to the divine plan.

"I had been worrying over the 'signs' that were to 'follow,' but I don't worry any more. God will bring them to pass when it is best. My prayer is, Lead me not into temptation. God is my leader, and I exclaim, in the joy of my heart, 'Victory!' There is a sound of the treading of mighty armies. By his servant, God is asking his people to come up armed and equipped for the fray. Brethren, I was getting sick of my own impotency in the work of God; I longed to be clothed with power from on high. The only way for *me* was to *die*, and *I died*; now, by the power of the resurrection, I live again through Christ, who liveth in me.

"God be praised for the work wrought in us! I do not write for publication, but I felt impressed to write a word of encouragement to you. This last REVIEW [of May 3] is worth its weight in gold. All the flock here *must* have it. I shall see that they do. I have no doubt others will see the light as it is in Jesus. We are encouraged to go on. Two or three have seemed to catch the heavenly blessing, and are reaching out for more."

SELF-SUPPORTING BIBLE WORKERS.

I WOULD like, for the sake of expressing my own thankfulness, and also for the encouragement of others, to recount a little of my experience in Lincoln, Neb., the past few months.

For a long time I have felt that as the work increases, we who are Bible workers ought to be more nearly self-supporting, and was glad that the opportunity to try the plan, with the hearty co-operation and moral support of the State Conference, presented itself. I started first with the *Signs*, and in a short time secured fifty three-months' subscriptions. I delivered about ninety copies each week, and also used tracts freely.

I could nearly pay my expenses, and was becoming acquainted with the people, but too much time was consumed in walking; so I tried another plan,—I began to take orders for the small books. In five weeks I had taken nearly two hundred orders, and had found time to give some readings. The best day's work was to take fifteen orders and give two readings. I have never urged the people to buy, but told them at once that I would not urge them; then I would open my book, and tell them the story of the cross, with my own heart filled with love to Jesus for his wonderful sacrifice. They wanted the book,—they wanted to become

better acquainted with such a Saviour, and also to hear that he is soon coming again. The Lord was with me every step of the way; and where the Spirit of the Lord is, there is liberty. I delivered all my books, and collected the money. I have been astonished to see how God has supplied my wants. The people of the Lincoln church have freely opened their doors to me; and we have enjoyed many precious seasons together, talking of God's goodness, and becoming better acquainted with the truth for these last days. Many of the people of the city have also invited me to make their home mine as long as I wish, so there are invitations before me all the time.

I have the names and addresses of nearly three hundred families that have bought reading-matter. Some of these will want more, and with many I shall now take up readings systematically. I earnestly pray that precious sheaves may be gathered here for the heavenly garner.

MRS. E. M. PEEBLES.

News of the Week.

FOR WEEK ENDING MAY 14, 1898.

—Joseph Leiter, king of the wheat pit, Chicago, cleared \$3,350,000 last week from his wheat sales.

—The United States has 760 vessels at sea, and \$54,000,000 in cargoes exposed to Spanish privateers.

—A despatch on the 10th inst. said that all the bonded warehouses at Alicante, Spain, were burned by rioters.

—Flour is now being pressed into bricks for army use in camp and on the march. The British government is testing it for this purpose.

—The Spaniard George Downing, arrested in Washington, D. C., as a spy, forstalled his official execution by hanging himself in his cell.

—The headquarters of the American missionaries in the Sherboro district of Sierra Leone, Africa, have been burned by natives, and several of the missionaries killed.

—China will open her inland waterways to steamers of all nations, in June. This is a great concession for the Chinese to make, notwithstanding it was forced on them.

—The women of Eau Claire, Wis., who are carrying out the plan of Governor Pingree, of Michigan, to help the poor, have twenty-six garden patches ready for plowing.

—The individual anthracite coal operators of Pennsylvania, regarding the freight rates to New York as excessive, have determined to build a railroad of their own.

—The felt and hair works of P. D. Armour, Chicago, were burned May 5, entailing a loss of \$250,000. Several persons barely escaped death, and a number were severely injured.

