

# The Adventist Review and Herald

HOLY BIBLE  
THE FIELD  
IS THE WORLD

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

VOL. 75, No. 22.

BATTLE CREEK, MICH., MAY 31, 1898.

WHOLE No., 2274.

## The Review and Herald,

ISSUED WEEKLY BY THE

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

Terms, in Advance, \$1.50 a Year.

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

REVIEW & HERALD, Battle Creek, Mich.

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

### "I AM WITH THEE."

"I AM with thee." He hath said it  
In his truth and tender grace;  
Sealed the promise grandly spoken  
With how many a mighty token  
Of his love and faithfulness.

He is with thee in thy dwelling,  
Shielding thee from fear of ill,  
All thy burdens kindly bearing,  
For thy dear ones gently caring,  
Guarding, keeping, blessing, still.

He is with thee in thy service,—  
He is with thee certainly,—  
Filling with the Spirit's power,  
Giving, in the needful hour,  
His own messages by thee.

He is with thee,—with thy spirit,  
With thy lips, or with thy pen!  
In the quiet preparation,  
In the heart-bowed congregation,—  
Nevermore alone again.  
—Frances Ridley Havergal.

### THE LORD'S SUPPER AND THE ORDINANCE OF FEET-WASHING.—NO. 1.

MRS. E. G. WHITE.

"THEN came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the Goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his great sacrifice

for man. "This do," he said, "in remembrance of me." This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

With the rest of the disciples, Judas partook of the bread and wine, symbolizing the body and blood of Christ. This was the last time that Judas was present with the twelve. But that the Scripture might be fulfilled, he left the sacramental table, Christ's last gift to his disciples, to complete his work of betrayal. O, why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed.

In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life.

This covenant deed was to be ratified with Christ's own blood, which it had been the office of the old sacrificial offerings to keep before their minds. This was understood by the apostle Paul, who said: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure

therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ: once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on and receive him. And this ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus bear witness: I accept Christ as my personal Saviour. He gave his life for me, that I might be rescued from death.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus said to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean."

The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil-surmisings and bitterness of spirit spring up over mere trifles. This ordinance preceding the Lord's Supper is to clear

away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. The Lord washed the feet of Judas. He did not refuse him a place at the table, although he knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not. They can not read the secrets of the soul. It is not for them to say, I will not attend the ordinance if such a one is present to act a part. Nor has God left it to man to say who shall present themselves on these occasions.

The ordinance of feet-washing has been especially enjoined by Christ; and on these occasions the Holy Spirit is present to witness and put a seal to this ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ is indeed present to clear away the rubbish that has accumulated to separate the hearts of the children of God.

These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated his power to his ministers, who have the treasure in earthen vessels. They are to superintend these special appointments of the One who established them to continue to the close of time. It is on these, his own appointments, that he meets with and energizes his people by his personal presence. Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, still Jesus is in the midst of his people to work on human hearts. All who keep before them, in the act of feet-washing, the humiliation of Christ, all who will keep their hearts humble, and keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. These ordinances are established for a purpose. Christ's followers are to bear in mind the example of Christ in his humility. This ordinance is to encourage humility, but it should never be termed humiliating, in the sense of being degrading to humanity. It is to make tender our hearts toward one another.

#### THE SCOFFERS.

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

It is stated in 2 Peter 3:3 that "there shall come in the last days scoffers." And the special object of their derision is plainly pointed out; for the text says they will be saying, "Where is the promise of his coming?" Then there is, in reality, a prophecy in these verses that some will be recounting the "promise of his coming." And in derision this scoffing class say, "Where is the promise?"

Have you spoken to others of the precious "promise of his coming"? And have you not heard, again and again, the jeers of the "scoffers"? There is no subject presented to-day that people take more delight in making sport of than of the second coming of Christ. Those who believe in this glorious doctrine of the Lord's soon coming are regarded by many as very foolish, and even fanatical. Yet there is nothing that the Bible more clearly or more fully holds out, in both promise and prophecy, than the great truth that Jesus is coming again.

If you are rejoicing in this hope, do not become discouraged by the "scoffers" of these "last days," knowing that they are just as surely to appear as the gospel of the Master's

soon coming is to be preached. Rather than become discouraged, simply regard these scoffers as one of the inevitable signs of the last days, and take fresh courage and press on.

The text also says that these "scoffers" are "walking after their own lusts." The lustfulness that other scriptures so fully tell us will mark the last days is also spoken of in these verses. When the "last-days" scoffer hears the message of the soon coming of the Lord, his conscience is aroused; he believes in his very soul that the message is from God. But his darling lusts come up before his mind; and sooner than give them up, he begins to stifle his conscience by scoffing at what the word of God has convinced him is truth. O, with what carefulness and prayerfulness should we present the message, lest those who are trembling in the balances be turned into scoffers! For our words and lives should show that the riches of Christ is infinitely good and greatly to be desired, and that every man should hasten to cast off his debasing lusts, and receive instead the perfect joys of our Lord.

These scoffers are also "willingly ignorant." They refuse the plain word of God, which shows that the "heavens were of old, and the earth standing out of the water and in the water: whereby [*i. e.*, by the word of God] the world that then was, being overflowed with water, perished." Just as the scoffer makes light of the coming of the Lord, in like manner also does he laugh at the idea of a flood; but God caused these things to be written hundreds of years ago, so that when this time should be reached, we might not be overthrown. We should not become confused at any of these scoffings. Stand in the clear light of God's word, and you will see everything in its true character. None of this scoffing will move us to doubt if we stand in this position; instead, we shall see it only as a sign of our times, and press on. The fact that God could foretell these things hundreds of years ago should fill our souls with unbounded faith in his every word.

#### LIGHT AND DARKNESS.

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

By sin, man was separated from his Creator, and darkness like despair enshrouded his soul. Once he had enjoyed the light of the glory of God as truly as he still beholds the splendor of the sun. But darkness is negative; it is the absence of light; it is nothingness. In its absolute sense, it is death. Any living thing placed in absolute darkness would immediately die. The absence of spiritual light is spiritual death, just as the absence of physical light is physical death.

Separation from light means darkness; and so, as man withdrew from God, the source of light, he wandered into the shadow of death and oblivion. In that very day he chose death. In that very day, so far as his own act went, he was dead. And, dying, he would die. But God in mercy did not allow man to withdraw himself entirely from the source of life. Though man groped and stumbled in the darkness, not knowing whither he went, God had mercy. He did not consign man to absolute darkness, which is absolute death. He gave a ray of light. He came with a message of hope. "I will put enmity," he said to the deceiver, "between thee and the woman, and between thy seed and her seed." As he had separated light from darkness by his own word at the creation of the world, so now, by his word, he separated light from darkness in the realm of the soul. He erected a barrier between the two. He said to darkness, "Hitherto shalt thou come, but no further." This gave man another opportunity. It gave man light, shin-

ing as it were from a distance, that by it, and following it, man might find his way back again to God. It gave man a new lease of life. But it was only a lease,—a lease that might expire at any moment.

And so we live.

As in that day when earth hung in the dense shadows of night God's word sent light into the gloom, and all the shadows fled away, so now he sends light into the lives of those who are prisoners of despair. Satan would keep men in this deep gloom; for he "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." But "God, who commanded the light to shine out of darkness, hath shined in our hearts." It is the same work in both cases. The world hung over the abyss, shrouded in darkness, with no life, having no form, utterly void, silent, and useless. It was death. And like to that our lives, too, may be black with sin; there may be no light there, not a ray of hope; we have ceased to live; we are dead.

But remember, the earth did not remain forever in darkness. Athwart the gloom that enveloped the earth, God commanded the light to shine. In obedience to that word, light came. And so there is no need of our resting forever in the darkness. He who performed the marvelous work of creation speaks to your life, "Let there be light." Is there light? He will not act against your will. You have but to say as God says; and sin and sorrow, like the owls and the bats, with the darkness, will flee away. And then, when the glorious light has dawned, you may say, with Paul, "I live; yet not I, but Christ liveth in me." Darkness is death, and light is life.

"And the life was the light of men."

#### THE WAR-CLOUD.

G. B. THOMPSON.  
(Newburg, W. Va.)

No ONE, unless looking at events through the smoky spectacles of theology, can see the slightest evidence that an era of universal peace is about to dawn. The tremendous war preparations in the earth portend, instead, a period of war, attended with such destruction and bloodshed as have never been in the history of the world. The following from the *Wheeling (W. Va.) Register* of May 15, 1898, is a candid, yet terrible, statement of the situation:—

While at present only one war-cloud is dangerously near, there are indications that the international sky is by no means clear. War mutterings have been heard of late, east, west, north, and south; and it has been considered a not unlikely thing that some day may see the nations of the earth engaged in a life-and-death grapple, in which the terrible weapons in use at the present day will cause carnage that will drench the universe in blood.

A war with Spain may be short, and peace may reign again in a few weeks. It may be prolonged, and in the latter event the nations that are at this time neutral will find their interests more or less interfered with. It will be to Great Britain's interests to see the war brought to a sudden close; for war means a stoppage of commercial relations with one of her best customers. Should Great Britain undertake to interfere in the fight between the United States and Spain, it will require slight provocation for her watchful enemy, Russia, to take advantage of the fact that the attention of Englishmen is temporarily distracted from the Eastern situation, to commit some act that will set a match to the train of gunpowder laid to the magazine of the Orient.

Under such circumstances it will be in keeping with the present indications for Japan to join forces with Great Britain; and for Germany, France, Austria, and Italy to be forced into a gigantic war that will change the map, and perhaps sweep away kingdoms.

With millions of men against her, Great Britain has shown that she does not consider her strength puny. She boasts of her "splendid isolation," and talks confidently of her ability to cope with armies

numbering millions by the simple process of bottling them up in their own fortified harbors, and compelling them to stay there until they tire of their imprisonment, and sue for peace. With her vast navy, Great Britain feels absolutely confident that she can settle Germany in a very short time. Germany's limited seaboard would make the investment of her coast towns, say the Britishers, a matter of the greatest ease; and then, says John Bull, what would be the use of Germany's millions of trained men? There is truth in the argument when the comparative size of the German and British navies is considered; for Britain possesses no less than 2,243 ships of war, while Germany possesses only 967. It would be a different story should France join Germany; for in that event she would bring her fine navy of 2,220 ships to join those of Germany. Italy has a fairly good navy; and Britain, should she find an ally in this nation, would secure the help of 795 war-ships; but in Russia she would have another enemy, with a navy of 1,260 ships. Turkey has 392 war-ships of all kinds, but they are not formidable craft, and would not make a serious impression in a naval fight with modern boats. Japan has a fine little navy of 217 ships of all classes, and would do effective work in the Orient; but she would scarcely be an ally upon whom England would count to balance the force on her side with that of a combination of continental powers.

But it is the awful carnage that would result from such a combination of forces as that suggested that makes men stop appalled at the very thought of a general international war, like that which has been so calmly discussed many times recently. It will be a world at war,—not a few thousand fighting men pitted against one another, but the flower of the manhood of nations taking opposite sides, every man capable of bearing arms being impressed into the fight for home and fatherland,—a deluge of blood as there was once a deluge of water, that would threaten the same dire results to the world. The peace-at-any-price party may be excused for their utterances when such a result is contemplated as that which would ensue from a general conflict of the nations.

While the cry of "peace and safety" is being heard, a "time of trouble, such as never was" draws on. Are we ready for the issue?

#### "HE PLEASED GOD."

T. E. BOWEN.

(Newburg, W. Va.)

IN that wonderful chapter of record as to the achievements of faith, we find the statement that Enoch was translated by faith. At this time no such occurrence had ever taken place. No precedent could be cited where a man had been taken bodily to heaven from this world. To human speculation, it would be an utter impossibility. But God revealed his purpose to Enoch in some way beforehand, and Enoch believed that the One with whom he had been walking so many years was abundantly able to perform his purpose; so, by this belief, this confidence, Enoch was translated. God took him, when he had served his generation, and his place was no more found among the sons of men.

But this is not all. The statement is made that "before his translation he had this testimony, that he pleased God." That is certainly a wonderful testimony. God testified to Enoch in some way beforehand, and Enoch believed that the One with whom he had been walking so many years was abundantly able to perform his purpose; so, by this belief, this confidence, Enoch was translated. God took him, when he had served his generation, and his place was no more found among the sons of men.

The lesson comes home forcibly to the people living now, when, to escape the combined forces of evil, the only way out will be through the air. That means translation. And as Enoch had the testimony, before he was translated, "that he pleased God," has not the time fully arrived when the remnant should also be getting the assurance, individually, that their lives please God? If so, we shall

have to follow Enoch in the other record of his life; for he "walked" with God.

May the Lord grant that we shall be so agreed as to walk with God, yielding our ways to the control of the Holy Spirit, that the heavenly testimony may be borne of us as of Jesus, "This is my beloved Son, in whom I am well pleased."

#### MY DREAM.

MRS. L. D. AVERY-STUTTLE.

(Battle Creek, Mich.)

I SLEPT one night, and, sleeping, dreamed  
A strange, strange dream, so sad it seemed!  
I had a Friend; I loved him well;  
His love for me none, none, could tell.  
And O, it was so sweet, so great,  
That to his boundless, vast estate  
He made me heir! All, all, was free,  
To prove his wonderful love for me.

His friendship was no common thing:  
My Lover was a Prince, a King.  
His face was fair; his piercing eye  
Was like the sun in midday sky;  
His countenance, exceeding bright;  
His hair as purest snow was white;  
His voice was like the murmuring sea,—  
Yea, altogether fair was he.

A glorious message came one day  
From this loved Friend so far away;  
But ah! the notes and beams of sin  
My blinded eyes had fallen in,  
Until I was so blind, indeed,  
That I could scarce my letter read.

At last the precious words I read.  
"Behold, I come!" the message said;  
"Thou mayst not know the day nor hour  
When I shall come in might and power;  
It may be midnight, morn, or noon;  
Watch thou; but know I'm coming soon."

Alas! I was so poorly dressed,—  
How could I welcome such a Guest?  
From such high state how could he come,  
And deign to graze my humble home?

But lo! my bitter need he knew;  
And in his tender love so true,  
He sent a robe, and bade me take  
And wear it for his blessed sake,—  
A glorious robe, so fair and bright,—  
A spotless dress of purest white.

I took the robe; it seemed so fair  
I longed the glorious dress to wear;  
But O, the wearying cares of earth,  
Her revelry and godless mirth,  
Engrossed my heart (I knew it not)  
Until my dress I quite forgot;  
Or in my careless moments gay,  
I hid my glorious robe away,  
But thought to put it on some day.

The days passed by with noiseless wing,—  
Winter and summer, fall and spring.  
At last, with tearful, sad surprise,  
I saw, within the eastern skies,  
The gleaming of his chariot-car,  
Like beams of glory far and late!  
I sought my robe;—too late! too late!  
The Bridegroom stood before my gate.

