

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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SPEECH.

Talk happiness. The world is sad enough
 Without your woes. No path is wholly rough;
 Look for the places that are smooth and clear,
 And speak of those to rest the weary ear
 Of earth, so hurt by one continuous strain
 Of human discontent and grief and pain.

Talk faith. The world is better without
 Your uttered ignorance and morbid doubt.
 If you have faith in God, or man, or self,
 Say so; if not, push back upon the shelf
 Of silence all your thoughts till faith shall come;
 No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
 Of mortal maladies is worn and stale.
 You can not charm, nor interest, nor please.
 By harping on that minor chord, disease.
 Say you are well, or all is well with you;
 And God shall hear your words, and make them true.

—Ella Wheeler Wilcox.

THE LORD'S SUPPER AND THE ORDINANCE OF FEET-WASHING.—NO. 3.

MRS. E. G. WHITE.

"AND as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the mount of Olives." Here was established the great memorial, the Lord's Supper. Can we take in the strains of Christian melody rising to heaven from the lips of the disciples? Christ, the Captain of our salvation, made of himself a sacrificial offering. The Prince of life became the Prince of martyrs.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 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 saith 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 act of Christ in washing the feet of his disciples was a sacred one; his motive in so doing was to bring about, through their remembrance of what Christ had done for them, a state of feeling where no exaltation of one above another should find place. This ordinance was to bring brother to an understanding of the feelings of his brother.

The last act of Christ in behalf of his betrayer was to wash his feet. He, their Lord and Master, showed that he would do anything to save the most guilty sinner. He said, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." If he will believe on Jesus Christ as the Son of God, the Redeemer of the world, he is the child of God.

Christ came not to save man in his sins, but from his sins. John's testimony of him was, "Behold the Lamb of God, which taketh away the sin of the world." And "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Christ had washed the feet of Judas first. This disciple was having his last opportunity. When the ceremony was ended, the Master said, "Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." These words were spoken that Judas might understand that Christ had read his secret purposes, that he was not ignorant of his wicked schemes. This was his opportunity to confess and be converted. The disciples did not understand his words at the time, but they were imprinted on their memory afterward, and they had something to consider in the patience, the mercy, and the forbearance of God toward the most grievously erring.

Christ gave his disciples to understand that the washing of their feet did not cleanse away their sin, but that the cleansing of their heart was tested in this humble service. If the heart was cleansed, this act was all that was essential to reveal the fact. He had washed the feet of Judas; but he said, "Ye are not all clean." Judas brought a traitor's heart to this scene, and Christ revealed to all that he knew him to be the betrayer of his Lord, and that the washing of his feet was not an ordinance to cleanse the soul from its moral defilement.

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye

say well; for so I am [for I have given you an example of the position you should hold toward one another]. 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." Here is the object-lesson: "Ye also ought to wash one another's feet." "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." This ordinance is not to be treated in a mechanical way as a form. Its real object is to teach humility.

"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. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me."

Jesus would give convincing proof that he understood perfectly the character of Judas, and that he had not withheld his ministry even from him whom he knew to be working to betray him into the hands of his enemies. And we have, in his example, the lesson that the ordinance of feet-washing is not to be deferred because there are some professed believers who are not cleansed from their sins. Christ knew the heart of Judas, yet he washed his feet. Infinite Love could do no more to bring Judas to repentance, and save him from taking this fatal step. If this service of his Master, in humbling himself to wash the feet of the worst sinner, did not break his heart, what more could be done? It was the last act of love that Jesus could evidence in behalf of Judas. Infinite Love could not compel Judas to repent, confess his sin, and be saved. Every opportunity was granted him. Nothing was left undone that could be done to save him from the snare of Satan.

Let all behold, in the boundless love of Christ, a long-suffering Saviour, who holds out every inducement for the sinner to receive him, repent, and be cleansed from the defilement of sin. We must understand that because we suppose one to be in error and sin, we are not to divorce ourselves from him, refuse to have any association with him, and make our suppositions prominent. The example of Christ will not sustain any one in these conclusions. Many a soul may be saved by further effort on the part of his brother; but a careless separation from him, leaving him exposed to the temptations of Satan, and driving him upon the devil's battle-ground, is not the method of Christ. He sought to restore, not to destroy. He who washed the feet of his disciples was the Majesty of heaven. He had the hoarded love of eternity in his heart, but he was in their midst as one who served; and

in washing their feet, he gave them evidence that he would do any service, however humble, in order to make them heirs together with him of all the eternal wealth of heaven's treasure.

When this simple ordinance is being performed, the followers of Christ should bear in mind that this is the time for all to search their hearts to see if they are willing to humble themselves in spirit, and follow the example of Christ. He gives them this ordinance as a test, a heart-searcher. The Holy Spirit will be present on every occasion to convince of sin, of any wrong action done to a brother. Let none grieve the Holy Spirit of God by disregarding the object of this ordinance, and the gracious opportunity it presents to confess every wrong, every act of injustice done to a brother. Had Judas accepted this last chance given him by Christ, the poor sinner would never have betrayed his Lord, and the words of Christ would never have been spoken, "Ye are not all clean."

The Lord is present on every occasion when this humble ceremony is performed. He is the unseen Witness. He reads every heart, with its concealed purposes, its wrong-doings, its sin. You can neglect, you can leave, these seasons of divine appointment; and of you Christ's words may be appropriately spoken, "Ye are not all clean."