—The representatives of Japan paid the representatives of England over £11,000,000 (\$55,000,000) at the Bank of England at noon, May 7, this being the balance of the China-Japan war indemnity.

—The number of newspapers published in this country is 19,582 in the English language, with 741 German, 65 Swedish, 56 Spanish, 51 French, 35 Bohemian, 33 Polish, 25 Italian, 18 Dutch, 18 Hebrew, etc.

—Chicago is about to pass an ordinance placing a bicycle tax of \$1 on each wheel. This will add to the city's income about \$200,000, and thus provide means for the employment of 200 additional policemen.

—Henry E. Potthoff, city treasurer of Peoria, Ill., who attempted to commit suicide the other day, is now discovered to have forged the names of relatives for \$12,000; he is also a defaulter to the city to the amount of \$800.

—News is just at hand that on the 2d inst., twenty-two Klondikers were crossing a stream covered with ice, when the ice broke, and they were all dashed into the water, and carried to certain death beneath the river's frozen coating. Their names are unknown.

—It is reported that 300 persons were killed, and 1,000 wounded, during a bread riot at Milan, Italy, May 8. Details are meager at this writing; but the condition of things in the city is desperate, and only the presence of over 10,000 armed soldiers prevented more serious results.

—Sixty thousand volunteers are under orders to move to the front to expel the Spaniards from Cuba.

—According to the *Northwestern Christian Advocate*, the present war is costing the United States \$3,000,000 a day.

—Bishop Perry, of Dubuque, Iowa, a noted Episcopalian, had a stroke of paralysis a few days ago, and died May 13.

—May 12 a representative of the government purchased from Armour & Co., of Chicago, 1,000,000 pounds of canned roast beef for use as army rations.

—Elijah P. Brown, founder and editor of the *Ram's Horn*, famous for its epigrammatic religious observations, has severed his connection with that paper, and will enter the lecture field.

—The historic pen with which the signatures of President Mc Kinley and Speaker Reed were attached to the declaration of war with Spain, is now the personal property of Wm. Alden Smith, congressman from Grand Rapids, Mich.

—The big toy manufacturing plant of McCadden Bros., Philadelphia, was destroyed by fire, May 11. Three persons were burned to death, and the property destroyed by the fire, which also destroyed other buildings in the vicinity, amounted to \$255,000.

—May 12, fire completely destroyed one of the Armour grain elevators at Chicago. The fire approached to within 250 feet of the gas-plant, but fortunately at this point was controlled. The grain in the elevator—1,215,000 bushels—was a total loss. The estimated damage is \$1,220,000, partially insured.

—Hon. Alex C. Brice, United States consul at Matanzas, Cuba, has just returned to his home at Bedford, Iowa. In an interview he described General Weyler as the "man in black, with the most ferocious countenance imaginable." General Blanco, he says, "is affable, but as deep a villain as his predecessor."

—Charles Vest has lately returned from the Klondike with \$6,321, realized from the sale of 1,743 dozen eggs. To transport them to this land of snow, he first broke them, packed them in tin cans holding one gallon each, which were sealed, and forwarded in cold storage. They sold for \$3 and upward a dozen.

—The first sacrifice of lives on the American side in the present war occurred May 11, when, in a short but terrific battle in the Cardenas harbor, on the north coast of Cuba, a shell from the land batteries burst on the torpedo-boat "Winslow," killing five men and wounding five. The boat was badly disabled, but was not sunk.

—At Reading, Pa., a heavily armed guard of twelve men went on duty at Carpenter's Steel Works, May 1, in consequence of reports from elsewhere of suspected Spanish spies in the vicinity of other establishments engaged in government work. The guards have orders to shoot any suspicious characters who fail to depart after fair warning.

—The United States Grand Jury at Atlanta, Ga., during the week just ended, indicted William Eberhart, of Oglethorpe county, a wealthy planter, on the charge of enslaving negroes. The indictment charged him with arresting colored men, women, and children on trumped-up charges, and, under the threat of prosecution, compelling them to work as slaves on his farm.