All unprepared to meet my Guest,  
I stood in filthy garments dressed.  
I woke. Day had begun to beam;  
I thanked my God 't was but a dream,  
And that I still might change my dress  
For Jesus' robe of righteousness.

THE service to men, the motive of which is the love of Christ, the purpose of which is their salvation, is the practical theology which enters where dogmatics can gain no standing-room, and where ecclesiasticism finds the doors doubly barred.—*Rev. F. M. North, D. D.*

Too many Christians read the Bible with a penknife in their hands. They go at the word of God with scissors, and snip a piece here and there, and when they get through, they find the whole of the Old Testament gone. You ask me if I believe in everything the Bible says. Of course I do. So does every other Christian.—*Moody.*

#### TWO GREAT SPIRITUAL FORCES:

R. A. UNDERWOOD.

(Mesopotamia, Ohio.)

I HAVE called attention to the fact that there are only two great spiritual forces at work in this world,—Christ and his angels, with the Holy Ghost in command, and Satan and his angels. Man is the one to be captured, deceived, and led into death by Satan; while the mission of Christ is to set at liberty the captives, and give them life eternal.

#### DANGER OF BEING DECEIVED.

Both are spirits. John 16:13; Eph. 2:2.  
Both are powerful. Acts 1:8; 2 Thess. 2:9.  
Both work miracles. Mark 16:17, 18;  
Heb. 2:4; 2 Thess. 2:9-13; Rev. 16:13, 14.  
Both appear as angels of light. Matt. 28:2, 3; Acts 10:30; 2 Cor. 11:13-15.

If both these spirits appear in shining light, if both are powerful and both work miracles, how can we detect the one from the other?

Thank God we may know: God's word has made clear the work of each. "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4:1. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

Lucifer, once a shining seraph, is still a mighty being. He would have the world believe (he has succeeded with many) that he has no personality, the same as he would have us believe that God, Christ, and the Holy Ghost have no personality.

#### THE DIFFERENCE.

The Holy Spirit. John 14:26. "The Prince of this World." John 14:30.

Christ says: "He shall glorify me." John 16:13, 14. "He that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John 7:18.

"He shall not speak of himself; but whatsoever he shall hear, that shall he speak: . . . for he shall receive of mine, and shall show it unto you." John 16:13, 14.

He is the Spirit of truth, and sanctifies by the truth. John 17:17.

The Holy Spirit puts into the mind a love of truth, and writes the law in the heart. "I will put my law in their inward parts, and write it in their hearts." Jer. 31:33. "Written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:3; see Isa. 8:20.

The Holy Spirit always leads the seeker for truth in the paths of obedience and peace. "Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165. "Seeing ye have purified your souls in obeying the truth through the Spirit." 1 Peter 1:22.

"How art thou fallen from heaven, O Lucifer, son of the morning! . . . for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the Most High." Isa. 14:12-14; see also Eze. 28:12-17.

"He that speaketh of himself seeketh his own glory." John 7:18.

Satan "abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

Satan fills the heart with the spirit of carnality. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Satan has no love for truth. See 2 Thess. 2:10-12.

Satan always leads to disobedience of the law of God. "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.



One Spirit is the power and spirit of love; the other, the power of force and hate. One Spirit gives liberty; the other is the spirit of bondage. One is the Spirit of light, and is as open as the day; the other is the spirit of darkness, and works under cover. One Spirit is the spirit of meekness; the other spirit is that of arrogance and pride. One is the Spirit of peace and rest; the other is the spirit of unrest and turmoil. One is the Spirit of life; the other is the spirit of death.

Notwithstanding the contrast is so great, and the two spirits are so opposite in all their workings, still many will be snared and taken by the artful deceptions of Satan.

The last great struggle for the mastery deepens as it draws to its close. "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10. "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty." Rev. 16:13, 14.

Arrayed on one side is the infinite God, with all the loyal subjects of his throne; on the other side are Satan, fallen angels, and deceived, fallen men and women. Reader, on which side of these battle lines will you stand? Ah, on which side do you *now* stand? The bugle notes are calling for all to have on the whole armor, and to quit themselves like men.

"Finally, my brethren, be strong in the Lord, and in the power of his might. . . . For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness ["wicked spirits," margin] in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:10-17.

Could our spiritual vision be quickened, we should see souls bowed under oppression, and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should also see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles raging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict, eternal destinies depend.—"Thoughts from the Mount of Blessing," pages 164, 165.

Not simply is this world interested in this struggle, but the whole universe of unfallen worlds is watching the daily conflicts between the spirit forces. *O that our eyes might be opened to see that "they that be with us are more than they that be with them,"*—yea, that we might catch one glimpse of the eternal crown of rejoicing that awaits the faithful soldiers of Jesus Christ! Loyal angels, charged with the work of ministering to us, would gladly take our place; for the redeemed will sing a song, and share in the glory of Christ in a manner, that even the subjects of unfallen

worlds and the loyal angels will not be permitted to enjoy in the same fullness.

"Let everything that hath breath praise the Lord;" "for his mercy endureth forever." "Praise ye the Lord."

#### SENSITIVENESS OR SELFISHNESS?

Rev. George H. Hubbard, in S. S. Times.

SENSITIVENESS is a Christian grace; sensitiveness is an unchristian vice. The sensitive person is a blessing to society; the sensitive person is a nuisance in any community. The sensitive spirit should be assiduously cultivated by all; the sensitive spirit is by all means to be striven against and conquered.

It all depends upon what you mean by "sensitiveness." There is a true sensitiveness, which implies great delicacy of feeling and perception; and there is a false sensitiveness that should be spelled "selfishness." What a pity that one name should be applied to two qualities so nearly opposite!

There is the "sensitive-plant." How it shrinks from every rude touch! Just brush its leaves carelessly with your hand, and straightway they fold themselves close together and droop downward, a touching picture of hurt feelings.

Society abounds in sensitive-plants. They grow luxuriantly in the church. Everywhere we may find them. They are always on the lookout for slights and criticisms. They think a great deal about their rights and dignities. They may be good workers, but they must be appreciated. Their feelings are very tender, and they wear them where they will be exposed to the most violent shocks. A suspicion of neglect, a word of opposition or criticism, and they are offended. They stop work at once, and will not do anything more till they have been duly flattered and cajoled. And even then they often assume the air of martyrs.

But are they as careful of the feelings of others as they expect others to be of their feelings?—Very rarely. As a rule, your sensitive soul is quite careless of the rights and feelings of others. When you hear one say, "I am exceedingly sensitive," it is safe to conclude that he is exceedingly selfish.

True sensitiveness, on the other hand, is that delicacy of spirit and quickness of perception that makes us very tender in our treatment of others. It does not make us more ready to take offense, but it saves us from giving offense. It makes us considerate of the weaknesses and prejudices and foibles of our neighbors. It restrains us from trespassing on their rights and prerogatives.

Jesus Christ was the most truly sensitive of men, yet he never took offense. His own feelings were entirely consecrated to his work. He never "stood on his dignity;" he never claimed his rights; he never fretted because he was not appreciated. But how tenderly he treated the feelings and rights of others,—how patient with Samaritan prejudice, how gentle toward Galilean ignorance and stupidity, how careful at all times to treat even bigotry and superstition in such a manner that the smallest bud of faith should not be blighted!

Of such sensitiveness the world can never have enough. Quickly to perceive that we are hurting another's feelings, or that we are touching an unwelcome topic; to avoid all words or actions that might make others unhappy; to have the faculty of soothing ruffled spirits and relieving the friction and jarring of life,—this is a great gift; it is a most Christly grace. But he who possesses it will never be heard saying, "I am exceedingly sensitive."

"No man is doing all that he ought for Christ, who is doing less than he can."

#### "AM I MY BROTHER'S KEEPER?"

M. E. OLSEN.  
(Sanitarium.)

TRUE religion is best shown by the way we treat our fellow men. If our heart goes out in loving sympathy for every human being, whether rich or poor, high or low, white or black, agreeable or disagreeable, friendly or hostile,—in short, with humanity in any and every form,—then we may be pretty sure that we have the indwelling Spirit of Christ. As John says, "We know that we have passed from death unto life, because we love the brethren." This verse tells that very thing when we simply remember that our brother, just as our neighbor, is every one who is in need.

O, if we could only get rid of our narrow, selfish ideas of God and religion, we should derive much more enjoyment from spiritual things! God wants to use us as channels through which to let his richest blessings flow out to the world, but the trouble is that our end of the channel is closed up. When the Lord gives us a rich spiritual blessing, we treat it in much the same way as did the man whose farm brought forth plentifully. He did not have room for all his fruits and grains; consequently he should have divided them with his brethren who were in need: and he would have done so had he remembered that he was his brother's keeper. Instead of that, he concluded to tear down his barns, and build greater ones, and then store up in them all his goods, live at ease, eat, drink, and be merry, because his wants were supplied for many years to come. So when the Lord to-day grants us rich blessings, spiritual or physical, we are prone to think that they are intended solely for us,—that they are a mark of God's approval of our ways, and an indication that we are better than other people. This view of the matter naturally makes us sit down to enjoy them at our ease. The result is that we do not get any more, and by and by we backslide, all because we continually forget that we are our brother's keeper, that God holds us responsible in a very large measure for the condition of other men as well as for our own.

"And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." If the Lord were to speak to-day, would he not say the very same thing to many of his professed people? We may not be murderers, it is true, in the same sense that Cain was; but, viewed from the gospel standpoint, our selfish course in sitting at ease when souls are perishing all about us for lack of light which we could give them, is surely little better. A man who kills his brother by neglecting to save his life when well able to do so, must be guilty before God as really as the man who lifts his hand against his fellow man, and strikes him dead by a murderous blow.

On the judgment-books of heaven, sins of omission can not be regarded as of less consequence than sins of commission. We are responsible to the extent of our powers, circumstances, and capabilities. If we have received special light and knowledge from God, it is in order that we may communicate it to those who live in ignorance and darkness. If we have strength of character and will power to keep us from yielding to appetite, it is in order that we may take our weak brother by the hand, bear with his infirmities, and point him to our common Saviour, whose strength is made perfect in weakness.

This is our Lord's injunction: "Freely ye have received, freely give." If we fail faithfully to discharge our responsibility in these things; if we stand by, and see a weak brother perish for lack of help, spiritual or physical, which we might render, even at considerable sacrifice to ourselves, his blood will be upon

our garments; and we shall hear from the righteous Judge in the last day the awful words, "Inasmuch as ye did it *not* to one of these, ye did it to me."

Let us thank the Lord that there is still opportunity for us to work for him. Soon probation's hour will end, every case will have been eternally decided, and the door of mercy will be forever closed. Then it will be too late to work for Jesus,—too late to open our homes to the poor and needy,—too late to feed the hungry, clothe the naked, visit those who are in prison, comfort the sorrowing, or give of our money to forward the Lord's cause. Now is the accepted time, now is the day of salvation. To-day the Lord is calling for help. Shall we not respond joyfully, and say: "Here am I, with my house, my farm, and all my property; all these things belong to thee, Lord; take and use them as thou shalt see fit?"

If we do this, the Lord has promised that he will open the windows of heaven, and pour us out so great a blessing that we shall not be able to receive it. Then we shall have copious showers of the latter rain. Then our soul shall be as a watered garden, and as a fountain whose waters fail not. Then shall the promise be verified, "My people shall be satisfied with my goodness, saith the Lord." Let us, with earnest prayer and heart-searching, seek such a perfect consecration.

#### AN EARLIER GOSPEL.

M. E. KELLOGG.  
(Battle Creek, Mich.)

In recent years, discoveries of fragments of writings have been made of very great age, presumably of the second century after Christ, containing his reputed sayings. The credence that is given these by scholarly critics has raised the question whether there may have been earlier writings containing the history of Christ's work on the earth than any that we now possess. The apostle Paul quotes an expression of Christ, "It is more blessed to give than to receive" (Acts 20:35), which is not recorded in any of the four Gospels. Other expressions, not in the Gospels, but found in the writings of Clement and Polycarp, lead critics to believe that there was a writing of ancient date containing at least some of the sayings of Christ, which was known to Paul and to others; and that they quoted from it.

This may be true; but the further deduction of the critics—that the writers of the four accepted gospel narratives drew their information from some previous history—does not necessarily follow. Matthew, Mark, and John were eye-witnesses of Jesus' miracles, and heard his teaching; Matthew and John were intimately associated with him; while Luke "had perfect understanding of all things from the very first." Furthermore, the Holy Spirit guided them in their writing. We are therefore fully satisfied with the divine authenticity and inspiration of the record of Christ as we have it. There can be no earlier records than those written by men who were "eye-witnesses of his majesty." 2 Peter 1:16.

Yet at the same time due reverence for Him who spake as never man spake before or since, should incline us to treat with respect any words that appear to have emanated from him, testing them always by comparing them with his known words.

These latest found sayings ascribed to Christ were discovered in Egypt. They have all the signs of a very great antiquity. Most of these expressions are similar to those found in the accepted Gospels. One of them refers to the Sabbath, in which no one, since all admit that Christ kept the Sabbath, can fail to be interested. The saying reads thus: "Jesus saith,

Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father."

If this be accepted as a veritable saying of Christ, it is a plain direction that the Sabbath should be kept. The fourth commandment itself is not a clearer command than this. Furthermore, it is in perfect harmony with Christ's practise and teachings as set forth in the Gospels. None but the Pharisees ever dared to accuse Christ of breaking the Sabbath, and they could bring the charge only by blending their own notions and traditions with the Sabbath law, and demanding the observance of them. Christ's statement, "I have kept my Father's commandments," and his reply to those who accused him of Sabbath-breaking,—that if they had known the meaning of a certain scripture, they "would not have condemned the guiltless" (Matt. 12:7),—are sufficient proof that he kept the Sabbath.

But since the majority of professed Christians have, in their doctrines and practises, departed from Christ's example and teachings in this respect, and, like one of old, have chosen another day, of their own devising (see 1 Kings 12:33), it can not be expected that they will change their course should there be found other sayings of Christ, which are opposed to their practises. So, immediately upon the discovery of this supposed saying of Christ, the critics and theologians who believe that it is a real saying of Christ, make haste to declare that it does not mean just what it says!

For instance, Prof. J. R. Harris, of Cambridge University, who is a firm believer in the authenticity of these sayings, declares of those we have quoted, "They have nothing to do with fasting or keeping the Sabbath in the common sense"! He further says: "The idea that it involves the obligation of fasting and Sabbath-keeping is the exact opposite of the truth"! And that is simply to say that if Christ said this, he meant the exact opposite to what he said!