Is any sin cherished? Let it be cut away from the soul by confession. The first look, the first act, of contrition and repentance that you direct toward Christ, does not escape his notice. The first step you take toward him will bring him more than a step toward you. All things, especially on this occasion, are ready for your reception. He will meet you in your weakness, repenting, broken-hearted soul, with his divine strength; he will meet your emptiness and spiritual poverty with his inexhaustible fulness.

In this ordinance, Christ discharged his disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in himself, the authority and foundation of all Jewish ordinances that pointed to him as the great and only efficacious offering for the sins of the world. He gave this simple ordinance that it might be a special season when he himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved.

This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If his disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. It was Christ's desire to leave to his disciples an ordinance that would do for them the very thing they needed,—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah. Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving his word and doing his will.

RULES are good, but principles are better. Rules may contradict, confuse; principles are constant, consistent. To live by rule is too

often to miss the nobler mastery,—the mental and moral developing of principle. To live by principle is to be led to the best rules. When Jesus spoke of going two miles with him who asked for one mile's companionship, of giving the extra cloak, of turning the other cheek, he was not laying down rules, but lifting up principles. Principle is prophetic, genetic, dynamic. Love will take care of politeness; for it is its heart, and the heart vitalizes the hands; but rules of etiquette and deportment are no guaranty of love.—*Sunday-School Times.*

IF I, in harvest-fields
Where strong ones reap,
May find one golden sheaf
For love to keep;
May speak one quiet word
When all is still;
May help some fainting heart
To do Thy will;
Or sing one high, clear song,
On which may soar
Some glad soul heavenward,
I ask no more.

—Selected.

GUIDE.

The King's Messenger.

God's counsel will guide if we will yield to his gentle monitions. He will guide out of darkness into light, out of doubt into faith, out of self into him.

To be guided, there must be a willingness to be led. He leads, and we follow whithersoever he leads. There must be no pleading for him to alter his pace or plan, to heed our cry or lamentation; for if we are to be guided, our constant prayer is, "Thy will be done."

We need not see, if we walk by faith; we need not choose, if we leave all with him. Reasoning, seeing, choosing, is not ours, if we let him do the guiding.

Place your hand in his, look up into his face, trust implicitly in his love. Let him be made unto you wisdom; let him open the way, direct your path, and guide you into all truth.

Keep looking unto him. He sees you, and he sees the way; and you see him and his will; and this is enough.

His ways are higher than our ways; in fact, they are past finding out. His love, and wisdom, and might make him the proper One in whom to trust and confide. His love is unalterable, his wisdom is wonderful, and he is omnipotent. Surely we can trust him for guiding.

"But," says unbelief, "if we thus trust, we shall be led astray, become fanatical, and lose our place, pay, and position in church, in society, in business, at home." Nay, verily. They who thus trust will never be confounded. Our wisdom is utter folly; and if we trust in self or in others, we shall be destroyed.

The Spirit's office is to be our guide. "The manifestation of the Spirit is given to every man to profit withal." He comes to instruct us; no man, no man's books, can do this. The only source of guidance is he and his book, and he *in* his book—*never separated*. "Sanctify them through thy truth: thy word is truth." He is the guide; the Bible is the chart. He alone can make the Bible intelligible and plain. Be guided by him, and be guided through his word.

How blessedly he will lead and guide! Why, he "will open rivers in high places, and fountains in the midst of the valleys: he will make the wilderness a pool of water, and the dry land springs of water."

If God is allowed to guide, he will not permit us to carry burdens or be afflicted with cares. He wants us to run and not weary, to walk and not faint. How can we if we are loaded down with worry, and fret, and anxiety? O, no! he will so guide by the side of still waters, and

through green pastures, in the paths of righteousness for his name's sake, that our souls shall rejoice evermore.

Our Guide can not fail us. We trust, and he accomplishes; we abide, and he abides; we ask and receive, and our joy is full. In fact, dejection is impossible; for the joy of the Lord is our strength.

Then let us give ourselves to his guiding. Seek not the guidance of men; they are blind guides. If you lack wisdom, ask of God, who giveth liberally, and upbraideth not, and it shall be given.

"But," says unbelief again, "is there not great danger that if we trust to his guidance, the adversary will, as an angel of light, deceive us with his smooth and specious reasoning, and thus we be turned aside?—No; the danger is not on this line; the danger is that we will not trust God, that we will not let the Holy Ghost be our guide. We go everywhere else but to him; and then the wily tempter, knowing this, easily leads us astray. The adversary speaks to our heads, and we reason with him instead of receiving the Spirit; then he becomes the guide, and we fall into doubt, darkness, and death.

Divine guidance is guidance into all truth, perfect peace, and sure and certain victory. Be quiet, then, so God can guide. Never bustle, nor worry, nor fuss. Stop leading, cease guiding; be *led* of the Spirit. Let him do his work in his own time and in his own way. Fret not. Calmly take everything as from him. He does all things well; he makes no mistakes. Take a rest, my soul, or, as John Newton sang:—

"Be still, my heart! those anxious cares
To thee are burdens, thorns, and snares;
They cast dishonor on thy Lord,
And contradict his gracious word.