—It is reported that a newly invented shell for war purposes is filled with gelatine holding an anesthetic gas which will put to sleep every soldier within a circle of fifty feet of its bursting. Meantime the shellers can make prisoners of their sleeping foes, who, in time, recover from the stupor. We are not told who will make prisoners of those sleeping foes when both sides use the same sleep-producing shells.

—An order for 10,000 plows was given by the Greek government to an American firm on January 10. They are to be smaller than the American plow, and the order will fill thirty-five freight-cars. This is claimed to be the largest order ever given by a foreign government for American agricultural implements. The plows will be distributed among the farmers of Thessaly, whose farms were devastated by the late Turkish war.

—Duluth, Minn., had a very destructive fire, May 8. The loss is estimated at \$100,000, and affects no fewer than 1,500 people. The most serious loss fell to about fifty Jews, who were at Turner Hall when the fire broke out, praying for victory for the American arms. Their buildings being deserted, nothing was saved either from their stores or dwellings, and they carried little or no insurance. Over 1,000 people were rendered homeless.

—May 14 the price of wheat dropped forty cents a bushel.

—Gladstone, England's Grand Old Man, is very low, and his death is expected at any time.

—The war is all the talk. At Manila the situation is serious for foreigners living there, owing to the danger that the insurgents will pour in and loot the whole place. Admiral Sampson started with his fleet from Havana the fore part of last week to meet the Spanish fleet, which, it was understood, was crossing the ocean. He failed to find it, but moved on San Juan at Porto Rico, and bombarded the fort, doing great damage. Owing to his inability, for want of troops, to hold the place, he did not take the fort.

—The cruisers "Nashville" and "Marblehead" bombarded the forts at Cienfuegos, Cuba, on Friday last, killing 400 Spanish soldiers, and ruining the forts. Both Belgium and France are to be asked for an explanation of their violation of the neutrality laws, in giving succor to Spanish war vessels. Another call will be made by the President for 100,000 volunteer troops. The decisive battle of the war will probably be fought within the next three days, in Cuban waters, when Sampson's fleet meets the Spanish armada. All await the outcome with great anxiety.

Special Notices.

ELDER W. H. LITTLEJOHN will meet with the church at Augusta, Mich., next Sabbath, May 21. Preaching may be expected at 10:30 A. M. Neighboring Sabbath-keepers are invited to be present.

THE next annual meeting of the Quebec Conference and Tract Society will be held in connection with the camp-meeting at Stanstead Plain, June 1-6, 1898. Matters of importance in connection with the work will be considered at this meeting, and it is earnestly requested that all the delegates to the meeting be on hand the very first day, and that all come prepared to stay through the entire meeting, as it will continue for only one week.

EUGENE LELAND.

THE ONTARIO CAMP-MEETING.

WE again call the attention of our brethren in Ontario to the camp-meeting to be held at St. Thomas, June 9-19. We hope all our brethren and sisters in the province will pray for the success of this meeting. We are anxious that all living within a reasonable distance of this place make an effort to attend this gathering.

We are making an effort to have valuable help at this important meeting. The General Conference has promised that Mrs. S. M. I. Henry shall be present. We also expect to have help from the College and the Sanitarium. The instruction these laborers will give will be appreciated by all. You will have an opportunity to study the church-school question and the health principles; and this will well repay you for the sacrifice you may have to make to attend. We hope all will work for the success of this meeting. Encourage your neighbors to come with you.

J. H. DURLAND.

SOUTHWESTERN MICHIGAN CAMP-MEETING.

THIS meeting will be held at Paw Paw, Mich., May 26 to June 6. By the time this notice reaches our readers, there will be but a short time before this meeting convenes. For more than a year there has been an urgent call for a camp-meeting in this part of the State. We are glad that we can respond to this call, and hope that our brethren will put forth an earnest effort to attend. Paw Paw is a town that has not had much labor bestowed upon it for a good many years. The people are generally well-to-do, and can attend the meetings if we can get them interested.