Let us suppose for a moment that these sayings read differently,—that they were directly opposite to what they do say: "Ye need not fast, and ye need not keep the Sabbath," would these zealous and learned critics, who are now so eager to prove that Christ did *not* mean what he said, reason in the same way as now, and urge that we must fast and keep the Sabbath? If not, why not?

The professor goes back to some of the writings of the early "Fathers" of the church, and finds them inculcating the idea that Christians need not fast nor keep the Sabbath, and so he would judge the meaning of the words of Christ by the words of these Fathers. Would it not be better to judge the meaning of these reputed sayings of Christ by his own accepted words upon similar subjects? Shall we allow Christ's words to be explained by Justin or Clement, rather than by himself?

We would now ask, What *did* Christ teach in regard to fasting?—"Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and *then shall they fast.*" Matt. 9:14, 15. Those days soon came, and the bridegroom was taken from them. He is gone from his people now, and will be gone until he comes the second time. Are not these days, then, days of fasting? The early church practised fasting. See Acts 13:2; 14:23; 1 Cor. 7:5; 2 Cor. 11:27. It may be that Justin Martyr, and others of the so-called "Fathers," did not fast; but it is absolutely certain that Paul, and others under his direction, did fast. It is also certain that Paul kept the Sabbath. Acts 28:17. So, contrary to the opinion of the

learned critics, we must come to the conclusion that if these are genuine sayings of Christ, they mean just what they say, and are in harmony with the accepted Gospels, which also mean what they say.

I base nothing upon these sayings. The one referring to the Sabbath is not needed to prove that the Sabbath should be kept; nor do we need the one in regard to fasting to prove that fasting is a religious duty. But I do affirm that, taking the sayings I have quoted as they read, and according to their obvious sense, they agree with the custom and teaching of Christ in regard to the Sabbath (Luke 4:16), and his teaching in regard to fasting.

#### LIQUEFIED AIR.

SOME of the properties and phenomena of liquefied air, witnessed by himself, are reported by William Henry Hale, Ph. D., in the following account. Surely wonders will never cease:—

Liquid air is a clear, colorless liquid, when filtered, resembling water. It is intensely cold, the temperature being three hundred and twelve degrees below zero. It is constantly boiling, as it absorbs heat from the surrounding objects, and thus it gradually resumes the gaseous condition. If enclosed in vessels thickly surrounded with a non-conductor, however, it boils very slowly, and may be kept thus in an open vessel for many hours, and may be transported from place to place.

I visited Mr. Tripler's laboratory, March 24. He had just sent off a quantity of liquid air to Johns Hopkins University, a distance of one hundred and ninety miles, to be used by Prof. George F. Barker in a lecture there.

At the time of my visit to the laboratory, Mr. Tripler was entertaining a party of friends by exhibiting the properties of liquid air. For an instant, the fingers may be plunged into it cold as it is, because it is in the spheroidal state, and does not actually wet them. When poured upon any surface, it breaks into drops, which immediately volatilize. So rapidly does it absorb heat from all surrounding substances, that when poured into a glass tube standing in water or whisky, the liquid surrounding the tube is soon frozen. As the liquid air boils away, the nitrogen first evaporates, because the boiling-point of liquefied air is lower than that of nitrogen. After a while nearly pure liquid oxygen remains. A cup of ice was removed from the outside of one of these tubes. Inside it liquid oxygen was poured; then steel was burned in the oxygen.

In another experiment a blowpipe was extemporized by putting liquid air into a vessel to which a tube was attached; and the vaporization of the air forced air through the tube so as to blow to red heat an ignited hard carbon, which was then plunged into liquid oxygen, and burned intensely in the midst of the surrounding cold liquid. The characteristic odor of ozone was noticeable.

The air, as it vaporizes, does so in a white cloud, like the vapor of water. Some liquid air was enclosed in a bottle in which a tube was fitted; and the pressure of the boiling air caused a fountain of vaporized air to issue from the tube.

A bung pounded into a bottle containing liquid air, was blown to the ceiling with a loud pop.

Liquid oxygen is somewhat heavier than water. Liquid air was poured upon water. After the nitrogen had boiled off, the oxygen would sink into the water in little globes, which descended till they reached a depth of water where the ebullition of the descending globe became so violent as to raise it to the surface. This process was repeated over and over again—a very pretty experiment.

The cold of the liquid air is so intense that india-rubber, immersed in it, became brittle, and broke like glass, as did also a tin cup containing liquid air.

An exhaust pump was attached to a glass tube containing liquid air, and the vaporized air was drawn off, causing violent ebullition in the tube. So great a degree of cold was thus produced as to cause a liquefaction of the air of the room on the outside of the tube, and even some crystals of frozen air were formed, the temperature requisite to freeze air being about four hundred degrees below zero.

Such is the avidity of liquid oxygen for hydrocarbons, that violent explosions are caused by burning such substances as alcohol or cotton waste in the oxygen. An iron pipe, open at both ends, and a copper pipe, open at one end, were shown at the laboratory, both of which had been shattered by explosions thus caused, the energy of chemical combination being so enormous that the resulting gases broke their way through the tube, instead of escaping through the open end, only a few inches distant.

## 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.

### THE SHUTTLECOCK CRIES OF THE HEART.

We wish to come back with as fond a desire  
As ever we wish to depart;  
"I want to go somewhere," "I want to get back,"  
Are the shuttlecock cries of the heart.

When the high tide of summer breaks over the  
year,  
We float on its flowery crest  
Till it leaves us adrift on the pine-covered hills  
Or the beautiful valleys of rest.

But the sad winds of autumn, like wandering cries,  
Seem the voices of spirits that roam,  
And they echo our thoughts through the deepening  
skies,—  
Our longing and hunger for home.

And blessed are they who return to their homes,—  
As blessed as they who depart:  
"I want to go somewhere," "I want to get back,"  
Are the shuttlecock cries of the heart.

— S. Walter Foss.

### THE OPEN-HEARTED CHILD.

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

THE child who frankly returns every glance, who responds to every outstretched hand and smile, who artlessly offers you a share of every mouthful of his food, and is ready to give away anything he possesses to any one who asks for it, who never has anything to conceal, has a right to be carefully protected from his own generous nature, or rather, from the rapacious world, that will take advantage of it to make of him a prey and a tool.

He should, as early as possible, be taught the Scriptural basis of giving and of holding (for the one includes the other). Every child should practise his *own giving*,—should give of his own, and, therefore, should *have* of his own to give.

In any home where there is ordinary food and clothing, there is enough to let every individual member have his share, and be taught how to use it for the best good of the whole, and by this means learn the value of every kind of produce, as well as of every penny, and that a penny given or spent is *gone* so that it can no longer be counted.

Here is an "open-hearted, good fellow" as everybody calls him: he can not resist any appeals; a church collection takes all he has in his pocket; a dedication, if there is money to be raised, will bring from him a liberal subscription, which he is sure he can raise, somehow, in time. A visit to a mission will almost make him take his coat from his back; at least it will send him home to make some fiercely benevolent demands upon the hostages of poverty, which are hidden away among the household stores.

These impulses are all right, *as impulses*; but an impulse is as unsafe as a rule of conduct in matters of benevolence or religion as in argument, and will, sooner or later, leave a man somewhere down in a heap, covered with contempt.

There should be, in every home, that sense of having all things common that would make it possible for any member of the family to lay claim, in a case of emergency, to anything that a true benevolence should require. And when all have an equal share, and have been trained to the true principles of scattering abroad, the family could afford to meet even a startling demand, and wait for explanations.

In such a home I once saw a young man come rushing into his mother's room, out of breath, and fairly pale with earnestness.

"Mother," he cried, "where is the outfit for that single bed in the storeroom? I want everything that goes with it,—mattress, sheets, a whole change, everything, you know, to make a good bed,—and quick, too; a dray will be here in ten minutes."

"Well, but, my son"—

"No time to explain now, mother,—that's a good girl; you know me, and I know you; I'll explain later. Just jump around, now. There comes the cart this minute. My! but he's a good fellow, clear up to date. I'll put the heavy things aboard while you're getting the bedclothes and things; and, say, won't you have Mary put up all there is cooked to eat in the house, and some 'tain't cooked, a big lot? I'll foot the bill, out of my next month's, you know, unless you want to go snacks on it with me. You can afford to do that, too; for it's a big thing, and no mistake;" and he was off, shedding his coat as he went down the stairway at a bound to the storeroom; while his mother, without a moment's hesitation, went to the closet for the bedding, tossing an order for the food into the kitchen as she went. She knew it was all right; for her boy knew how to earn and protect his share of the family income, and how to give according to the Scriptural rule.

That Scriptural rule! How amazingly it manifests the practical nature of our Heavenly Father's care in all things! He so took into account that we are much more material than spiritual in this world, that he, from whom we receive all things, and who alone has a right to all we have and are, has left in our absolute control nine tenths of all that comes to us; while he has reserved for himself only one tenth, and does not even force the collection of that, but leaves it to our sense of right and justice whether we consecrate it to his use or not.

The child should be taught that not only "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30), and that it will be wise to cultivate the same willing spirit which led Jacob to say, "And of all that thou shalt give me I will surely give the tenth unto thee," but also that the nine tenths is just as sacredly to be kept as a basis for other operations in benevolence and in business, out of which other tithes shall materialize later on. To give one's capital all away, so that one has nothing left to work with, would be robbing God as much as to withhold the tithe.

The one tenth, being the Lord's, should, of course, be counted out like any other debt, by even the youngest child who is old enough to count his pence, or his little harvest of flowers, vegetables, and fruits; and, from the balance, a generous portion should be set aside for pure benevolence, subdivided to meet the needs which various interests represent; and that balance, whatever proportion has been prayerfully decided is right, should be kept at work in the various channels of fruitful service, to the end that the Lord's portion shall increase from month to month and year by year.

I know many good people who never have anything to give at times when they really ought to give, simply because at some times they give away, on the impulse of the moment, all that is at hand,—so much more than could be afforded that retrenchment, even in paying to the Lord his own, seems absolutely necessary.

Teach the children never to give money, or anything which can be converted into money, to those who come begging at the door, however pitiful may be their tale of woe. The man or woman who begs from door to door can not be helped by money. The children should be taught to pity the poor victims of ignorance and vice, whether beggars or not; to understand that beggary comes from a failure to "trust and obey;" to respond to every call

for food; and to pay money and send clothing to those who, in missions, hospitals, and out in the public field, as teachers of truth, are trying to change the conditions that make beggars and outcasts.

As far as possible, protect the eye and heart of the sensitive, generous child from the sight of the degradation and sorrows of sin which it would be impossible for him to relieve. Of course, it is impossible entirely to shut these things away from him, especially in the summer days, when the traveling mendicant is abroad in the country as well as in the town.

For his own safety, the little one should be taught to be chary of his greetings to strangers. The little lass who is always ready to turn her sweet blossom of a face up for a kiss to any one who asks for it, if she is not taught the true principles of such giving and withholding, will be in danger of ending in sorrow, if not in shame, the life that began as sweet and innocent and free as that of a bird,—itself a reminder of what should always be the estate of every open-hearted child of Adam's race, but which, alas! can never be as long as sin is in the world to make a prey of every generous nature.

Both to give and hold in the name, and for the sake of, Jesus our Lord, is the only honest and safe rule.

### A SUNNY LIFE.

In his last days, Oliver Wendell Holmes said that he owed a debt of gratitude to the nurse of his childhood, who studiously taught him to ignore unpleasant incidents. If he stubbed his toe, or skinned his knee, or bumped his nose, his nurse would never permit his mind to dwell upon the temporary pain, but claimed his attention for some pretty object, or charming story, or happy reminiscence. To her, he said, he was largely indebted for the sunshine of a long life. It is a lesson which is easily mastered in childhood, but seldom to be learned in middle life, and never in old age.—*Selected.*

WISHING to give your wardrobe proper care, you must not forget to look every day at the binding of your skirt, at the buttons on your boots, at your veil and gloves—indeed, you must glance at all that has unceasing wear. A fresh binding will sometimes alter the entire appearance of a girl, making her look neat and dainty, where before the ragged edges of her skirt suggested that she was at once untidy and ignorant. Shabby finery is inexcusable. Chiffon that has become worn and ragged, when it can not be replaced, should be removed, and something simpler substituted for it. Tears, worn places, and rips are never seen on a well-bred girl; for from her early youth she has learned how to wield her needle well, and mend all her belongings with as much daintiness as she embroiders.—*Ruth Ashmore.*

THE boys who never saw a college campus, who do not know the difference between a rule of geometry and a theory of science, but who do know how to get into the ways of industry and of usefulness,—the boys who support themselves, and in many instances keep fatherless families from actual poverty,—the boys who are at work to-day; who are in the public schools, in every night-school, in every business college; who are supported by no endowment, aided by no philanthropy; whose knowledge is paid for by themselves, or comes out of the hard-earned money of struggling parents,—parents who are eager one day to see their boys among the merchants or the honored employees of the community in which they live,—these young men are the saving salt, not only of commerce, but of the nation.—*Success.*



## Evangelistic Temperance.

### SPEAK TO HIM KINDLY.

POISONED by alcohol, blear-eyed, and illy clad,  
Cursing his fate as he shuffles along,  
Crushed, and bereft of the once earnest will he had,  
Penniless, homeless, and jeered by the throng;  
Friends have assisted him, pastors have prayed with him,

He has been rescued and lost o'er and o'er:  
Do not yet give him up; pull from his lips the cup;  
Speak to him kindly, and try him once more.

Though 'tis disheartening never to thrive with him,  
Sad his relapses from virtue to shame,  
Give him not hopelessly up: if you strive with him,  
Some spark of good may be fanned into flame;  
Some potent memory,—haply a mother's voice,  
Teaching him virtue and wisdom of yore,  
May be recalled to his ear by another's voice:  
Speak to him kindly, and try him once more.

Christ in his charity taught those who came to him  
Ill deeds should pardoned be seventy times seven;  
Succor the least, here, and you do the same to him,—  
These are his precepts in earth and in heaven.  
O, then, when laboring hard for humanity,  
Never believe that you labor in vain!  
Kindness will conquer the drunkard's insanity,—  
Speak to him kindly, and try him again.

—Francis S. Smith.

### "TOUCH NOT, TASTE NOT, HANDLE NOT."

#### III.

WE will now quote from the Testimonies, on the nature and effects of tea and coffee upon the human system. And in only a few short sentences both the science and the philosophy of this whole subject are set forth so plainly and so simply that anybody can understand it all. Thus we read:—

"To a certain extent, tea produces intoxication. It enters into the circulation, and gradually impairs the energy of body and mind. It stimulates, excites, and quickens the motion of the living machinery, forcing it to unnatural action, and thus gives the tea-drinker the impression that it is doing him great service, in imparting to him strength. This is a mistake. Tea draws upon the strength of the nerves, and leaves them greatly weakened. When its influence is gone, and the increased action caused by its use is abated, then what is the result?—Languor and debility corresponding to the artificial vivacity the tea imparted. When the system is already overtaxed and needs rest, the use of tea spurs up nature, by stimulation, to perform unwonted, unnatural action, and thereby lessens her power to perform, and her ability to endure; and her powers give out long before Heaven designed they should. Tea is poisonous to the system. Christians should let it alone. . . .