"Brought safely by his hand thus far,
Why wilt thou now give place to fear?
How canst thou want if he provide,
Or lose thy way with such a guide?"

"Did ever trouble yet befall,
And he refuse to hear thy call?
And has he not his promise passed
That thou shalt overcome at last?"

THE SHINING LIGHT.

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

God is light, Christ is light, and their glory has illumined the world. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." Matt. 4:16. That light was Christ. He who is the light of the world had appeared among men. It was the dawning of the day, the breaking of the morning: the great day of God had come—Christ was born in Bethlehem.

God is light. In him is no darkness. Where God is, there light is; for God is light. Wherever he appears, darkness can not remain. Into whatever he enters, from that darkness departs. When the jet is lighted, the whole room is filled with brightness; so where God's presence dwells, there beautiful glory rests. When God appeared in the Shekinah above the mercy-seat, the tabernacle was filled with the smoke of incense to veil its vivid brightness; and even then it shone with hallowed and transcendent effulgence far beyond the hangings of the veil. Where God is, there light is; for God is light.

"God was in Christ." 2 Cor. 5:19. And since God is light, God in Christ is also light. Christ represents God; but darkness can not represent light; for it is the negation of light, the absence of light. Christ to be darkness must be the absence of God; but not so: he is the presence of God,—"the angel of his presence." Isa. 63:9. He is the outshining of

God's glory and the impressed image of his person. Heb. 1:3. Therefore Christ is light. His glory is the glory of the Father; his brightness, the brightness of the Eternal One. He himself declares, "I am the light of the world." John 8:12.

God, by the revelation of himself, is also in his word. The word represents God; it brings God to us; its message is the revelation of God. And hence it, too, is light. "Thy word is a lamp, . . . and a light." Ps. 119:105. "The commandment is a lamp; and the law is light." Prov. 6:23.

But the people living when Christ came, had not seen the word of God; it had been hidden from their minds. Therefore they sat in darkness, and saw no light. The prince of darkness had blinded men's minds, "lest the light of the glorious gospel of Christ . . . should shine unto them." Paganism they had, idolatry of every description, Judaism, Pharisaism. As clouds of blackness, these shut out the light of God, and his character was forgotten; while man-made creeds and hellish practises found room and shelter amid the darkness of the age. Men stumbled in the darkness, groping for the light. But light can not be hidden always. In the twilight, men can still see to go about; but as it grows darker, they must refrain altogether, or find some means by which to see. It is then that they search for a light.

Just before the days of Christ of Bethlehem, the last moonlight rays of the old dispensation had been fading out. It was growing dark. Morals were coming to a standstill or retrograding. But here and there a noble few were earnestly looking for the light. With straining eyes turned toward heaven, they prayed for God's light. And it came—O, such a light! "The people which sat in darkness saw great light." It was Jesus Christ himself, the Light of the world, the light of God. The light of the Word was flaming upon the world.

So we say that light can not long be hidden. The glory of Jesus Christ, the light of God shining from his word, at last must pierce the gloom. Nothing can quench the fire of that holy, living light. It shines from amid the darkness to show men the way to eternal life.

SPIRITUALISM.

W. A. WESTWORTH.
(Rochester, N. Y.)

THE great crowds assembled at this place to attend the fiftieth anniversary of Spiritualists attest that Spiritualism is becoming a factor of no mean ability in the ethics of the world. To the nominal observer, the broad claims and elevated purposes enunciated might win favor; but as they are considered in the light of truth, and the golden beams of God's word are allowed to reveal the hidden meanings, we can not but recall the words of our Lord—"whited sepulchers."

The most eminent speakers, not from this country only, but from many foreign lands as well, were present; hence the utterances are authentic and standard. A few statements and extracts are worthy our consideration. One speaker, in telling of the work of their appointed committee at the last national assembly, held in Washington, D. C., said that "the only question they could not agree on was in regard to God." Thus we find a candid admission that they know not what they worship. Coupling with this the statement of another,—that "Spiritualists believe anything under God's heaven,"—we can readily account for the chaos, deceit, and immorality which are but the logical outcome of such a system.

Dr. Dean Clarke, of Wellesley Hills, Mass., offered the "Principles and Teachings of Spiritualism," from which we present the following extracts:—

1. In its most comprehensive sense, Spiritualism teaches that the universe is the manifestation of the Infinite Spirit, or *inherent* energy, which is the creator of all organic forms, the primal force of all life, motion, sensation, and intelligence; whose material evolution is nature; whose vital expression is natural law; and whose spiritual manifestation is in universal mind.

2. That man is the highest known manifestation of the Infinite Spirit; that, intrinsically, he is a spirit, clad with an ethereal and a physical body, whose separation is called death, but is really his birth into the spirit world. . . .

6. That heaven and hell are conditions, not localities, and are the effect of *our* thoughts and deeds; that through the law of compensation and retribution, we reap what we sow, regardless of religious faith or ceremony, and must work out our own salvation by ceasing to do evil and learning to do good. By so doing, *all* finally become happy.

8. That there is no personal devil, as taught by pagan and Christian mythology; but that spirits that were perverted and degraded while in the flesh, for a while retain their malign disposition and depraved propensities, and do the evil things attributed to the devil and his imps. It is our duty to help them to a higher condition, overcoming evil with good.