We expect to receive valuable help from the Sanitarium and College. This will give our brethren an opportunity to study the health principles and church schools. It is expected that Sister Henry will spend a part of the time with us. Besides these laborers, a number of our Conference laborers will be present to assist in the meetings. The tract society secretary will give instruction in missionary work.

The South Haven and Eastern Railroad Company has promised reduced rates, May 25, 26, 27, and 30. Tickets bought on these days are good to return until June 6.

J. H. DURLAND.

BATTLE CREEK SANITARIUM PREPARATORY SCHOOL.

FIFTY YOUNG MEN AND WOMEN WANTED RIGHT AWAY.

THE Battle Creek Sanitarium has organized a course preparatory to the Missionary Nurses' Training-School and the Medical College. This course is for the benefit of those who are not old enough to enter either the Missionary Nurses' Training-School or the Medical College, the age required to enter which is twenty-one years. Students will be received into the preparatory school at seventeen and eighteen years of age and over. Those desiring to take this course should apply at once.

N. B.—No one should come expecting to enter the school without first making arrangements by correspondence.

Address Sanitarium Training-School, Preparatory Department. J. H. KELLOGG.

SUMMER TRAINING-SCHOOL FOR MISSIONARIES, BATTLE CREEK, MICH.

Twelve weeks' course, beginning July 1.

THE summer school last season was so great a success that arrangements have been made on a much larger scale for the present season, and for a somewhat more extended course of study.

Special attention will be given to the study of personal gospel work, Christian Help work, and city mission work. There will be practical instruction in cookery, physical culture, water treatment, and other simple methods of nursing.

In Chicago, students will have an opportunity for an excellent experience in connection with the Workingmen's Home, now established in larger and better quarters, the new Life-Boat Mission, Star of Hope Mission, and cottage meetings. There will also be an opportunity for observing the management of emergency cases at the dispensary. This course is intended especially for persons who desire to prepare themselves for active missionary work. Bible workers, young ministers, ministers' wives, in fact, all who desire to engage in practical work in connection with the cause in almost any capacity, will find this course of inestimable value to them. Persons who are going out as missionary teachers to the Southern field or elsewhere will find this course very appropriate to their needs.

Opportunity is now offered for those who desire to have a special opportunity in Chicago, to enter the training-school which has been begun at 1926 Wabash Ave. This school is always in session, and students are received at any time; but a new class is being started just now, and hence the present is a favorable opportunity for spending a few weeks in this work before coming to Battle Creek to take up the course of study which will be conducted here. Arrangements will be made so that those who attend the Sanitarium summer school may also be able to enjoy, if they wish, some of the advantages of the summer course that will be conducted at Battle Creek College. This is an exceptionally favorable opportunity for those who wish to connect with a most interesting and useful work to become acquainted with its fundamental principles.

For further information address Medical Mission, Battle Creek, Mich. J. H. KELLOGG.

A NOTE.

DEAR REVIEW AND HERALD FRIENDS: I wish to find among you somewhere a place for an Adventist sister of about forty years, to work for her own home and living and that of a sixteen-year-old boy, who can not be separated from her, because of a chronic affliction which, while it does not make him helpless or unable to work, makes it necessary that he should live and work with his mother. The question of wages, etc., will depend upon the amount of work and other considerations, which can be settled later. This will not be wholly in the nature of missionary work, although the circumstances will bring it to a certain extent under that head. Please correspond with Mrs. S. M. I. Henry, Sanitarium, Battle Creek, Mich.

CAMP-MEETING FOR THE CAROLINAS.

It has been decided to appoint this meeting at Hildebran, N. C., the same place as last year, Aug. 5-14. We feel anxious for a general attendance from both North and South Carolina, and have tried to select the place that will best accommodate the largest number of our people, and at the same time accomplish the other objects for which this meeting is held. It is expected that Elder Allee, our district superintendent, and others from abroad, together with the laborers in these States, will attend. Let

all who can do so come prepared to take care of themselves and some others. Parents, bring as many of your children as consistent, and invite your neighbors to come.