"The second effect of tea-drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling of the nerves, with many other evils."

Now as to coffee:—

"The influence of coffee is in a degree the same as tea, but the effect upon the system is still worse. Its influence is exciting, and just in the degree that it elevates above par, it will exhaust and bring prostration below par. Tea and coffee-drinkers carry the marks upon their faces. The skin becomes sallow, and assumes a lifeless appearance. The glow of health is not seen upon the countenance."

And now of both together read:—

"Tea and coffee do not nourish the system. The relief obtained from them is sudden, before the stomach has time to digest them. This shows that what the users of these stimulants call strength, is only received by exciting the nerves of the stomach, which convey the irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. All this is

false strength, that we are the worse for having. They do not give a particle of natural strength."—"Testimonies for the Church," Vol. II, pages 64, 65.

The nature of these things being to affect the nerves without strengthening them, to act upon the system without digestion, it is clearly evident that their course in the system is directly the reverse of the natural, and that therefore they are not in any sense foods. The very purpose of the digestive system is to prepare the material which the system must have to sustain it. According to this process, the nerves are the last parts of the system that are reached or affected by that which is taken into the system, and then they are affected only to be strengthened and built up and prepared for further efficient work. On the other hand, whatever affects the nerves first of all, whatever reaches the nerves without the digestive process, being the reverse of the order of nature, can only tear down and destroy.

Nor is this all. The order and course of nature being thus reversed, its functions are perverted; an unnatural appetite is created, which imperiously demands that it shall be supplied, in spite of every other consideration; and thus a perverted, unnatural appetite possesses and controls the man, instead of his being free to control himself. He is the slave of a perverted appetite, instead of being his own free man.

The principle here touched contains the sum and substance of all temperance. Temperance is literally self-control. That is the Bible idea expressed in the word "temperance." That is the meaning of the Greek word that is translated "temperance." So what temperance is, and all that it is, is simply self-control. You use the word "self-control" all the time, instead of the word "temperance," and you will be enabled better to understand and to practise genuine temperance. For you can see, readily enough, that nobody can be temperate while using anything that tends to create an appetite for itself, and thus to take control. You can see plainly that no person can be temperate while using anything that affects the nerves,—anything that gets strength out of him without first putting it into him,—anything, "from tea to hashish." And as temperance—self-control—is one of the three grand divisions of Christian truth, it is easy to see that the use of any of these things is not in any sense in harmony with the Christian profession. The use of any of these things is contrary to both health and Christianity. It is perfectly plain that it is the will of God that we shall prosper and be in health, even as our souls prosper; and this will can not be fulfilled in those who continue the use of any of these things. They are not foods at all; they are only poisons. Let them forever alone.

### THE RIGHT KIND OF DOCTOR.

A good true story is told of a San Francisco philanthropist and a doctor with a conscience. A wealthy lady several years ago developed an insignificant wen on her face. In her travels in Europe, she consulted an eminent surgeon as to its removal, and was advised not to have it taken off. An Eastern surgeon of equal eminence also declined to perform the operation. Returning to San Francisco, she showed it to a physician and surgeon of no national reputation, but a man whose skill was unquestioned. He examined it carefully, and said there would be no trouble about it; it was a simple operation. Dreading to risk it after such eminent warning, she delayed action, but finally asked another examination and opinion. The same conclusion was reached; and the operation followed, with wholly successful results.

One day, when the doctor called, his bill was asked for. He presented it, fifty dollars being

the amount. The lady smiled and said, "Do you consider that a reasonable charge, considering the circumstances?" to which the doctor replied: "That is my charge for that operation; your circumstances have nothing to do with it." The lady went to her desk, drew a check for five hundred dollars, and presented it to him. He looked at it and handed it back, saying: "I can not accept this. My charge for that operation is fifty dollars."

"Very well," the lady replied; "keep the check, and the balance to my credit." Several months afterward she received a lengthy itemized bill, upon which were entered charges for treatment of various kinds rendered to all sorts of humanity, male and female, black and white, who had been treated at her expense. She was so delighted that she immediately placed another check for five hundred dollars to her credit on the same terms, and it is now being earned in the same way.—*Selected.*

### EXPERIMENTS ON SMOKERS.

A RUSSIAN physician examined a number of students to ascertain if their health was affected by tobacco. Of the smokers, 16.09 per cent. were found to have some affection of the breathing organs, while only 10.69 of the non-smokers were thus afflicted. In respect to diseases of the digestive organs, the figures were respectively 11.88 for those who smoked and 9.92 per cent. for those who did not; and of both tracts combined, 8.77 for the smokers, and 3.22 per cent. for the non-smokers.

In every case for many years when careful examinations have been made as to the comparative health of smokers and non-smokers, or their standing in their studies, or their skill in gymnastic feats or in athletics, the latter have had an advantage over the former. These figures show the evils of tobacco better than anything else. Tobacco lowers the physical and mental standard of the man. He is simply less capable than he would be. This is all there is of it. Is this enough?—*Selected.*

### NECESSITY OF THOROUGH MASTICATION.

THE active principle of alkaline saliva is called "ptyalin." In the duodenum we have secreted by the liver and pancreas three digestive ferments: first, amylase, which finishes up the digestion of the starches and sugars; steapsin, for the emulsifying and saponifying of the fats; and the trypsin, dealing with the albuminoids. The albuminoids are the meats, eggs, milk and its product, cheese; the gluten of grains; the legumin of the pulse family, such as old peas, beans, and lentils; and the fleshy fungi, as mushrooms. These are supposed to be digested in the acid secretions of the stomach, the active principle of which we choose to call pepsin. Not to have indigestion, then, we must first see that the combinations of food are suited to our manner of eating, then simply cooked and not made complex in serving. We must thoroughly masticate all starchy foods, that the digestive secretions may penetrate to the very center of every particle, within a certain time.

See that all foods are cut across the grain, that the gastric secretions may act promptly, and eat only the proper amount for necessary nutrition; avoid excessively sweet mixtures, fried foods, complicated pastries, acids, such as pickles or foods covered with vinegar, excessively hot or very cold foods, or ice-water, which is the most objectionable of liquids. A frequent cause of indigestion is the mingling of too great a variety of food in the mouth. Take one food, masticate and swallow it, then another. Do not take a mouthful of toast and then a swallow of tea, unless you wish to suffer from indigestion.—*Mrs. Rorer.*

## The Review and Herald.

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

BATTLE CREEK, MICH., MAY 31, 1898.

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God is "the eternal God."

The Spirit of God is therefore "the eternal Spirit."

The Spirit of God is "the Spirit of life;" and he, being "the eternal Spirit," is the Spirit of eternal life.

How, then, can anybody have eternal life without having the Spirit of God?

But God wants every soul to have eternal life. He therefore wants every soul to have the Spirit of God.

He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

And when God so loved the world as to give his only begotten Son, in order that we might have eternal life, will he, can he, withhold from any soul the eternal Spirit by whom alone any soul can have eternal life?

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Is the eternal Spirit, the Holy Ghost, among the "all things" that are "freely" given "with him"?

Here is the answer: Peter at Pentecost said of Christ, "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

This is why it is that our Heavenly Father is more willing to give the Holy Spirit to them that ask him than we are to give good gifts even to our own needy children.

Do you want eternal life? You must have the eternal Spirit, who is eternal life.

Do you want the eternal Spirit? "Ask, and it shall be given you." "Receive ye the Holy Ghost."

It is God's purpose to gather together, into one grand and eternal harmony, all things "both which are in heaven, and which are on earth."

This purpose "he hath purposed in himself." Having been purposed in himself, it has been his purpose from eternity. And having been his purpose from eternity, it is his eternal purpose.

This purpose he hath "purposed in Christ Jesus our Lord." Being his eternal purpose, and purposed in Christ, it is "the eternal purpose which he purposed in Christ Jesus our Lord."

This purpose is to "gather together in one all things," "both which are in heaven, and which are on earth." And having been purposed in himself, he himself is the "One" in whom all things in heaven and on earth are to be gathered together in grand and eternal harmony.

This purpose is also to "gather together in One all things in Christ, both which are in heaven, and which are on earth." And this shows that God's purpose for the harmony of

the universe in himself, is known, is made known, and is accomplished, *only in Christ*.

This eternal harmony of all things with God and in God, is the destiny prepared from eternity for every soul.

Having been purposed in himself, and from eternity, it was purposed before there was a single creature in the universe.

As this grand purpose was the destiny fixed for every soul that should be, *before any soul was*, thus every soul that ever should be was *pre*(before)destinated to this eternal harmony with God and in God.

As Christ is the expression of this eternal purpose of eternal harmony, with God and in God, this is how it is that God has predestinated us "to be conformed to the image of his Son," and how it is that he has "predestinated us unto the adoption of children by Jesus Christ to himself." "In whom also we have obtained an inheritance, being *predestinated according to the purpose of him* who worketh all things after the counsel of his own will."

And this is how it is that "Christ is all, and in all," to every creature; and why it is that "when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, *that God may be all in all*."

### LET NOT SIN REIGN.

"LET not sin therefore reign in your mortal body."

"Neither yield ye your members as instruments of unrighteousness unto sin."

These commandments show that the whole responsibility for sinning lies with us.

We are sinners; yet the Lord has, over and over, expressed his wish that we shall not sin, and has made abundant provision by which every soul can be kept from sinning.

Still he will not compel any one to use the means which has been so abundantly supplied. Though, having fully supplied the means by which every soul can be kept from sinning, and every soul being perfectly free to employ all the means supplied, every person is now responsible for his sinning as certainly as if he had never sinned at all.

Thus it is upon a foundation of justice and equity as clear as if men had never sinned at all, that the Lord now appeals to every soul not to sin. And every soul who now does sin, does it because he refuses to accept the provision made to keep him from it.

It is not enough for any one to say, "I do not want to sin." For it is possible not to want to sin, and yet at the same time not to want to employ the only means by which we can be kept from sinning.

That is to say, it is possible for a person not to want to sin, and yet not want to employ the only means by which he can be kept from sinning, because he wants to *keep himself* from sinning. He would be glad not to sin, if only he could accomplish it *himself*. He wants to *keep himself* from sinning, he does not want to be kept from sinning. It is *himself*, and sufficiency only in himself, that he wants to find; he does not want to acknowledge that he is dependent solely upon God, and that all sufficiency is only of God.

This is precisely the mistake that thousands of people make: they "do not want to sin,"

they are "grievously offended" that they should continue in sin when they do "so long" to "keep from sinning." Yet at the same time they do not want to acknowledge that it is utterly and hopelessly impossible for them to keep from sinning. They will not surrender all to God, and acknowledge their utter and eternal hopelessness in anything but him and *his power to keep them* from sinning.

They do not want to sin. O, no! But more than this, they do not want to avail themselves of the only means, in the only way under heaven, that has been provided by which they shall not sin. That only means is the power of God living in the soul; and the only way to employ that only means is absolute and unconditional surrender, everlastingly maintained, *to God*.

Therefore, "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof." Let Christ live in you, let him reign in you, "that the life also of Jesus may be made manifest in your mortal flesh."

"Neither yield ye your members as instruments of unrighteousness unto sin; but *yield yourselves unto God*, as those that are alive from the dead." Yield to him wholly, body, soul, and spirit. Yield to God "your members as instruments of righteousness."

### STUDIES IN THE BOOK OF DANIEL.

THE key-note of the book of Daniel is the great truth that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." This was the great culminating lesson in the instruction to Nebuchadnezzar. It was the disregarding of this great lesson by Belshazzar, that caused to be written the terrible handwriting on the wall, announcing the doom of Belshazzar and of Babylon, which fell upon both "that night." That great truth was acknowledged, and its lesson was learned, by Darius the Mede and Cyrus the Persian. And by prophetic sketches in the seventh, eighth, and eleventh chapters of the book, that great truth is so fully and so clearly illustrated that no one, whether the ruler of a world's empire, or a poor peasant, can be without excuse in ignorance of it.

In the seventh chapter of Daniel, the course of the kingdom of men is outlined from the days of Babylon to the end of the world, by four great beasts, representing the four great world-empires; then ten horns on the head of the fourth, representing ten kingdoms, into which the fourth would be divided; and finally, another *one*, arising among the ten, uprooting three of them, and continuing until "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end;" and *then* "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

In the eighth chapter of Daniel the course of the kingdom of men is again outlined, from the rise of "Media and Persia," through the domination of "the king of Grecia" and the four divisions of his empire, to and through the rising and working of another power, of "fierce countenance, and understanding dark sentences," whose power would "be mighty;" which would "destroy wonderfully, and pros-



per and practise;" which, "through his *policy* also," would "cause craft to prosper in his hand;" which would "magnify himself in his heart," and even "by peace" would "destroy many;" which would set itself up to reign in place of "the Prince of princes," the Lord Jesus himself; and which, at the last, would be "broken without hand" in the mighty breaking caused by that "stone cut out *without hands*, which smote the image upon his feet that were of iron and clay, and brake them to pieces," when "the iron, the clay, the brass, the silver, and the gold" are all "broken to pieces together, and become like the chaff of the summer threshing-floors; and the wind carries them away, that no place is found for them."

In the eleventh chapter of Daniel the course of the kingdom of men is yet again outlined from the "third year of Cyrus," through the reigns of his "three" successors, and even of "the fourth," who was "far richer than they all," and who, "by his strength through his riches," would "stir up all against the realm of Grecia;" then through the reign of the "mighty king" of Grecia, who would "rule with great dominion, and do according to his will;" then through the breaking of his kingdom, and its dividing "toward the four winds of heaven, and not to his posterity, nor according to the dominion which he ruled," but it would be "plucked up, even for others beside those;" then through the reigns of six kings "of the north" and six kings "of the south;" then through the exalting of the "children of robbers" "to establish the vision;" then through the reign of the children of robbers themselves, and their successors down to the "king of the north," who "shall plant the tabernacles of his palace between the seas in the glorious holy mountain," and "come to his end," with none to help him,—to "*that time*" when Michael shall "stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Thus fully, and thus specifically, is sketched in the book of Daniel, and by the hand of Daniel, five hundred and thirty-four years before Christ, the history of the kingdom of men from that day to the end of the world. And all this was so fully and so specifically written, "to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." And this is the key-note, and the one great lesson, of *the book of Daniel*.

Next week we purpose to go over this ground again, and put the *names* of the empires, kingdoms, and kings in place of the *symbols*.