9. That all Bibles are the word and work of *man*, in and out of the flesh; therefore none of them are infallible, nor more authoritative than are spirit communications of to-day, all of which should be subjected to the ordeal of reason and science, and accepted only so far as they teach the truths and principles of nature, the only "divine" revelation.

This, their own acknowledgment of their position, is enough to satisfy all as to their aims and objects in relation to the plan of salvation. Denying their Creator, they place man as the highest manifestation of that natural "inherent" force in the universe. A more forcible commentary than Rom. 1:25 can not be uttered.

Their proposition for universal happiness is so attractive to the carnal heart, and the way of life, present and future, is made so easy, that it is not to be wondered at when we hear the statement made by W. C. Hodge, of Chicago,—that if Spiritualism advances as much in the next fifty years as it has in the past fifty, Spiritualists will be able to buy churches much cheaper than to build them.

Numerous so-called "tests" were given constantly; and the mediums claimed to see not only the spirits of departed friends of those in the audiences, but also rooms, articles of furniture, horses, etc., etc. These were recognized by many of their hearers, and the standing of these representatives was thereby greatly enhanced. The people seem eager to follow and participate in these Satanic displays; and many accept them without a question.

One test which impressed me with peculiar force was what is known as the "fire test." This was given by a noted medium, who toyed with fire with no apparent harm. This test, once the sign of the truth (1 Kings 18:38), but in these last days a sign of the false (Rev. 13:13), caused much comment and excited much wonder. Once an evidence of God's power, Satan would now use it to support his own claims; but, praise the Lord, we are not "children of darkness;" for the light of his glorious word has shined on our path, and we see, in this sign, only another proof that his word is sure, and stands fast forever and ever.

Thousands, "taken captive by him at his will," are following this deception. "How long, O Lord?" "Awake, awake; put on thy strength, O Zion." How imperative the need that we, to whom is given the saving message of truth, should press on, in God's strength and by his power, to let shine before the world that light which will soon break forth in the resurrection morning.

"ENDEAVOR to be patient in bearing with the defects and infirmities of others, of whatsoever sort they be; for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldst, how wilt thou be able to have another in all things to thy liking?"

THE INFLUENCE OF OUR WORDS.

W. F. HUBBARD, M. D.
(Portland, Ore.)

(Concluded.)

WE should always remember that we never know what motive a person may have in doing a certain thing; neither can we understand the circumstances that surround him. The varying circumstances that we are called upon to pass through in this life have a great influence on our deeds. Many times when one does a thing with the best of motives, other people, looking at it from their point of view, will immediately judge him as having committed some horrible sin. If we would always go to the word of God for our standard, both of judgment and morality, we should have much less trouble than when we try to set up a standard of our own by which to judge the actions of others.

If we see a person doing wrong, or something we believe to be wrong, why not go to him, in the fear of God, and talk with him, and try to show him the error of his ways? There are few people who, if approached in this way, will not listen, and be persuaded to do differently if convinced of their wrong. But that is not what is usually done. Some one is seen doing a certain thing, or is heard to make a certain remark; and immediately the one who sees or hears goes to a neighbor and "talks it over." As a result, a suspicious remark grows into a positive statement; and many times a great injustice is done,—an injustice that may last a lifetime, and influence many besides the person immediately concerned. Remember that "a lie will travel round the world while Truth is putting on her shoe," and do not start a lie on its journey.

We have all heard the story of the man who, as the result of overeating, had a vomiting spell. A neighbor came in when he was feeling better, and the man told his caller that he had vomited something that looked as black as a crow. The man went away, and told the story to some one else; and when it had been repeated three or four times, the story was told that the neighbor who was sick had vomited up three black crows. Those who told it "knew it was so," for "he told it himself." This is about the way these things go. Why is it that when something is told, the person who listens to it, misunderstands, and goes away and tells it so differently than it was told in the first place?

I can not understand why there is such an innate desire in the minds of human beings to be exalted above their fellows, even to the casting down of some one else. What comfort is there in talking scandal? Why is it that people generally have more desire to spread evil reports than to keep them in the background, especially until it is positively known that they are true? Even then is it necessary, or even best, to talk them over? Notwithstanding Sister — is a "good Christian woman," is it necessary to tell her about Mr. —'s mistake? Is it Christlike? Perhaps she thinks well of him, and has confidence in him. "He that repeateth a matter separateth very friends." Prov. 17:9.

Let us remember, when we begin to talk about others, that perhaps, had we been placed under the same circumstances, we might have made even worse mistakes. Who among us has not made mistakes? Who would like to have all the acts of his life laid open to the world? If we would only bridle our tongues, and think twice before we speak, there would be fewer heartaches in the world, and much less trouble generally. Certainly all who are saved in the kingdom of God will be free from these things. O, may all who are indulging in such works see the necessity of making a change before it is too late!

THE VALUE OF THE INDIVIDUAL.

United Presbyterian.

THE ministry of Christ was largely to individuals. He addressed multitudes, because the people came in multitudes to hear him; but there was the cast of individual address. "If any man thirst, let him come unto me, and drink." He selected his disciples one by one. His miracles were upon the individual. It would have been as easy for infinite power to heal multitudes of sick by a word as to heal one, but he healed the one. He heard the appeal of the individual. He was moved with compassion as he walked among the sick and impotent at the Pool of Bethesda, but only one was healed.