A provision-stand will be on the grounds, where hygienic board can be obtained for \$1.75 a week, 30 cents a day (two meals), or 20 cents a meal. Provisions will be for sale for those who board themselves, also for teams.

All who come to this meeting should be sure to have tents. There will be a few on the grounds to rent at \$2 each. Let those who do not have tents of their own, order one of Elder D. T. Shireman, Hildebran, N. C., at an early date. At most, but few more of these annual convocations will be held on earth; for we are now amid the perils of the last days. Come, and let us together both seek and praise the Lord of hosts.

CHAS. L. BOYD.

RAILROAD RATES FOR THE WISCONSIN CAMP-MEETING.

REDUCED rates for our camp-meeting to be held at Sparta, June 2-13, have been granted by the railroads from points within Wisconsin. Tickets should be purchased from June 2-8, inclusive. When buying your ticket, secure a certificate bearing the agent's signature and the office stamp of one of the dates given above. Bring the certificate with you to Sparta; and after it is properly signed, you can return at one third the regular fare. If more than one road must be taken to reach Sparta, be sure to secure a certificate each time a ticket is purchased. For junctional points and full information, see the *Wisconsin Reporter* of May 11 and 18, or write to me at Milton Junction.

R. T. DOWSETT, Sec.

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,	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)	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,	" 22 to Oct.	2

DISTRICT SIX.

North Pacific,	May	19-29
California (State),	June	2-12
" (northern),	" 23 to July	3
" (southern),	July	21-31

The arrangement 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.

NOTICES.

ADDRESS WANTED.—Mrs. Huldah E. Shull, Ragan, Neb., desires the address of Mrs. Josie Daniels, who at one time canvassed for our books in that vicinity.

WANTED.—Brother D. Hayes, 218 W. Main St., Battle Creek, Mich., wishes to correspond at once with a good Seventh-day Adventist, who is also a shoemaker. Must be able to do all kinds of work.

WANTED.—(1) A married partner in aggressive, self-supporting Bible work here; (2) portable organ and small tent for same; (3) buyer for lot and dwelling in Battle Creek, Mich., in aid of same; (4) hard-working colored Seventh-day Adventist to buy or rent on mission farm here. Who will help? Write fully to L. J. Caldwell, Winnsboro, La.

ADDRESSES.

THE permanent address of Elder E. L. Stewart is now Kearney, Neb.

The address of Elder L. G. Moore is now 406 Rawlins St., Port Huron, Mich.

Publishers' Department.

IN DANISH.

"THE ALARM OF WAR" has just been translated into the Danish language. This tract has been read by thousands of people in the English, and is an excellent tract to circulate just at this time, when the spirit of war is rife. And it is just as good in Danish as in English. Price, only 2 cents.

LAST CALL.

ALL who have not sent in a dollar for our magazine, the *Youth's Instructor*, and a copy of that magnificent forty-eight-page, covered tract, "The Arming of the Nations," should do so this week, as this is the last call the *Instructor* will make. Orders should be sent to Review and Herald Pub. Co.

"THE COMING KING."

I HAVE just completed a careful reading of the book with the above title, from the pen of Brother J. E. White. It gives a view of the plan of salvation as wrought out through Christ, from the fall of man to the final possession of the kingdom by the saints of God. Many and instructive illustrations are interspersed through the work. It emphasizes, with clearness, the many signs of the near approach of our coming King. It is written in a manner to rivet the attention of the reader; and is one of those books that, when you begin to read, you are not satisfied until you have read it all. It is a book the mass of the people need at this very time, and it should have a wide circulation.

J. N. LOUGHBOROUGH.

Price of "The Coming King," 290 pages, plain cloth, \$1; gilt top, \$1.50.

A DANGEROUS HALLUCINATION.

THE Evangelical Union of Baltimore, at its meeting held March 8, declared its position in regard to Spiritualism; and in its verdict is the following paragraph:—

"Spiritualism in its teachings shrinks from the Holy Scriptures; denies the plan of salvation; robs God of his personality and Christ of his deity; does not designate heaven nor hell as a locality, but merely as conditions of the dead; therefore, we declare that its teachings are soul-destroying, and a common, dangerous hallucination."