THE Presbyterian General Assembly, in its late sitting at Winona Lake, resolved "that the law of the Sabbath is a law of perpetual binding obligation upon all men." That's orthodox. The Sabbath originated as a *memorial* of a specific act,—the creation of the world. Jehovah says: "Remember the Sabbath day: . . . for in six days the Lord made

heaven and earth, . . . and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Then so long as it remains a fact that the world was created in six days, and that the Sabbath is to be remembered in consequence of that fact, just so long will the Sabbath law be "of perpetual binding obligation upon all men"—and that will be forever.

W. E. C.

#### AN ILLUSTRATION.

GEOLOGY reveals the fact that in ages gone (not far enough back, however, to be necessarily outside the Mosaic record), vast quantities of vegetable products were produced in different parts of the country,—forests, and ferns, and other growths, which served for sustenance to the gigantic animals which roamed its hills and dales: but all that disappeared long ago, giving place to later and smaller forms. Was it not a loss that those vegetable productions of such vast forms and quantities should perish?—No; they are doing more good now than they did in the days of their life. They now constitute the great coal-beds upon which so much in the line of the various manufacturing industries and civilization depends. What would the world do to-day if the immense resources of our coal-fields were suddenly blotted out of existence?

Take another item at our own doors. A few days ago, to look out upon the face of nature was like looking out upon an ocean of bloom; trees bowed under their banks upon banks of blossoms, which delighted the eye, and filled the air with fragrance. These have now, in this locality, all disappeared. Is this not a loss? Would it not have been far more desirable to keep the blossoms and the fragrance with us? Is it not to be regretted that we could not retain all this beauty and fragrance always?—No; for there is something better to follow. Fruit will be wanted by and by; and these are the necessary stages of its development.

The same rule holds good in the work of the Lord. It takes much thought and labor to prepare books setting forth the truth; and it requires means to circulate them. Money must be had to send forth missionaries and all other kinds of laborers, to carry the light to those who are sitting in darkness. Looking at all this expenditure, may not the query well arise, Is it not too bad to hand out so much means, and put forth so much labor, as it requires to carry on this work?—The answer is, Not at all; for there is a kingdom of heaven to come; there is a more blessed harvest to be gathered by and by; and these are but the preliminary stages of that glorious state. Better and more useful than the coal-fields which have come to us from earth's past ages of vegetation, better than the most abundant harvests which come from all earth's blossoming times, will be the fruit that will be seen in the kingdom of heaven, from the efforts put forth here in the cause of God. And for this reason the apostle says, "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

U. S.

THE question is not infrequently raised why the observance of a definite day for the Sabbath is necessary, since, from a physical point of view, all days are alike. The answer is, first

of all, that the Sabbath is not physical but spiritual. The next is that God appointed it, and that is enough for anybody who respects the Lord. And another is that God specially blessed a definite day, and that means something. To Abraham it was said, "I will bless thee, . . . and thou shalt be a blessing." So when an individual or a thing is blessed of God, it is that that individual or thing may reflect a blessing. True Sabbath-keeping will bring a blessing to those who worship "in spirit and in truth." And since the blessing comes only to those who do so worship, how inconsistent and unreasonable appear all efforts at enforced Sabbath-keeping; and how utterly foreign is such professed Sabbath-keeping to that really appointed by Jehovah!

W. E. C.

#### TRUE TEACHERS OF GOD'S LOVE.

"God is love." Every manifestation of his creative power is an expression of love. All his dealings with the human family, both before and after the fall, were designed to teach man that love is the character of God. Every dissatisfaction with God's dealing, every seeking of an opposite course, has led to sin, the result of which has been sorrow and sadness. This began in Eden, when Satan said: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Partake of the tree of knowledge, said Satan; for it has good as well as evil in it. Take the good; and by wisdom thus imparted, you will be as gods, knowing good and evil. This Eve learned by sad experience; and for six thousand years this deadly mixture has brought sorrow and death to the human family.

Adam was an intelligent man. Every fowl of the air and every beast of the field was brought before him on the day of his creation, "to see what he would call them." And his mind acted with such perfect precision that instantly, as the creatures were passing, he gave to each the name that exactly described it; for "whatsoever Adam called every living creature, that was the name of it." Gen. 2:19. As it is impossible for one to understand how, in a dream, the mind in a very few moments takes in the events of a lifetime, so no one in his present condition can measure the powers of the human mind as it was when God first created man (for he made him but little lower than the angels); or what it will be in the future state; or what it may become, even in this life, when every faculty of the mind is consecrated to God. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

But God did not create man without opportunities for mental, moral, and physical improvement. He placed him in the garden of Eden, where was "every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Man was placed in the garden to dress it and to keep it; and, by refusing to eat of the tree of knowledge of good and evil, to develop a righteous character.

A garden represents the church of Christ, in which there is everything that is pleasant and good. Christ is also a garden to his people,

and he is the tree of life. Had not man sought knowledge from that which contained evil, that garden would ever have been his home. Angels would have instructed him in its keeping; and as his descendants went forth, and made themselves homes, the earth, in time, would have been covered with homes like the garden of Eden.

The trees and flowers in the garden would have been to man a source of education, not only in agriculture, but also in spiritual truths. Trees are used as a figure both of the righteous and of the wicked; for both good and bad men are compared to trees. The godly are called "trees of righteousness," and are to bring forth fruits of righteousness. Of the ungodly it is written: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." They are "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." "A good tree bringeth not forth evil fruit; neither doth a corrupt tree bring forth good fruit." "Make the tree good, and his fruit good."

Are there not, then, in the cultivation of the soil, lessons for man in his fallen condition? and did not God design, when he placed man in the garden, to teach him, through the object-lessons before him, deep and spiritual truths of himself and of his character? Christ furnishes us a key to this in his words to the disciples: "Consider the lilies of the field, how they grow,"—not how they appear after they are grown. He speaks of the beauty of their simplicity as superior to that of Solomon in all his glory. The prophet understood that there were lessons in the growth of the lily when he said, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon."

There are lessons in the growth of the lily that illustrate a Christian experience. Both in its rootlets and in the soil from which it grows, there are lessons full of life and instruction. It would appear that there is a field for study in the lily, and the same is true of every other flower. Is not the living power of God as clearly seen in vegetation as in the human body? and are not the same lessons taught in both? The truths wrapped up in nature are worthy of the most careful study.

God's idea of the study of botany is not, then, to learn the facts concerning the outward appearance of each flower or tree, and from these facts to make classified lists of all; but, while all this may form a part, he intends the great, ultimate lessons to be the deep spiritual truths, and that they shall be applied to the heart of the student. It is these lessons, woven into practical life, that are of far more value than even the most thorough knowledge of forms and structures, which, studied alone, are but the form without the power.

God, to whom was known "all his works from the beginning of the world," made no mistake in making a garden, and placing man in it to dress it and to keep it; for thus he intended to teach him those lessons that would call forth that gigantic mind to a far greater and higher view of the character of the Creator.

The entire gospel is found in every individual part of the vegetable world. In the planting of the seed, its death and growth, the resurrection from the dead, as taught by the apostle in 1 Cor. 15:34-42, and also the

lesson of following Christ in his humble life, are revealed. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12:24, 25. Now comes the application: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." Verse 26. Who will become as disinterested as the seed, to give his life for others, imitate Christ, and become rich in fruit unto eternal life? What we from the heart renounce for Christ, simply seeing Christ's love in it, will bear fruit and be honored from above. On the other hand, he who fails to renounce all for Christ, will lose eternal life in the kingdom of God. These are lessons drawn from the text-book of the world's great Teacher; and shall not those whom he honors as fellow teachers, both *learn* and *teach* from the same text, because they are under the same contract, being members of the same firm?

S. N. H.

#### PRESBYTERIANS, SUNDAY, AND WAR.

At Wauona Lake, Ind., the one hundred and tenth General Assembly of the Presbyterian Church of the United States was lately held. On May 20 the report of the Committee on "Sabbath Observance" was presented; and for two hours there was, from all accounts, a stormy time. The report embodied a series of resolutions of a more radical character than had ever been presented to the General Assembly. One clause called upon all members of the church to abstain from the purchase and reading of Sunday newspapers, the riding of bicycles, or driving for pleasure, recreation, or business on Sunday. It also placed a ban on all forms of amusement, unnecessary work and visiting, and Sunday excursions. Another clause requested the directors of the trans-Mississippi Exposition, which is about to open at Omaha, to close its gates on Sunday.

But the resolution that brought forth the most pronounced feeling was one requesting the President to avoid any unnecessary use of the army and navy on Sunday. No sooner was it read than a dozen men were clamoring for recognition. Finally Rev. W. H. Hudnut, of Brooklyn, N. Y., spoke, moving that the resolution be stricken out. "For," said he, "if Dewey had not struck the blow in Manila Bay on Sunday,—and I claim it was a holy act,—he might never have—"

The conclusion of the sentence was lost in the applause that followed. When quiet was restored, Rev. J. A. Green, of Negaunee, Mich., waved his hand for recognition, and said:—

This assembly can not afford to go on record as instructing President McKinley in the direction of the army and navy. It would be improper at this time. I am sure that we, as a church, have every confidence in his ability to direct the armed forces of the nation in this war for humanity's sake.

This brought forth a volley of cheers and applause, that shook the auditorium. It was just as significant as a formal vote endorsing the President's war policy. There was much of this kind of talk, but at last the resolution was laid on the table.

Commenting on this incident, the *Detroit News-Tribune* remarks:—

There are a good many "open questions" relating to Sabbath observance. But religious people strangely fail to see that these questions relate to their own conduct; and not that of other people. There is not the slightest objection to any man's observing the Sabbath as the Puritans observed it. The *News-Tribune* would be out of its sphere if it were to scoff at the way the Adventists, Presbyterians, Roman Catholics, or any other religious body, choose to limit their own action on the first or seventh day of the week. The *News-Tribune* has not only a right, but a duty, to resist the efforts of any of these religious bodies to dictate the manner in which the rest of the world shall observe this ceremonial part of life. Sabbatarians always fail to see this point. They fail to see that what is law to them is not necessarily to be forced on other people. If the gentleman who proposed to induce the Presbyterian Assembly to ask the President not to begin any battles on Sunday, had simply proposed that "We, Presbyterians, resolve not to do any fighting on Sunday," the resolution would have been all right if the Assembly had adopted it. But to impose this rule on seventy million fighting people is too absurd to turn into a respectable joke.

W. E. C.

#### A PLEASING INCIDENT.

An incident, called out by the present "unpleasantness" between the United States and Spain, indicates, in contrast with conditions lately prevailing in our own country, a state of feeling now existing that is more pleasing to contemplate than a state of disunion and war; and this incident seems to be worthy of at least a passing notice.

Our readers will remember that in the year 1861, the historic regiment known as the "Massachusetts Sixth" passed through Baltimore, on its way to the South during the Civil War. The city of Baltimore, like other cities in the South, was then hostile to the North; and that famous regiment there had the first taste of that fratricidal strife. The soldiers were met by an angry crowd, with curses and jeers, stones and other deadly missiles, and some of them lost their lives.

May 21, 1898, the same regiment passed through the same city, on its way to join the army now gathering for the invasion of Cuba. And now behold the contrast! Fifty thousand citizens gathered in the plaza in front of the station, when the trains bearing the soldiers came in, not this time to hurl against them fierce taunts and missiles of death, but to greet them with cheers and wreaths of roses. A committee of the leading citizens and ex-mayors welcomed them to the city. The mayor presented the commanding officer with an immense design of flowers in the form of a shield, on the face of which was a figure of two clasped hands, and the inscription, "Maryland to Massachusetts;" while from streamers extending from the baskets were such mottoes as these: "Baltimore Welcomes the Sixth Massachusetts;" "Flowers, not Bullets;" "May the Memory of 1861 be Effaced by the Welcome of 1898." One hundred Confederate veterans, headed by Captain Colston, acted as a guard of honor. The hospitalities of the city were extended to the soldiers in the way of refreshments, the distinction of processions, and other enthusiastic demonstrations. On arriving at the Camden station, every soldier was presented with a decorated box containing sandwiches and candles, and a card with crossed American

and Cuban flags, and the American coat of arms, with the inscription underneath, "For God, Our Country, and Humanity."

One effect of the war on this country is very evidently seen, even now; and that is the cementing more firmly together of the different parts of our land, and the more rapid closing up of what is called the bloody chasm between the North and the South, caused by the Civil War. Such occurrences as the one here mentioned are little cheering gleams of light against the dark background of war. U. S.

#### THE GOSPEL OF WAR.

THERE is nothing in the teachings of Christ that sanctions war. War and Christianity are antipodes—just as far apart as the east is from the west. Yet from the days of the Saviour down to the present time, many of the most destructive and cruel wars have been waged solely in the name of religion.

The gospel of Christ is a gospel of peace; yet right within the bosom of the church, there is being fostered a spirit of militarism that few appreciate. In England the "Boys' Brigade," a volunteer military organization within the church, and wholly religious, now numbers eight hundred companies, with twenty-eight hundred officers and thirty-five thousand boys. A short time ago, at their annual meeting in Queen's Hall, Lord Reay, who presided, said: "The defense of the British Empire depends largely on the volunteer force, and there can be no better nucleus for future volunteers than is provided by this movement."

The same spirit is finding sanction in the United States; and in scores of churches can be found companies of "Christian cadets," officered, armed, and drilled precisely the same as is done in the regular military companies of the government.

Now when it is known that this war spirit that is permeating the youth of the churches is inculcated and encouraged by the pastors of these churches, is it any wonder that we find the ministry of the land among the most active supporters of the war? In a late issue the Baltimore *Methodist* expresses the hope "that no religious sentiment will be thrust into it [the present war] to embarrass the situation." But that is just what is in it on both sides. At Manila the priests sought, by the following appeal, to inspire their subjects with zeal to defend their country:—

Christians, defend your faith against heretics who raise an insuperable barrier to immortal souls, enslave the people, abolish crosses from cemeteries, forbid pastors to perform baptism, matrimony, or funeral rites, or to administer consolation or grant absolution.

In New York City one of the leading Protestant churches has opened its doors for a midday meeting, to pray "for the success of the American arms in our struggle with Spain." Over two hundred people attended the first service, and it was so pronounced a success that "other churches will doubtless at once adopt the plan."

This is only following in the wake of the proclamation to Catholics in America that "until the close of this war, every priest shall, in his daily mass, pray for the restoration of peace by a glorious victory for our flag." Think of American Catholics thus praying for the extermination of Spanish Catholics (for in no other

way will victory come to the flag of America), and all professing to be brethren, and *one* in Christ!