His words had great power because, as the living truth, they touched the individual conscience and awakened the heart. In this appears his infinite wisdom. The individual is the unit of the race, in the multiplication of which is the multitude, the whole body. The public life is unfolded from within, from the individual to the whole people.

His kingdom is like the grain of wheat,—a single seed planted in the ground, which germinates and springs up, first the blade, then the stalk, then the full head,—the one grain multiplied into many. In this he is the example to all reformers and regenerators of society. In our day the disposition is to legislate, to associate, to mass; we operate on the public, we appeal to the people, we organize, we work from the people at large to the individual. Christ worked from the individual to the society, the nation, the world. He quickened, he now quickens, the single heart, and lays upon it the responsibility of telling to others the new love and new life given to it. And society will never be regenerated in any other way, because this is the constitution of man.

The individual is the mighty power in the world; when we throw more of the personal element into our moral and religious work, the results will be larger.

"REMEMBER LOT'S WIFE."

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

THE Saviour, in speaking of the signs to precede his coming, says that it will be as it was in the days of Lot,—buying, selling, marrying and giving in marriage, rushing headlong after the things of this world, with no time to listen to the message announcing the coming of Christ. In this connection we are admonished to "remember Lot's wife." Luke 17:32.

The first thing, perhaps, which we remember concerning her is that for looking back, contrary to the injunction of the angels, she was changed to a pillar of salt. But why did she look back?—O, part of her family, refusing to pay heed to the awful message of Lot, were back in the doomed city. And all her property was there. She could not take anything with her in her flight; she must leave all behind. She loved her home and her children. No wonder she "lingered," undecided whether to remain and perish with them, or to go in haste to the mountains. What must have been her anxiety as she left the city! And she could not resist the desire to take just one look back toward home, when loved ones and earthly possessions were consumed by the wrath of the Almighty. But that one look was fatal. Will this sad scene be repeated? The time hastens greatly when God's people will have to flee from the cities and villages, and hide in the mountains and rocks. The world—a veritable Sodom—will be left behind.

Brethren and sisters, how will it be? Are we preparing to have our families *with* us, and

our earthly possessions *ahead* of us, or to leave all behind? How many parents there are who, while preparing for the coming of the Lord themselves, have children who are unsaved! Some of these were even brought up in the truth, but have no interest in it now. Surely there should be a turning of the hearts of parents toward the children, that when the time comes to flee, we can take all the family along. Lot "pitched his tent toward Sodom." Sodom was a good place to make money, but it was made at the expense of the souls of some of his children. Are we doing the same thing,—surrounding our children with unholy influences, simply that we may make money?

And what about our possessions? Are we sending these earthly things on *ahead*, so that we shall have nothing to look back to? or are we holding on to them, and letting the cause of God pinch along, and precious souls go to perdition? Some of us, I fear, are doing this. It is not because there is no money that those in responsible positions have to worry and plan how they can carry on the work with the little they have, but because those who say they are expecting the coming of the Lord are afraid to "cut loose." Well, the Lord will not compel us to do so. But, "Remember Lot's wife." If we have to flee, leaving all behind, the chances are that we shall look back and lose eternal life. "No man, having put his hand to the plow, and *looking back*, is fit for the kingdom of God." Luke 9:62. And if one is not fit for the kingdom, he will not be there. "Remember Lot's wife."

HAVE you lifted the lamp for others,
That has guided your own glad feet?
Have you echoed the loving message
That seemed to you so sweet?

—F. R. Havergal.

THE SPIRIT AND THE LAW AGREE.

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

"If ye are led by the Spirit, ye are not under the law." Gal. 5:18, R. V. That is, we are not under the law in the sense of breaking it. The Spirit of God leads no individual into sin, which is the breaking of some part of the law; "for sin is the transgression of the law."

The carnal mind can not understand spiritual things. It can not even understand a spiritual law. It will not be governed by this law, which is declared to be "holy, just, and good." "Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be." It can not receive a spiritual law. But the trouble is all in the mind, not in the law. Let that same individual, so filled with hatred against the law of God, become a new creature in Christ Jesus; let his Lord, through the operation of his Holy Spirit, remove that evil mind, putting in its place a new heart and mind, and he can then obey the same glorious law which he once despised, and tried to put out of the way.

However, with all this, no change has taken place in the law. It still condemns "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." The Sabbath commandment of this same law can then be received joyfully, just as it reads,— "the seventh day is the Sabbath,"—and no thought will enter this new mind of the Spirit that it has been changed or done away.

The Spirit stands, therefore, for the *keeping* of the law: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." If he leads us *not* to do these things, what will he lead us to do when we walk with

him?—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there *is no law*." The spiritual law of ten commandments condemns none of the fruits of the Spirit. It hangs on love, and love is the first fruit of the Spirit. The two are agreed. The two stand for the defense and upbuilding of one and the same spiritual kingdom of God the Father and of our Lord Jesus Christ.

Therefore, upon Bible evidence, we are forced to conclude that any person claiming to be led by the Spirit of God, while at the same time openly *rejecting* the law of the Spirit, is being led, not by the Spirit of Christ, but by "the spirit that now worketh in the children of disobedience."