Mr. Chas. A. Zipp (Spiritualist), replying to the declaration of the Evangelical Union, says:—

"Spiritualism in its teachings shrinks from the Holy Scriptures.' Spiritualism liberates the mind, breaks the bonds of thralldom in which the clergy have fattened and held sway for centuries. Their former slaves have set to thinking; thinking begets reason; reason begets the microbes of skepticism; skepticism begets agnosticism."

"Denies the plan of salvation.' Of course that farcial plan is denied in toto. If the church will scrutinize this stock carried on their bargain counter, they will find it growing threadbare and transparently thin in many places.

"Robs God of his personality and Christ of his deity.' Possibly they are not aware of that luke-

warm class still held in bonds by the church, yet believers in spirit communion, designated as 'Christian Spiritualists.'

"Does not designate heaven nor hell as a locality,' etc. Indeed they don't; they have not the credulity to entertain such a presumptuous imposition."

Mr. Zipp also remarks that Spiritualism "in a peculiar way has honeycombed their churches." Should not such words as these stir to activity every man and woman who believes in the Bible and trusts in Jesus Christ for salvation? Are we doing our duty in enlightening the world? Says Jesus, "Ye are the light of the world." Men do not light a candle and put it under a bushel; but are we not hiding our light, by neglecting to give to the world the truth regarding this great deception? Shall we not arise at once, and do our duty? or do we want a little more sleep, a little more slumber? Soon the word will come, "Sleep on now, and take your rest," and then many will desire an opportunity to work for God; and it will not be granted.

Are there not scores, yea, hundreds, who can assist in circulating our little book, "Modern Spiritualism," which so forcibly sets forth the character and work of that greatest of all deceptions? If there are any who feel a burden in this matter, we shall be glad to hear from them. Address Review and Herald Publishing Co., Battle Creek, Mich.

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.		LEAVE.
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.

8.22 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibuled 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.

2.25 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.

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.

EAST.	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atlantic Express.
Chicago	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 2.00	pm 11.40
Michigan City	pm 11.40		am 8.48	pm 12.08	4.40	3.30	am 1.34
Niles	am 12.48		10.15	1.00	5.37	4.25	2.40
Kalamazoo	2.10	am 7.15	11.55	2.08	6.55	5.38	4.05
Battle Creek	3.00	7.55	pm 12.50	2.42	7.35	6.06	4.43
Marshall	3.30	8.28	1.20	3.03	7.55	6.10	5.10
Albion	4.00	8.47	1.45	3.30	8.15	6.34	5.44
Jackson	4.40	10.05	2.35	4.05	8.57	7.20	6.25
Ann Arbor	5.50	11.10	3.47	4.58	9.47	8.10	7.30
Detroit	7.20	pm 12.25	5.30	6.00	10.50	9.10	9.00
Falls View					am 5.23		pm 4.18
Susp. Bridge					5.38		4.33
Niagara Falls					5.53		4.43
Buffalo				am 12.20	6.45	am 3.10	6.30
Rochester				3.13	9.55	5.50	8.40
Syracuse				5.15	pm 12.15	7.45	10.45
Albany				9.05	4.50	11.25	am 2.50
New York				pm 3.25	8.45	pm 3.00	7.00
Springfield				12.16	8.34	2.36	9.42
Boston				3.00	11.35	5.20	10.45

WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston		am 10.30		am 5.00	pm 3.00		pm 7.15
New York		pm 1.00		10.00	6.00		am 12.10
Syracuse		8.35		pm 5.00	am 2.10		pm 12.25
Rochester		10.37		6.56	4.16		am 2.25
Buffalo		11.50		7.50	5.40		pm 3.50
Niagara Falls				8.30	6.23		4.32
Falls View					6.54		5.12
Detroit	pm 8.20	am 7.15	am 7.50	am 1.50	pm 12.40	pm 4.45	11.25
Ann Arbor	9.40	8.12	9.13		1.38	6.55	am 12.30
Jackson	11.15	9.10	11.10	3.35	2.40	7.30	1.35
Battle Creek	am 12.40	10.21	pm 12.55	4.43	3.52	9.11	3.00
Kalamazoo	1.35	10.57	2.13	6.13	4.32	10.00	3.46
Niles	3.15	12.23	4.00	6.40	6.05		5.08
Michigan City	4.26	pm 1.22	5.20	7.32	7.05		6.06
Chicago	6.30	3.00	7.15	9.00	8.50		7.5

*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 17, 1898.