This isn't all. Here is a stanza of a "Battle Prayer" that is but a sample of many others that are appearing in the press of to-day:—

"Thou Lord that helped at Lexington,  
Thou God of Bunker Hill,  
Look down upon the nation now,  
Protect and guide us still.  
In thee we trust,  
And win we must,—  
God grant it be thy will."

This is said to be a war, not of conquest, but for humanity; but it is an open secret that no war of modern times has developed more of the weakness of humanity—jealousy, strife for position, clamor for title and honor—than this one. All this shows that *self* is at the bottom, and is really the mainspring of much that passes for patriotism.

Much as we may deplore the present condition of things in Cuba, and the circumstances that brought about the present struggle, still, as Christians, we can not enter into the spirit of the war; for to do so will surely separate us from Him who said, "The Son of man is not come to destroy men's lives, but to save them."

W. E. C.

#### WRITING FOR THE PRESS.

MANY people covet the ability to write acceptably for the press. Aside from all the rules of grammar and rhetoric, there is one paramount to them all, and that is, *Be natural*. Write as you talk. Have something to say that the people want to know; then tell it in simple language. We guarantee that but few such articles will find their way to the waste-basket. Write plainly; and on only one side of the sheet.

Having written what you have to say just as you would say it, say it over to yourself as you would say it to your neighbor, and you will then know exactly where to put the punctuation marks.

Remember that this is an age of telegraphs and railroad trains, and that people appreciate short articles more than long ones; therefore do not put too many points in one article, nor present too much evidence on one point.

And then, lastly, the advice of the old miller to his son is applicable to those who write for the press: "John, always shut down the gate when the grist is out."

The following stanzas we clip from an exchange, and give them here as the most practical advice on writing for the press that we ever remember having seen, at least in verse:—

"If you have a thought that's happy,  
Boil it down;  
Make it short, and crisp, and snappy—  
Boil it down.  
When your brain its coin has minted,  
Down the page your pen has sprinted,  
If you want your effort printed,  
Boil it down.  
"Take out every surplus letter—  
Boil it down;  
Fewer syllables the better—  
Boil it down.  
Make your meaning plain; express it  
So we'll know, not merely guess, it;  
Then, my friend, ere you address it,  
Boil it down.  
"Boil out all the extra trimmings—  
Boil it down;

Skim it well, then skim the skimmings—  
Boil it down.  
When you're sure 't would be a sin to  
Cut another sentence in two,  
Send it on, and we'll begin to—  
Boil it down."

W. E. C.

SPEAKING of one of the early pioneers in this work, an admirer of him a few days ago remarked, "I always loved him, above all, for his sincerity."

What is the significance of the word "sincerity"?—Away back in the days when Rome flourished, and magnificent palaces lined the banks of the Tiber, there was a great demand for skilled workmen in the construction of these habitations. Oftentimes deceit was practised. The edges of the marble would get chipped, or a flaw would appear too late to be remedied without considerable expense, so the defects were puttied up, and made to appear all right by means of a prepared wax. This deception could not be detected until the weather tested the buildings, and the heat or dampness disclosed the wax. When it was found that these frauds were being practised, a clause is said to have been introduced into all building contracts, demanding that the whole work, from first to last, should be *sine cera*,—that is, without wax,—and it is from these Latin words that our word "sincere" is said to have come.

So, then, a *sincere* man is one who is just what he pretends to be—nothing more, nothing less. How few people there are who are building up their Christian character "without wax"! But this is the only kind that will stand in the testing time; for it must be "without spot, or wrinkle, or any such thing,"—absolutely "without fault." The blood of Christ, and that alone, can do the work.

W. E. C.

#### Progress of the Cause.

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

#### SOCIETY ISLANDS.

WE received word in the last mail that the "Pitcairn" is not coming out this season, so now we are planning to get along the best we can for a few more months without the help we so much need. Though Satan has been working hard during the past few months to tear down and destroy, every experience has, by the grace of God, led us to seek the Lord more earnestly. We labor under peculiar and rather difficult circumstances here, very different from anything we ever experienced in the United States, and often feel perplexed to know what we should do. But we know that the Lord is no respecter of persons, and trust him to supply the wisdom which we lack.

A prominent man here in Papeete has recently united with us by baptism, and participated with us in the ordinances at our last quarterly meeting. He is zealous for the truth, and faithful in paying the Lord's tithe, which was about sixty-five dollars for the past quarter.

As we have written before, we still hope to be able to start a school of our own in this group of islands. Our four boys are now attending the government school in Papeete. This school had not been running for some time; but now a good teacher from France has been secured, and it started, the first of the year, with four pupils. The number has since



increased to sixteen, all of whom are boys. The clergy oppose the government schools; and as there have been none here in Papeete for some time, nearly all the children attend the church schools, of which there are two, the Protestant and the Catholic. In accordance with the French law, the boys and girls are separated in the church schools, and taught in different buildings. The Protestant school has about six hundred pupils. There are one hundred and sixty in the boys' department, with only one competent teacher. Of course he can not teach so many alone, so some of the more advanced pupils assist him by teaching the primary classes. These assistants are Tahitian boys, who have had but little education, and do not speak French with the best accent.

The highest classes are not far advanced; but as it is, only a few of the pupils persevere until they can receive a diploma. We are informed that in France much more is required of a pupil before he can obtain a diploma, but that it is very easy to pass the examinations here. The teachers in the Catholic school are monks and nuns, and they have about as many pupils as are in the other school. The government schools are favorable to those who observe the seventh day, in that they have the weekly holiday upon Saturday, while the church schools have Thursday for the holiday. According to a French law, which they are now beginning to enforce here in a mild way, all children between the ages of six and thirteen must attend school five days in each week; but this law is applicable only to the native people and the French. Foreigners are exempt.

In order for us to have a school in these French islands, we must have a teacher who is a French citizen, and who has a diploma from a French school. To our knowledge, one who can be spared for this place has not yet been found. Is there not some brother of this tongue who, though he may not be fitted at present for teaching, can enter some French school, study for a while, obtain a diploma, and then come to our assistance? A man and his wife, each capable of teaching, would be just what we need for our school.

We have been glad to see the new developments in the educational line in our denomination, and pleased that so many of our brethren already realize the importance of having Christian teachers for their children. Now, brethren, if you need denominational schools in the United States, as you certainly do, though the public schools there surpass those of nearly every other country, do you not think that we need at least one good denominational school here? Most of your children have good home training; but here both parents and children need instruction in every principle of Christian living.

We have already made a beginning, having several children in training, and we need some family immediately to take charge of them, — a man and his wife, who can watch over them as a father and mother, and direct them in their work, both indoors and out. If we could secure the money to purchase a small farm, and fit it up for a sort of industrial school, it might be made almost self-supporting in time. Then, as soon as we could secure a teacher, we could begin our school. With only a small amount of money, we could make a good start, and I believe that many of our brethren would be glad of the privilege of helping us to get this enterprise started. I am sure that you could invest your money in no better cause. We believe that this is a work which the Lord would have done, and that he has blessed, and will continue to bless, the efforts put forth for its advancement. There is no better way to reach this people than through their children.

Brother Drollet is at present in the Tuamotu Islands; and while he went there to engage in the business by which he supports himself, he

is also teaching the truth through preaching, distributing literature, etc. We receive calls for labor from the other islands of this group, and also from surrounding island groups. Some have begun to observe the Sabbath, and wish for further instruction. Brethren, we need men and money; what are you going to do to help us? Are you willing to come yourself? or will you help send some one?

B. J. CADY.

#### AMONG THE CHURCHES IN SWEDEN.

AFTER a two-days' meeting at Nyhyttan (the name of the farm bought for school purposes) with Elder O. A. Olsen and the Conference Committee, where important decisions were made in regard to the school and farm, I came to Åmål, where Brother L. Carlsson is laboring. I remained two days, and we were much blessed. A church with fourteen members was organized. One meeting was held about ten miles out in the country, where a family rejoice in the truth they have just received. The interest there to hear the word is good. The next day I went to Göteborg, where I remained till the following day. The work of God has made progress since I was there last winter, and all the friends were of good courage. Some who, for a long time, have been convinced that they ought to walk in all the commandments of God, had found grace to do so, much to our joy and theirs.

Brother Birger Anderson met me at Halmstad, and together we visited Hesleholm, Kristianstad, Kalleberge, and Karlskrona. In Kalleberge the Lord had opened some hearts to the truth, and these were so thankful that it brought much joy to our hearts also. A church of ten members was organized. I then visited Wrigstad, Linköping, and Norrköping; and now I am here at Stockholm, in company with Brethren O. A. Olsen and E. Lind, to go to Helsingfors, Finland, to attend the yearly meeting.

L. JOHNSON.

Stockholm, May 4.

#### ALONG THE DANUBE.

WHILE the work in the German Empire is steadily gaining, it is also slowly gaining a foothold in the other countries belonging to this great mission field. In Holland there are now four flourishing companies, — at Amsterdam, Rotterdam, The Hague, and Helder, — also some scattered Sabbath-keepers, about eighty in all. Elder R. Klingbeil and Brother Rijdsam are meeting with good success in their ministry. At first it seemed hard to get the canvassing work started; but now twelve are laboring with fair success, and our Holland paper, *Zions-Wachter*, is gradually gaining in circulation. We print an edition of fifteen hundred.

After an encouraging visit in Holland, also in Rhenish Prussia and southern Germany, it was my privilege to administer, April 26, the first baptism in Bulgaria. Several Armenian sisters moved to Rustchuk from Constantinople. Last January, Brother A. Seefried, who knows the Bulgarian and Turkish languages, began to labor in this city, and a good interest has already been created. A considerable company attended our meetings. Through an interpreter the Bible studies were conducted on alternate evenings in Turkish and Bulgarian. During the day we met with our own people. We baptized two in the Danube; and five united with us to celebrate the ordinances of the Lord's house. Steps were taken to secure publications in the Bulgarian language, as there is considerable call for them.

From Rustchuk I went on the Danube to Rumania, where we had good meetings at three different places. Here I met Brother

T. Babienko, who was ordained eight years ago as our first Russian laborer. He has since spent seven years in exile; but the Lord favored his escape, and he is now here with his family, doing what he can to further the truth, especially by correspondence. My next visit was to Hungaria, where Brother Tentesch is doing Bible and canvassing work with fair success. We had good meetings at four different places. There are now twenty-five Sabbath-keepers in Hungaria, a small beginning among a population of twenty million. We celebrated the ordinances at two places, and baptized one convert. Here are also urgent calls for literature in the Slavonic. More publications are also needed in the Rumanian and Hungarian tongues.

I am now on my way to Prague, Bohemia, where there is a company of six, the only Sabbath-keepers among over twenty-one million people. Many obstacles are to be overcome, especially in Austria, where Catholicism has full sway; yet the Lord will also raise up witnesses here, as he did of old. Among fifty million people, speaking eight different tongues, we have now only four laborers, and scarcely one hundred Sabbath-keepers. Everywhere more literature is needed. May the day soon come when all can be provided with reading-matter, and the truth go with power.

L. R. CONRAD.

#### IN THE STATES.

(Compiled from the State papers.)

##### Atlantic Conference.

FORD'S STORE, MD. — Fourteen went forward in baptism at the time of the colporteurs' institute lately closed at this place. The occasion was one of great rejoicing.

##### Colorado.

BOULDER. — As the result of the meetings held by Elders Ballenger and Warren, ten were baptized, three of them being rebaptisms. A new life has been infused into the hearts of the people, as is shown by the increased missionary work, and the taking up of long-neglected duties and privileges.

CANON CITY. — Two have lately accepted the faith, and others are in the valley of decision.

FORT COLLINS. — The children of the church are selling tracts and papers with excellent success. Seven were lately baptized and united with the church.

LAVETA. — The message, "Receive ye the Holy Ghost," has been gladly accepted by all the church. Two were converted and baptized.

WENTZ. — Three persons who accepted the truth during the week of prayer were baptized and added to the church. Others await this ordinance.

##### Iowa.

ALGONA. — At a short series of meetings just closed, one sister was baptized and united with the church.

DES MOINES. — The camp-meeting is in session, with a large attendance. The Beacon Light Mission lately opened is looked upon with favor by the public, and already has been the means of doing considerable good. A rescue home for women is also being fitted up, and will soon be ready for occupancy.

LIBERTYVILLE. — A church organization was perfected recently, and officers were elected. The brethren are all of good cheer, and alive to the significance of rapidly passing events.

ROCKWELL. — A Sabbath-school of twenty members has been organized, and although there is considerable outside opposition, the work moves forward.

## Indiana.

EVANSVILLE.—A mission has been established, and a good work is being carried on. There are more openings for labor than the workers can fill. Several have taken their stand for God and his truth, and others are "almost persuaded."

## Michigan.

BURT.—A few meetings here were much appreciated. Several made a start for the kingdom; these are now awaiting baptism.

MESICK.—One family has lately begun the observance of the Sabbath, and several others are deeply interested.

SHERIDAN.—A six weeks' meeting has just closed. The attendance has not been large any of the time. Four are rejoicing in the truth as the result of the effort.

## Minnesota.

FULDA.—Three were baptized, and a church of fourteen members was organized. A lot has been purchased, and by fall it is hoped that a house of worship will be erected.

MANKATO.—As the result of the effort lately put forth here, eleven identified themselves with commandment-keepers. A church organization was perfected, and officers were elected.

## Montana.

BUTTE.—The church building is at last completed, and was dedicated May 1. It is brick veneered, twenty-six by fifty-two feet in size, nicely frescoed, lighted by electricity, and compares favorably with other churches of the city. The business men were liberal in their donations. A mission has also been established here. The mission building is of good size, and is well fitted up for doing Christian Help work. It is centrally located.

## Oklahoma.

GUTHRIE.—Work on building a church has been postponed until after the coming camp-meeting. A Sabbath-school has been organized.

HENNESSEY.—The meetings held near here in the country have closed. The attendance was large. Six persons, all heads of families, took a firm stand for the truth. As many more are deeply interested.

NORMAN.—A carload of lumber has just been shipped here with which to build a church.

OKLAHOMA CITY.—The meetings in the McCracken schoolhouse near this place have closed. Thirty-five sermons were preached, eighty visits made, and \$32.70 worth of books sold. A debate came up, which was a glorious victory for the truth. A Sabbath-school of thirty-five was organized, and eighteen entered into church relationship.

## Texas.

ADHALL.—A flourishing company was lately raised up. A minister visited this company in the early part of the month, and six persons, five of them heads of families, were baptized.

DALLAS.—A lively interest has been awakened in the church, some good work is being done, and excellent results are hoped for.

## Virginia.

DANVILLE.—Thirty-five are now obeying the Lord, including a small company at Halifax. All are of good cheer.

KILMARNOCK.—A ten days' meeting was held with this church recently, and four were added to the company. It was a season of refreshing for all.