CLEAN THE KETTLES.

Success.

THOSE who are familiar with the writings of Mrs. Alden ("Pansy") will probably remember how one of her characters, having been converted, and being eager to live a new life, asked a friend where she should begin. "I think," said her friend, "I would begin with the kettles." It seems that the girl, who was her mother's housekeeping helper, had been in the habit, when washing dishes, of leaving the kettles and frying-pans "to soak," or tucking them away uncleaned for some one else to attend to.

The reply was to the girl, who was dreaming of high accomplishment and a perfected character, like a douche of cold water; but on thinking the matter over, she saw her friend's meaning; and, beginning with the kettles, she grew not only into a neat and thorough housekeeper, but, catching the spirit of perfection from small things well done, went bravely and efficiently on to build up a *permanently grand* character.

It seems to us that many of the great things which we contemplate doing and being, fail of accomplishment because we do not begin with the kettles. Character must be built up by beginning with the kettles. Perhaps, however kind your heart and high your ideals, you have a quick temper, or a domineering, or a querulous, or a snarly manner. There is the kettle with which to begin. If moral honesty urge not its cleaning, policy should do so; for temper, harshness, and querulousness inevitably breed discord; and no good work, whatever its nature, can be done in an atmosphere of discord. Perhaps you are one of the people who always forget to commend and remember to reprimand, thus producing a depressing, enervating effect upon yourself and those who serve you. See that this kettle is cleaned. Perhaps unfaithfulness, or eye-service, or unpunctuality, or being easily turned from your task, is your kettle. Maybe it is the habit of staying in bed after rising-time has come, or of remaining up after the retiring-hour has struck, or taking just one glass "for friendship's sake," smoking one cigar for "sociability," or listening to or repeating gossip "just between ourselves." You know, or may know, what your kettle is. You know also, or will know if you think a little, that leaving it uncleaned acts upon your whole nature, and consequently upon your whole work, hindering, devastating, perhaps utterly ruining it.

THE study of reform shows us that the best way to help the unfortunate and downtrodden is to work for moral and physical health. Most people do not know how to live. To spread a true philosophy of human life is the best kind of practical sociology. The multiplication of agencies that do things for people, instead of teaching them, and helping them to live, is unwise.—*Professor Caldwell*.

Evangelistic Temperance.

WHAT IS NOT GOOD FOOD.

II.

In last week's article the principle was stated that *anything*, the effect of which is *only* to stimulate, is not food, and therefore is *not to be used at all*: and its correlative, that anything that *carries with it* any stimulant is not good food, and is therefore not to be used *if it is possible to avoid it*.

This is one of the reasons that flesh-meats are not good food. Flesh-meats have in them stimulating properties akin to those in tea, coffee, cocoa, etc. Perhaps we had better have the proofs of this statement, too, so here they are. The "Encyclopedia Britannica," in discussing tea and its kindred stimulants, says:—

"The theobromine of cocoa is closely allied to theine, and the characteristic components of the *extract of meat* show certain points of contact with *these stimulant bodies*."

And Dr. Foote writes on this point as follows:—

"All flesh contains excrementitious products, upon which depend its so-called stimulating properties, as well as the strong or distinct flavors which may taint the flesh of the feeders. Those who are unaccustomed to the use of meat are, by its occasional use, noticeably stimulated by these so-called 'extractive matters'—so-called because they can be extracted in the laboratory, though it is not possible to eliminate them from the butcher's meat. The Abyssinians and other tribes addicted to occasional glutinous sprees, when they consume immense quantities of raw meat, have been observed to exhibit signs of intoxication, as if stimulated with wine. . . . It is a common observation that children are made restless, irritable, and quarrelsome by much meat-eating, due to the fact that they are very susceptible to its stimulating properties. . . . The origin, nature, and effects of . . . these extractive matters . . . are analogous to those of alcohol and ammonia. Every drop of venous blood is laden with them, so much so that if an animal is not well bled when it is killed, the meat is rendered quickly putrescent, and is not a safe food. All waste products of living tissues, when applied to other living tissues, produce effects which are called stimulating. To the hungry stomach and faint heart these effects give a sort of quick satisfaction, and this is soon followed by the more staying gratification of the real food properties of the meat. . . . Meat-eaters are generally impatient of any delay of their meals beyond the usual hours; they miss their accustomed stimulus at the expected time. The stimulating effects of meat are probably the cause of that habit of the system which makes it seem sometimes unwise as well as difficult to do without it. Those who are prompted by their finer feelings to rid themselves of what they have come to regard as a savage propensity, are often *held in the strong bonds of appetite and habit*, and reluctantly conclude that it will be 'unnatural' for them to do without it."—*Food: What's Best to Eat*, pages 18, 19.

After these plain statements of scientific authorities as to the stimulating properties of flesh-meats, perhaps I may be allowed to present, without being counted an extremist on health reform or the Testimonies, the statement the Lord made to us thirty years ago, that "meat stimulates."—*Testimonies for the Church*, Vol. II, page 486. And in view of the fact that so "high" an authority as the "Britannica" shows the stimulating effects of the extract of meat to be akin to the stimulating effects of tea and coffee, it may not be too "meat" to present a statement to the

same effect upon the authority of the Lord from the Testimonies:—

"We do not hesitate to say that flesh-meat is not necessary for health or strength. If used, it is because a depraved appetite craves it. Its use excites the animal propensities to increase, and strengthens the animal passions. When the animal propensities are increased, the intellectual and moral powers are decreased. The use of the flesh of animals tends to cause a grossness of body, and benumbs the fine sensibilities of the mind."—*Id.*, page 63.