ON Friday, May 13, in a public speech at Birmingham, England, Right Honorable Joseph Chamberlain, secretary of state for the colonies of the British Empire, said that "the time has arrived when Great Britain may be confronted by a combination of powers," and that "therefore" Britain's "first duty" "is to draw all parts of the empire into close unity," and "the next, to maintain the bonds of permanent unity with our kinsmen across the Atlantic [loud cheers]." Mr. Chamberlain continued: "There is a powerful and generous nation speaking our language, bred of our race, and having interests identical with ours. I would go so far as to say that, terrible as war may be, even war itself would be cheaply purchased if, in a great and noble cause, the stars and stripes and the union jack should wave together over an Anglo-Saxon alliance [prolonged cheers]." Thus all-important events are shaping. "Get ready, get ready, get ready."

THE *Interior* says: "The early years of the coming century will see practically the whole world brought under the dominance of Christian nations of the higher type." What are "Christian nations of the higher type"? those that can kill people in the most scientific way, and divide up the territory of non-offending people in the most hypocritical style? In other words, are "Christian nations of the higher type" those that can do the most unchristian things in the strongest way?

In the *Gospel of Health* for May there is begun a series of "Studies in Gospel Health Reform." In this number alone there are four of these studies. They are excellent. They are written in the form of question and answer, and the answers are given from the Scriptures or the Testimonies, or from both; and the instruction is most valuable. The subscription price—forty cents for a whole year—is as nothing in comparison with the value of only this one number of the *Gospel of Health*. Why should not every family have it?

THE papers are making much ado over the remarks that Lord Salisbury lately made, that "the nations of the world might be roughly divided as living and dying;" and that "the latter are mainly, though not exclusively, unchristian." But surely there is nothing particularly remarkable about that; for ever since there was a nation, people have been divided as living and dying. Shinar, Elam, Accad, Egypt, Israel, Assyria, Babylon, Medo-Persia, Grecia, Rome, and all the others testify to that. And as for the dying ones to-day being even partially "unchristian," there is nothing in that; for all the nations, as such, whether living or dying, are, and always have been, unchristian.

THE meetings in Willard Hall, Chicago, are going on well. The audience seldom numbers less than five hundred, even in these days of war rumors. The services for some time have been studies in the book of Daniel. The interest is excellent, and is growing. For instance, we notice that sometimes those who

come two or three times alone, then come accompanied by others. Some inquire whether other services are held by our people in the city; this gives us a good chance to direct them to the places of meeting of our people in different parts of Chicago, and to tell them something about our work generally in that city. It is perfectly plain that those who kindly contributed to this Willard Hall enterprise have not invested their money in vain.

ON Monday, May 9, Brother G. W. Morse and his wife and son left Battle Creek, on their way to Australia, where they go to connect with our work in that distant field. They will make brief calls on friends in Chicago and the West, and, Providence permitting, will sail from Vancouver, June 30, on the "Miowera" of the Canadian Pacific Royal Mail Steamship Line, to Australia. Their post-office address will be North Fitzroy, Victoria, Australia, care of *Bible Echo* Office. Correspondents will please remember that postage to that country is *five cents* for each half-ounce of letter weight. After their long connection with the cause in this country, we trust that the blessing of the Lord, which always insures success, will abundantly attend them there. They will have the warm remembrance and the earnest prayers of hosts of friends whom they leave behind, as well as the co-operation of friends they will meet in their new location. U. S.