STAUNTON.—The work is onward at this place. A tent is pitched, and public meetings have begun. Cottage meetings are being held, with good success, and an ingathering of souls is expected.

## Wisconsin.

BARABOO.—May 7 a company from this church drove to the Baraboo River, where six were baptized.

EUREKA.—A few meetings held here resulted in two being baptized, and another gave his heart to God.

WAUSAU.—A church of thirteen members has just been organized, with which others will soon unite, as there are fully a dozen keeping the Sabbath who are not yet identified with any church organization. The Sabbath-school numbers about thirty-five.

## CHICAGO.

THE Star of Hope Mission continues with undimmed radiance to reflect the glorious light of the gospel. Its rays penetrate many a hitherto dark and gloomy home, if the abiding-places of some of the unfortunate poor of this locality can be called homes. Between the saloon and the lodging-house, there is little choice when it comes to the question of spending the evening, though the saloon is rather favored because of the life and excitement to be found there; but when the peace and quiet enjoyment of an evening at the Star of Hope Mission are taken into consideration, those who have a remembrance of mother's prayers or the prayers of some other loved one, give the mission the preference. The service is enlivened Sunday evenings by the beautiful singing of the Chaminade quartet. Two other quartets also visit us occasionally, and sing the gospel.

HARRY C. LYMAN.

## OHIO AND PENNSYLVANIA.

I FIRST visited Bowling Green, Ohio. Few members of this church live in town, most of them being widely scattered in the country. Though the roads were bad, I think every family was present. Old graybeards who have been in the truth more years than I am old, wept, kissed me, and wished me Godspeed. Some dedicated their farms; others, small pieces of land; all wanted to do something for God. The following day I spent visiting among the brethren, afterward meeting with the churches at Portage River, Findlay, Tiffin, and Clyde.

Arrived at the latter place, I walked out to the home of Brother Oliver Mears, and spent two hours with him and his wife. They have been Sabbath-keepers for forty years. It did me good to hear them tell of the early workers, the sacrifices they made, and how God worked for his truth. It seemed to do them good to know that the same spirit of devotion, self-sacrifice, and consecration is moving God's people again. I took their subscription to *Gospel of Health*.

At Erie, Pa., I began a meeting soon after ten o'clock; and with an intermission of three quarters of an hour, and an hour for Sabbath-school, the company remained together till nearly five o'clock. In the forenoon we studied the "Complete Gospel," and saw very clearly that the people of God are to occupy a position, physically and spiritually, where the glory of the Lord will be revealed in them. Most of my talks clustered about Isa. 40:9, and the people everywhere seem to regard it as a special message for us now. Sabbath afternoon was devoted to studying how we can get up into the high mountain physically. Many questions were asked and discussed, and all

recognized that the Holy Spirit is our teacher. The evening after the Sabbath I visited some homes, and made friends with some who had opposed the truth.

Sunday morning at nine o'clock I talked on mission work, Christian Help work, etc. I was to leave on the train at 12:28; but we were having such a glorious time that I could not get away, and missed the following train, too, simply because there seemed to be no stopping-place for the meeting. A good Christian Help band was organized, and every one present took a firm stand in regard to complete consecration.

I reached Edinboro, Pa., Friday evening, and had a little meeting with the brethren that night. The following day I held two meetings, and went three miles to treat a sick brother who has been in the dark a long time. The following morning I gave him another treatment, and left him feeling much better.

Our meetings at Edinboro were held at the home of Sister L. M. Talbott, a devoted Christian woman, who is not only walking in the light herself, but is doing all she can to help others as well. She had with her at this time Sisters Vincent and Huie, who are laboring earnestly in Oil City. One of the most pleasant experiences of my trip was to kneel with these consecrated, motherly women, and Brother George Sears, who had left his plow in the furrow, and driven twenty miles with me, to attend this meeting, and plead with God for the outpouring of his Holy Spirit, to the end that he might be glorified, and his kingdom advanced in that place.

The Lord answered our prayer with a most beautiful blessing. A number of neighbors were in, and manifested keen interest. One lady's presence was especially noticeable, because she was known to be prejudiced, and no effort had been made to get her to come. She seemed to have come from her work, just as she was, and we know now that the Lord had given her a special invitation to come to the meeting. She offered to fill the house with people if we would continue the study at another time. The sisters from Oil City remained with Sister Talbott a week longer to help in the work, and they found plenty to do. The interest is really wonderful—greater than it has ever been before, notwithstanding the fact that the message has been preached there many times for many years, and by able men.

At Bear Lake I held meetings from house to house, and much interest was manifested. Many who were not Adventists attended. Those who came the first night, came in a terrible storm and through mud and darkness the next night. One young man who is not a Christian promised to give his heart to God. Brother John Ayling and his wife are working here.

The hand of Providence was manifested in bringing me to the place of meeting at Warren just at the hour that the brethren, unknown to me, had appointed the meeting. I spoke twice, once before, and once after, Sabbath-school. The Holy Spirit carried the message home to all hearts, and we saw new light and beauty in the health-reform principles, and renewed our allegiance to our Heavenly Father. With tears in their eyes, the brethren rose to their feet, and consecrated all—homes, farms, and lives—to God.

I entered the names of some of these consecrated ones in my pocket memorandum; and as I closed the book, and took up my satchel to leave, one sister pressed forward, and said, eagerly, "I want my name on that list." It was a very touching incident. O that all our people might be as eager to have their names entered on God's consecration roll! The book of life must be a consecration roll, because only true disciples of Jesus will be entered there, and Jesus said: "Whosoever he be of

you that forsaketh not all that he hath, he can not be my disciple."

At Bradford the work seemed to go a little hard at the first meeting; but we sought the Lord earnestly in prayer, and he answered us most graciously. Our second meeting lasted from 7:30 to 10:30 P. M. Christ was held up as the perfect standard. I was impressed to invite those who would accept him, and lay everything upon God's altar, to rise to their feet. Tears fell fast, and nearly every one arose. I then explained that a Christian Help band is a band of missionaries, and a missionary is one who has consecrated himself and all he possesses to God. All saw at once that the step we had taken had virtually organized us into a Christian Help band; so, after a season of prayer, we elected regular officers.

O. M. HAYWARD.

#### WISCONSIN.

ASHLAND.—Elder T. B. Snow and Brother J. B. Locken began to do gospel work in Ashland last July. A small beginning had previously been made, and a few were keeping the Sabbath; but no systematic effort had been put forth to proclaim the message to the people. In their work they used our literature, chiefly the *Signs of the Times*, did Bible work, and gave public lessons as the way opened before them. From the beginning their work has been blessed, and souls have accepted the Saviour. They were not situated so as to do much preaching, for want of a convenient place, but they made much of the Sabbath-school opportunities.

As a result, a church of twenty-two members has just been organized. Seven of these were baptized May 15, in Ashland Bay, by Elder T. B. Snow. Four of these new members are yet to be baptized, and twelve others have requested baptism; when all are received who have applied, the membership will be thirty-four. The interest has not abated, and promising openings are abundant. We hope to see a strong church established in this northern city.

Plans are well in hand for building a meeting-house, and with it, a room for a church school. The site, which is offered at very reasonable terms, is centrally located, and we believe that it is the Lord's will that this work should go forward without halting. All are of good courage.

WM. COVERT.

#### MISSISSIPPI.

BURNSVILLE.—I began meetings in a country church near this place, May 6. Three families of our brethren from the North had settled here for the purpose of holding up the light of truth. Their influence created a desire to hear the message, and the attendance was good, considering the busy season. The Lord blessed in the preaching of his word, and some have already decided to obey the truth. These are persons of influence, who will, we trust, be a help to the cause in this field. Special meetings have also been held with the brethren, and a church of nine members has been organized. The Spirit of the Lord was present in these meetings, and this church starts out in a state of harmony and love, and with a faith which gives promise of bearing fruit to God's glory. Others who have recently accepted the truth will doubtless unite with them soon.

The experience of our brethren in coming here should be an encouragement to those who may contemplate leaving our large churches in the North for the more needy fields of the South. God is blessing those who move to this State. The way is open for meetings in many places, and we hope to answer these calls as fast as time permits. We are now

holding meetings in two places. Brethren R. T. Nash and E. P. Auger have been with me in these meetings, and are giving valuable assistance.

R. S. OWEN.

#### KENTUCKY.

SINCE my last report, I have labored five days in Randolph, baptizing two persons; also sixteen days at Utica, where a Baptist minister and his son accepted the truth, and others are interested. Elder Starr was with me part of the time at this place. I spent eight days in company with Elder Starr at Render. Several have recently accepted the truth here, three were baptized, and eleven signed the covenant. Their Sabbath-school has a membership of eighteen. At Higdon, where an interest had been awakened by Bible readings and other missionary work, I spent eleven days. Two persons, a man and his wife, fully accepted the truth, and were baptized. They, with their children, and another family, who have been keeping the Sabbath for two years, will hold Sabbath-school together.

R. G. GARRETT.

### News of the Week.

FOR WEEK ENDING MAY 28, 1898.

—It is stated that fully 600 of the 3,000 Kansas volunteers are school-teachers.

—It is said that four fifths of the people in London never enter a place of worship.

—Upward of 10,000,000 American flags have been sold since the blowing up of the "Maine."

—The government paid \$75,000 for the secret and right to manufacture the Whitehead torpedo.

—An English lady sent the pope an Easter egg valued at \$5,000. It contained a ruby and diamond ring.

—May 25 President McKinley issued his second call for volunteers, the number asked for being 75,000.

—An explosion occurred in the steel mill at Granite City, Ill., near St. Louis, on May 24, and twenty people were seriously injured.

—On the 25th inst., 2,500 soldiers sailed, in three transport ships, from San Francisco, Cal., for Manila, to help Admiral Dewey.

—May 22 a great fire broke out in the Zollern mine, at Dortmund, Prussia. It is feared that at least forty-five miners perished.

—A legacy of \$900,000 has just been left to Mr. J. Hudson Taylor for the work of the China Inland Mission. The name of the donor is withheld.

—May 22 the members of the Indianapolis and Kansas City baseball teams were arrested for playing baseball on Sunday. The idea is to test the law.

—Up to the 24th inst., \$295,000 worth of provisions had been forwarded to Camp Thomas, near Chattanooga, Tenn., for the 35,000 men now in camp.

—The steamer "Algoa," on its last trip from San Francisco to Marseilles, carried wheat that would have filled 30 freight-trains of 40 cars each. The import duty was 700,000 francs.

—A strike of the Portable Hoisting Engineers' Union at New York has been ordered. Nearly 6,000 men are involved, and the action has affected work on about seventy-five large buildings in the city.

—It is reported that Señor Leon y Castillo has been commissioned to endeavor to float, in the London market, a Spanish loan of \$50,000,000, giving as security the tobacco monopoly that Spain now enjoys.

—A break in the Crow levee in the Indian district near Quincy, Ill., has caused the spreading waters to cover an area of 1,5000 acres of farming land, in some places to the depth of three feet. It is estimated that 6,000 acres of wheat is submerged.

—Edward Bellamy, the noted author of "Looking Backward," died May 22, at his home in Massachusetts. He was forty-eight years old. His book has had a sale of 450,000 copies in America, and a greater number in England, and has been translated into many languages.

—May 24 was the birthday of Queen Victoria. She is now seventy-nine years old, and has ruled over the English dominions sixty-two years the coming month. Few sovereigns in all the history of kings and queens have had so long a reign.

—During the stay of the volunteers in the various encampments, the life-insurance agents have been reaping a harvest. At Camp Eaton, Island Lake, Mich., it is said that nearly half a million dollars of insurance has been written in the last three weeks.

—Passports to American and British subjects for travel in the interior of Turkey have been refused by the Turkish government. United States Minister Angell has entered a protest against the authorities for this discrimination, as these two nations are the only ones refused the privilege.

—May 22 Joe Mitchell, a colored brakeman on the Illinois Central Railroad, pushed from the train a white boy tramp, and in falling both the boy's legs were severed at the knee. The brakeman was arrested; and while waiting at the depot at Rives, Tenn., to be taken to jail, a mob hanged him.

—Anything nowadays to be sensational. On the 25th inst., at Muncie, Ind., Frank Snell, a local bicycle dealer and fast rider, was married in the Presbyterian church to Miss Addie West. The couple mounted their bicycles, balancing each other by holding hands while the ceremony was performed.

—May 24, near Albuquerque, N. M., bandits held up the California express on the Santa Fé, tumbled the through safe into a ditch, and by means of dynamite blew it open and rifled its contents. The robbers escaped on horses that were waiting. No passengers were molested. A large posse is in pursuit.

—Evelina Cisneros, the young Cuban girl whose escape from a Spanish prison in Cuba a few months ago was one of the romantic incidents of the war, is soon to become the wife of Carlos Carbonel, formerly a Cuban banker, who helped to rescue her, and who has been nominated by President McKinley as lieutenant and aide on the staff of Gen. Fitzhugh Lee.

—May 23 the Massachusetts W. C. T. U. adopted resolutions expressing abhorrence of the spirit of revenge embodied in the phrase, "Remember the 'Maine,'" and asking Secretary Long to refuse to buy any goods bearing that motto. This refers particularly to the hardtack furnished the government by a St. Louis firm, on each piece of which the phrase is stamped.

—On rush' telegram from Washington, May 22, the Carpenter Steel Works of Reading, Pa., sent out 150 thirteen-inch projectiles, destined for Sampson's fleet. These weigh 1,200 pounds each, and will go through anything Spanish afloat. Over eight hundred projectiles of somewhat smaller size are on hand, and they will go to San Francisco for Dewey at Manila. The thirteen-inch projectiles are popularly known as "McKinley's peacemakers."

—The State Department has made formal response to the Austrian government concerning the Hungarians killed at Hazleton, Pa., in the riots of last fall. The governor of Pennsylvania sent in a report, made up mostly of a record of the celebrated trial; this was reviewed by the attorney-general and supplemented by a strong argument to maintain the position taken by our government; namely, that it was not responsible, under the circumstances, for the killing.

—News has reached England of an unparalleled incident in Christian missions. In a village three hours distant from Ning-po, China, a Buddhist temple, its idols, and some very valuable land and gardens attached, have been voluntarily assigned by deed of gift to the Free Methodist mission, for use as a Christian mission station. The head men of three villages surrounding the temple have given their written consent to the establishment of the mission there.

—It is estimated that between 1882 and 1889, about 10,000 laborers were employed on the Panama Canal. About £20,000,000, English money, has been spent for machinery and other expenses, while labor, salaries, materials, etc., consumed £55,000,000. It is thought that only about £30,000,000 would be necessary to complete the gigantic undertaking. President McKinley now strongly favors the passage of a bill appropriating sufficient money to complete the canal.