This and other statements concerning the injurious effects of flesh-meats are followed immediately with the statement of the injurious effects of tea and coffee. Thus these things are classed together in the Testimonies, just as they are by the scientific authority. And this was done for us thirty years ago. Shall we, then, allow the evil effects of this stimulant in flesh-meats to hold us "in the strong bonds of appetite and habit," any more than we shall allow the kindred stimulant in tea and coffee and cocoa to hold and injure us?—Not if we are to be temperate in all things; not if we are to practise temperance—self-control—indeed.

There is another thing which should be mentioned in this connection before we close,—a thing that makes meat much more injurious than it would otherwise be, and much more injurious than it was in olden times. That is the way in which it is killed, and the length of time between the killing and the eating of it. The way that animals are taken to market, the way that they are killed, the way that the meat is handled, and the length of time that it is kept after the animal is killed before the meat is sold,—all these things are only direct and positive means of manufacturing those "extractive matters" in which lie the stimulating properties. Besides, such usage puts the meat in a condition where the fiber of the meat itself begins to break down in the first stages of putrefaction; and to eat such meat is to take into the system that which can only load it with deadly humors. And this is the kind of meat that nine tenths of the people who use meat, buy and eat.

"Those who subsist largely upon flesh can not avoid eating the meat of animals which are to a greater or less degree diseased. The process of fitting animals for market produces in them disease; and fitted in as healthful a manner as they can be, they become heated and diseased by driving before they reach the market. The fluids and flesh of these diseased animals are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. Thus humors are introduced into the system. And if the person already has impure blood, it is greatly aggravated by the eating of the flesh of these animals. The liability to take disease is increased tenfold by meat-eating."—*Id.*, page 64.

"Could you know just the nature of the meat you eat, could you see the animals, when living, from which the flesh is taken when dead, you would turn with loathing from your flesh-meats. The very animals whose flesh you eat are frequently so diseased that, if left alone, they would die of themselves; but while the breath of life is in them, they are killed and brought to market. You take directly into your system, humors and poison of the worst kind, and yet you realize it not."—*Id.*, pages 404, 405.

These statements could be abundantly corroborated from the writings of others; but what is the use of it? If a person will disregard the evidences here presented on this subject, he would disregard all the evidences that could possibly be brought together. The evidences here given clearly show that flesh-meats, cocoa, tea, and coffee form but a graduated scale of

stimulants and intoxicants, and that flesh-meats, *as they are to-day*, are not the least injurious in the scale.

As true temperance is not to use any stimulants at all, it therefore excludes all foods which contain stimulants; consequently, true temperance excludes flesh-meats from dietetics.

"Will the people who are preparing to become holy, pure, and refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures, and subsist on their flesh, and enjoy it as a luxury? From what God has shown me, this order of things will be changed, and God's peculiar people *will exercise temperance in all things*."

There are other things yet to be named that are not good food; but we shall consider them later. In the meantime, be sure that in leaving off these things that are injurious, you do it by taking that which is good, and only good, and good for you.

VEGETARIANISM IS COMING INTO FAVOR.

VEAL and pork are the most indigestible of the meats, requiring five hours for perfect digestion. It is always a question whether or not man, either in idleness or occupation, can afford to tax his digestive organs for five hours to digest that from which he receives, at the end, very little income. For this reason, beef and mutton have grown to be the most popular meats, the after-taste of the digestive organs being satisfied more quickly by them. After half a pound of rump steak, the man feels—in fact, he "knows—that he has dined;" and it is this that causes the craze in favor of flesh-eating. The thinking man, however, knows that a bowl of porridge, with half a pint of milk, fits him better for his morning's work than white bread and beef. Vegetarianism is coming into favor—not as a matter of religious belief, nor for economy's sake, but from convictions of an entirely different character.—*Ladies' Home Journal*.

THE color of school exercise-boards is a matter of great importance, but one which has been strangely neglected. From time immemorial, it has been a matter of common knowledge, even among uneducated people, that black is the worst of colors for the eyes; hence, it has long been a custom with tailors to charge more for making a suit of black clothes than one of any other color. For many years an exchange has given schoolroom hygiene much special study, and taught that school exercise-boards should not be black. The best color for such boards is some shade of cream-white,—a dead surface of soft, mellow tint, varied in its degree of whiteness to suit the quality and quantity of light afforded. For ordinary use, the crayons for exercise-boards should be a clear sky-blue color; the extra colors, a canary-orange, and a clear, dark green.—*Selected*.

"THE matter of selecting food is one of great importance. The tissue-building foods consist of materials into which nitrogen enters, and are commonly called 'albuminoids.' The flesh of various animals, cheese, the casein of milk, eggs, the legumin of the pulse tribe, and the gluten of wheat and seeds are, then, the tissue-building foods. Meat, being converted into tissue, is, of course, more easily digested and more quickly converted than the vegetables or cereals, but it is not at all necessary to a perfect existence. Most people, however, look upon meat almost as if it formed the only food upon which they could work, yet many great athletes have never touched it."