SOME time ago we made note in these columns of the alarming prevalence of tuberculosis among milch cows, especially those shipped to the West from Eastern States. The *Journal of Hygiene*, New York, has the following editorial note on the subject in its issue for May:—

A report published informs us that some of the cows of the Kansas Agricultural College were suspected of tuberculosis. Later, some of the cattletenders were taken ill. One died. Then a cow was examined. Its lungs were found to be "a mass of tubercles," the pulmonary and costal pleurae were covered with tubercles, and the entire entrails were diseased. The test showed that the entire herd of fifty-eight cows was believed to have become infected. "Probably the sheep and hogs are also infected," reported the investigating committee. One seventh of all deaths in America are attributed to tuberculosis, and cows are one medium of communicating it. In Massachusetts, a report on three thousand cattle gave eighteen per cent. as tuberculous. In North Carolina from fifty to seventy per cent. were found infected. As many as fifty per cent. have at times been found to have tuberculosis of the udder. So long as this state of things continues, there will be danger in the flesh of the cow, or in her milk.

THERE are times when it is proper to print and circulate a tract upon a local issue; for instance, when some preacher is able to create a stir in the community by his preaching against the truth. Such an instance has lately occurred in the issue of a pamphlet of forty-seven pages, by Henry Varley, on "The Seventh-day Adventists and Sabbath Observance." This gentleman is not a Seventh-day Adventist, and never was. It is certain, therefore, that he can not really know anything of what we really are. Neither does he observe the Sabbath; and therefore he can not really know anything of Sabbath observance. It is perfectly plain, then, that in writing on either of these points, he would have to write of what he does not know; and in writing on both of them, he

would have to write doubly on what he does not know. However, as is natural in such cases, he has written as if he really knew. And in places where he is personally known, these things might have some weight. Boston and vicinity is one of these places. And Brother J. B. Thompson, of that city, has written a tract of twenty pages in reply to Mr. Varley. This is more than the pamphlet really deserves; but the tract is good, and may help some to see what Mr. Varley does not know, if they will read it. Any one who may want copies of this tract should address Dr. J. B. Thompson, 2 Burrough Place, Cor. Hollis St., Boston, Mass.

ONE HUNDRED YOUNG MEN WANTED AT THE SANITARIUM IMMEDIATELY.

THE Sanitarium managers are making larger preparations than ever for the development of their Industrial Department, and now offer an opportunity for one hundred young men to pay their way in work while taking the course of instruction in the summer school which will be conducted at the College and the Sanitarium. This school is distinct from the summer missionary training-school, announced elsewhere; but its purpose is, nevertheless, essentially the same, the aim being to aid young men and women who desire to obtain an education preparatory to entering upon a course of special training to enter some work for God and humanity.

This course of instruction will begin June 1, and will continue through the summer. The special features will be short courses of from four to six weeks' duration, in which will be taken up such studies as arithmetic, bookkeeping, reading, writing (the Spencerian and the roundhand system of writing will be taught), English language, Bible, history, chemistry, botany, singing, astronomy, natural philosophy, physiology, hygiene, cookery, simple remedies, and simple practical subjects. The plan will be to teach the most essential things, and give every student an opportunity to go ahead as fast as his time for study and ability to learn will permit. It is expected that, by the plans adopted, the progress will be at least twice as rapid as under old methods. Some of the classes will be held at the College, and some at the Sanitarium. To meet the expense of board and tuition, six or seven hours of labor will be required daily.

Forty or fifty young women will also be received, if application is made right away.

NECESSARY QUALIFICATIONS.

1. Consecration to the service of God and humanity.
- 2 Good health.
3. At least average mental ability and capacity to learn.
4. Candidates should be at least eighteen years of age.

Thoroughgoing young men and women are wanted,—those who love the work and desire to fit themselves for missionary work. Preference will be given to those who desire to prepare themselves for some branch of medical missionary work.

Further particulars, if desired, may be obtained by addressing the Sanitarium, Industrial Department, Battle Creek, Mich.

Application should be made at once.

J. H. KELLOGG.