—The existence of surplus money in many pockets, and the willingness of people to pay very high prices for things they do not need, were illustrated once more on May 5, 6, and 7, in London at the sale of the Heckscher collection of *objets d'art*. Three hundred and twenty-four "objects" brought \$323,525, an average of \$1,000 apiece, which the initiated say is the highest ever known. An enameled snuff-box sold for \$16,750, and a watch that had belonged to Louis XIV brought \$5,600.



—It is just announced that the tribunal which is to adjust the dispute between Venezuela and Great Britain as to the boundary between the former country and British Guiana, will assemble in Paris next February. The claims of both countries are now being made up. The case of Venezuela was laid before the members of the tribunal on March 16 last, and the counter-claims of Great Britain will be presented on the 16th of July.

—The only certain thing about the war situation is its absolute uncertainty. There are indications that complications are arising which may mean much more than any surmise. The Sampson and Schley fleets are chasing about in Cuban waters, endeavoring to locate Cervera and his armada, but so far without success. No battle was fought, as reported last week. A "strict censorship is kept on all war news;" and besides this, there is no war news.

—The thousands of persons who were thrilled by the ride through space on the famous Ferris Wheel at the Chicago World's Fair marveled at the genius of invention and the daring of construction. The almost continuous clicking of the revolving turnstile, each click registering fifty cents, presaged immense financial reward for the inventor. Indeed, he was at one time wealthy beyond his wildest dreams. But through the various vicissitudes of fortune, he died penniless; and his ashes were recently held at the Pittsburg crematory for unpaid funeral expenses.

## Special Notices.

### THE DAKOTA CAMP-MEETING.

A RATE of one and one-fifth fare has been granted on the certificate plan by the C. M. & St. P. Railroad, the C. & N. W. Railroad, via Salem, and the C. St. P. M. & O. Railroad, from all points within the Dakota where one fare is more than fifty cents, to Mitchell. A certificate must be taken from the agent for each ticket purchased; if you should use more than one road, take certificate each time you purchase a ticket. Full fare is paid in going; and the certificates, properly signed at the camp-ground, entitle the purchaser to return home for one-fifth fare. Tickets may be purchased June 14-16, inclusive, and June 20-23, inclusive. No other date will entitle holder to reduction.

E. C. KELLOGG.

### GENERAL MEETING FOR MISSISSIPPI.

THIS meeting will be held near Amory, in Monroe county, July 6-12. The first general gathering of our people held in this State, this meeting will be one of great importance to the work here, and we desire that all who can do so will attend. Our brethren greatly need the counsel and instruction which will be given, and we expect to receive a special outpouring of the Spirit of God. Begin at once to plan to come. Write to me, that arrangements may be made for tents, etc.; state whether you are coming by train or team. Bring bedding and other necessities as far as you are able; but come, and those who can not provide for themselves will be made welcome to the hospitality of those living in the vicinity of the meeting. Address me at Amory, Miss.

R. S. OWEN.

### ALABAMA CAMP-MEETING.

THE camp-meeting for our State will begin on the evening of June 24. We trust that all will be present at the first meeting. The time of this meeting, spent in seeking God, will result in lasting benefit to all who come willing to be led by the Spirit of the Lord. Let us lay aside our worldly pursuits, and come up to this feast of the Lord.

A pleasant grove has been secured, having plenty of shade and good water. Tents will be on the grounds at reasonable rates. As most of our people in this vicinity have never attended a camp-meeting, I would say, Let every family bring bedding, including bedticks. Straw will be furnished on the grounds. Warm food will be furnished for those who wish; but let each one bring the necessary dishes in which to procure it.

Pratt City is six miles from Birmingham, on the Kansas City Railroad. It is also reached by the street-cars every fifteen minutes. Any one desiring further information should write to the undersigned at 2317 Fifth Ave., Birmingham, Ala. Those expecting to come should let me know soon, that tents may be reserved.

W. WOODFORD.

### CAMP-MEETINGS FOR 1898.

#### DISTRICT ONE.

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

#### DISTRICT TWO.

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

#### DISTRICT THREE.

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

#### DISTRICT FOUR.

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

#### DISTRICT FIVE.

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

#### DISTRICT SIX.

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

The 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.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every additional line, will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

EMPLOYMENT WANTED.—A brother 27 years old, trained to work on a farm from childhood, desires a place to work for Sabbath-keepers. Address Chas. Bohnert, Gridley, McLean Co., Ill.

TAILOR WANTED.—Battle Creek College desires to secure the services of a competent tailor, able to do cutting and fitting as well as sewing. Some one is needed who can take charge of the shop, and teach the young men the trade. If a competent tailor desires a position, he should write immediately to Battle Creek College, Battle Creek, Mich.

## Publishers' Department.

### A FREE SCHOLARSHIP

To Battle Creek College will be given to every REVIEW reader who is willing to do a reasonable amount of work during the summer. Do you want to go to college next year? Do you want us to pay for your board, room, heating, light, tuition,—everything but for your books and clothing,—during the regular school year for 1898-99? If so, be sure to read the full-page advertisement which will appear in the *Youth's Instructor* for June 9, 1898. This number of the *Instructor* will be issued one week in advance, or on June 2. Send for a sample copy.

Address the *Youth's Instructor*, Battle Creek, Mich., sending two-cent stamp.

### "TENT HYMNS AND TUNES"

Contains about two hundred and thirty of the best selections from the Seventh-day Adventist "Hymns and Tunes." These are the hymns best adapted for use in tent-meetings and lecture courses where Seventh-day Adventist views are presented.

The new edition, just off the press, is substantially bound in strong manila covers, with cloth strips on back, which make the books very durable.

The price is only 15 cents a copy, post-paid. Order from your State tract society, or from Review and Herald Pub. Co., Battle Creek, Mich.

### NOW READY!

"THE WAR BETWEEN CAPITAL AND LABOR," announced last week, is now ready. One of the most striking fulfillments of prophecy in these last days is the great amassing of wealth by a few, and the want and misery of the masses. This tract deals with this question in a way to lead the reader to the Bible, where can be found the only explanation of the matter, and the needed remedy.

"The War between Capital and Labor" is published as No. 12 of the *Words of Truth Series*. It contains 32 pages; price, only 2 cents.

## 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...	* 7.15 P. M.
Port Huron, Susp. Bridge, New York, and Montreal...	* 8.23 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.

#### WESTBOUND.

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

### SLEEPING AND THROUGH CAR SERVICE.

#### EASTBOUND.

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

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.

#### WESTBOUND.

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

#### CONNECTIONS AT DURAND.

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

\* Daily.

† Except Sunday.

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

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

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atl'ntic Express.
EAST.							
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 2.00	pm 11.40
Michigan City.....	11.40		8.48	pm 12.08	4.40	3.30	am 1.34
Niles.....	am 12.45		10.15	1.00	5.37	4.25	2.40
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.56	5.39	4.05
Battle Creek.....	3.00	7.50	pm 12.50	2.42	7.59	6.06	4.48
Marshall.....	3.30	8.25	1.20	3.09	7.56		5.10
Albion.....	4.00	8.47	1.45	3.30	8.15		5.34
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	8.00
Falls View.....					am 5.23		pm 4.18
Susp. Bridge.....					5.38		4.38
Niagara Falls.....					5.53		4.43
Buffalo.....				am 12.20	6.45	am 3.10	5.30
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	9.32
Boston.....				3.00	11.35	5.20	10.45
WEST							
Boston.....							pm 7.15
New York.....							am 12.10
Syracuse.....					pm 5.00	am 2.10	am 12.25
Rochester.....					6.55	4.15	am 1.35
Buffalo.....					7.50	5.40	pm 3.50
Niagara Falls.....					8.30	6.29	am 4.22
Falls View.....					am 10.30	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	9.18		1.38	5.55	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	4.48	3.52	9.11	3.00
Kalamazoo.....	1.35	10.57	2.13	5.18	4.32	10.00	3.40
Niles.....	3.15	12.23	4.00	6.40	6.05		5.08
Michigan City.....	4.25	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 31, 1898.

THE President called for 125,000 volunteers, and nearly 700,000 responded.

THE *Interior* says that "the greatest change that has come about in the world the past century was formally announced by Dewey's guns in Manila Bay."

THE London correspondent of *Harper's Weekly* says: "It is probable that Mr. Gladstone was the finest specimen of an Anglo-Saxon that ever lived."

A PRESBYTERIAN correspondent in the late General Assembly speaks of "the moderator's strong effort to lift the heavy heart of the church into new hope and courage," and says, "There is no use in denying or trying to hide the fact that there is a general feeling of depression."

THE same correspondent says: "Whenever an alliance with England was mentioned,—three times by as many speakers,—the clapping culminated in shouts. It was a unique demonstration, almost impossible under any other circumstances." Why?

THE Richmond (Va.) *Times* of late date contains this statement: "The most gigantic death-dealing *whirlwind*, the most terrific mechanical destroyer, has been completed by the United States in the shape of the largest cannon that has ever been built by any nation." Read in this connection Jer. 25:32.

THE "Annual Announcement" of Battle Creek College for the school year 1898-99 is now printed, and ready for all who want it. It is a fine thing. Every person who expects to attend school at this College next year, and everybody else who has any interest in the College, should by all means have a copy of this announcement. Address Prof. E. A. Sutherland, Battle Creek, Mich.

AN American residing in Paris wrote thus to the editor of the New York *Observer*: "The French people in general sympathize with Spain, and it is not agreeable for Americans to read the French papers just now, or go among the French people. In the studios in the Latin Quarter, the French students have made it intolerable for the American fellows, and many have given up their work and gone away."

SOME idea of the strange vicissitudes to be encountered on the water may be gained by considering the fact that often single ships, plowing their individual ways across the ocean, in opposite directions, run so nearly on each other's track as to come into actual collision, in the midst of the great expanse of waters; but now, for weeks, a whole fleet has been scouring the surface of the Caribbean Sea in the vain attempt to get even a sight of an opposing fleet, of presumably about the same size, in the same waters. Two ships will run into each other, while two fleets can't find each other! Isn't it strange?

THE old saying that all is fair in love and war may account for the statement of Rev. Fr. Sherman, Catholic chaplain, to the members of the Fourth Missouri Regiment recently. Said he: "Soldiers who are of the Catholic faith are free to partake of meat on Fridays and also on fast-days." This is a very advanced view for Catholics, and is said to be the first instance where a Catholic priest has loosed the discipline regarding this religious rite.

### ANOTHER THING GOOD.

NEXT week we shall publish in the REVIEW a most excellent sermon on the coming of the Lord, that was preached by a Baptist minister, May 22. We assure you it will be a treat to every reader. If you have friends who are Baptists, you could hardly do them a better turn than to send them a copy of the REVIEW that contains this sermon.

### COMMENCEMENT EXERCISES.

ON Monday evening, May 23, at 8 P. M., the eighteenth commencement exercises of the Battle Creek College were held in the Tabernacle at Battle Creek. The house was filled to its utmost capacity. The program of the evening was as follows:—

1. Chorus: "Battle Hymn of the Reformation," by Martin Luther, expressing the loftiest sentiments of faith in God, and trust in his all-conquering power. This was rendered by the orchestra, and a large class of trained singers, under the leadership of Prof. Edwin Barnes, in a most soul-stirring manner. 2. Invocation, by U. Smith. 3. Chorus: (a) "Softly now the Light of Day;" (b) "Sun of My Soul." 4. Address by Prof. B. G. Wilkinson; subject, "The Awakened Life." 5. Piano solo, by Miss Margaret Duffy; (a) "Romanza;" (b) "If I Were a Bird." 6. Piano Quartet, "Rakoczy March," by Misses Crispell, Duffy, Swedberg, and Mr. Yeoman. 7. Presentation of Diplomas, by Elder A. T. Jones. 8. Chorus: "Jerusalem, My Glorious Home." 9. Benediction.

There were twenty-seven graduates, from eight different courses. These were seated on the rostrum, which was attractively decorated with a profusion of wreaths, potted flowers, and spring blossoms. The class motto, *Ad Astra per Aspera* ("To the Stars, through Bolts and Bars"), was conspicuous among the decorations, as it was arranged beneath an arch of evergreens that spanned the pulpit. The address to the graduates was replete with high and noble sentiments, calculated to lead every one to awake to life and its opportunities, and was delivered in a pleasing and forcible manner, that held the attention of the large audience to the close.

The delivery of the diplomas was accompanied with valuable instruction to the graduating members, with reference to the mutual obligations which would still exist between them and the institution in which they had faithfully earned these diplomas,—the institution to aid them still by its influence; and they, in turn, to be careful to take such a course as

to reflect credit on the school, as the only fair and honorable response to the confidence reposed in them.

The music was fine, and well rendered throughout, adding much to the pleasure of the occasion. This was especially true of the closing chorus, "Jerusalem, My Glorious Home," which was given with much life and power. The benediction was pronounced by Professor Sutherland; and thus closed another interesting and profitable occasion. U. S.

FOR the last three weeks the daily papers and news-agencies have been chiefly objects of amused derision. Feeling obliged in their sensationalism to maintain a standing as great war dailies, and there being no war to report, they deliberately and persistently manufacture wild rumors, and publish them under glaring scare-heads; and all the time seem to be utterly unconscious that they are doing anything but publishing strictly sober and truthful reports. How so many people can be so continually and so persistently brazen would be a mystery, were it not for the fact that it is one of the signs of the very times in which we are now living.

IF any evidence of the decadence of true religion were needed, it is certainly now supplied in the leading religious papers of this country. In every one of them the war, the battles, the fleets, the commanders, and the heroes, of the war, are the great topics continually discussed. Anything on religion is hardly to be found in the editorial columns of any of these leading religious papers. And in the discussion of the war and its incidents, in these papers, the papers themselves are completely identified with it and all its incidents. What could more plainly show that religion has thus largely become an affair only of this world,—and not even the affair of first importance even in *this* world, but so entirely secondary that war and its incidents are given continually the place of greatest importance? True religion, Christianity, is not of this world. It never can be identified with this world. And its importance is ever greater than anything—yes, greater than all things—of this world that can ever possibly occur.

ANY ONE who has his eyes open can not fail to discover the death-dealing agencies everywhere at work in the world. These all come as the result of sin,—the work of the devil. But the mission of Christ was to save men. This being so, what more proper thing could Christians do than to organize themselves into rescue societies and life-saving bands? This is just what our Christian Help bands have as their object, and it is what they are doing from one end of this land to the other. May those thus engaged never grow weary in the good work.

WE have received a copy of "Thoughts on the Book of Daniel" in German. It has three hundred and fifty large pages of excellent type and printing, and is beautifully illustrated. Of course the matter is most valuable, as the book of Daniel will always be "very present" present truth. Nothing would do our German brethren in the United States more good than for each one of them to have and to study a copy of "Die Weissagung Daniels." Es ist sicherlich "Die Weltgeschichte im Lichte der Bibel."