"NINETY-TWO per cent. of our crime is the result of intoxicating liquors."

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.

PATIENCE WITH THE LOVE.

THEY are such tiny feet!
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow!

They are such little hands!
Be kind. Things are so new, and life but stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon: and so
The hands are tempted hard, you know.

They are such new, young lives!
Surely their newness thrives
Them well of many sins. They see so much
That, being mortal, they would touch;
That, if they reach,
We must not chide, but teach.

They are such fond, clear eyes
That widen to surprise
At every turn! They are so often held
To sun or showers,—showers soon dispelled
By looking in our face.
Love asks for such, much grace.

They are such fair, frail gifts,
Uncertain as the rifts
Of light that lie along the sky!
They may not be here by and by:
Give them not love, but more—above
And harder—patience with the love.
—George Klinge.

HOW TROT WAS CURED.

His real name was Thomas Trotter Wadsworth; but everybody, from the minister to the milkman, called him "Trot." He was nine years old, and small of his age. He had big blue eyes, and a round, chubby face, plentifully sprinkled with freckles, and crowned with bristling sandy hair. When the minister, who had no little boys or girls of his own, visited Trot's home, he shook hands gravely with the boy, and said: "Trot, my little man, I am glad to see you so regular in attendance at Sabbath-school." The minister never said any more, and never any less. Trot was somewhat afraid of his solemn voice and stiff manner; but nothing save measles or diphtheria would have kept him home from Sabbath-school. He even attended when his arm was broken by a fall from the grape arbor, which he had climbed to rescue Laura Joslyn's kitten. Laura cried because the kitten could not get down, and Trot would have willingly risked his neck to save Laura a tear. When his face was battered and scratched in the grand football scrimmage, Trot convulsed the boys, and tried his mother's patience to the utmost, by appearing in Sabbath-school with more court-plaster than skin visible on his face. He had an idea—and it was not such a bad idea, either—that the Sabbath-school would fail, and the minister be disheartened, if he did not attend.

On the whole, Trot was a clever, honest boy, —just such a fun-loving, rough-and-tumble chap as you would like for a playmate. But he had one bad habit, learned from boys of a larger growth. On the corner above the brick house in which Trot lived was a grocery-store,—only an ordinary grocery-store, with the usual stock of fruit and berries in season; but that store was Trot's stumbling-block. Try as he might, he could not pass it; something seemed to draw and hold him, as on enchanted ground. Mr. Martin, the grocer, was a good-natured man, who bore patiently the annoyance of ten or twelve boys standing around his pavement. His patience was sorely tried, however, when the boys developed a talent for tasting and sampling his pears, cherries, and apples. Some of them further annoyed him by pulling the

silk out of the ears of corn to wrap in brown paper and smoke as imitation cigars, but Trot was above that. He thought smoking was a filthy habit. What do you think? But he was not above picking the largest strawberry out of a box, or the best bunch of red currants off a tray, else this story never would have been written for other little Trots. At such times he usually said: "What are currants to-day, Mr. Martin? Fine lot you have there!" just as he heard Mr. Avery and Mrs. Miller say when they picked and tasted.

Poor, tormented Mr. Martin saw his profits being carried away before his eyes without redress. He did not want to offend the boys' parents; but on several occasions, when his outraged sense of justice got the better of his discretion, he caught some of the more daring offenders by the shoulders, and spanked them—just as your mother spansks you. Trot was not punished in that way. It was reserved for his mother to cure him effectually. For a long time he had been helping himself to Mr. Martin's dried peaches, raisins, currants, berries, and fruit, when one morning he went home with three fine bunches of cherries in his hand.

"Where did you get your cherries, Trot?" said his mother.

"Up at Mr. Martin's," said Trot, promptly. "Aren't they beauties?" with an admiring gaze, as he held them up.

"Yes, very nice. Did he give them to you?" was the next question.

The answer was not so prompt this time. Trot began to have misgivings.

"No," he said.

"Oh, you bought them," his mother went on, blithely. "How much were they?"

Trot's answer was long delayed. At last he said: "They are twelve cents a pound; but—but—I did not buy these."

His mother was looking searchingly at him, and those last words were hard to say. His eyes fell before her quick glance.

"What do you mean, child?" she questioned. "You did not buy them, and Mr. Martin did not give them to you. How did you get them?"

Should Trot live to be an old man, I do not believe anything will ever seem quite so difficult as that explanation to his mother. He stood on his left foot, ran his empty hand through his bristling hair, stood on his right foot. His face grew red, and his breath grew short. Oh, it was dreadful! And all the while his mother's eyes seemed piercing him through.

"Why—a—you see, they were there in the tray by the door, and I put my head inside, and I said, 'Fine cherries these, Mr. Martin; how much are they?' and he said, 'Twelve cents;' and then I—I—tasted them to see if they were good, you know."

Trot looked appealingly at his mother, but her face was very grave.

"Trot Wadsworth, do you mean to tell me that you stole Mr. Martin's cherries?"

There was an ugly little emphasis on the word "stole" that made Trot wince, but he spoke up bravely:—

"No, ma'am, I did n't; I don't steal things. I just took them like the other people, so I could see if they were nice."

The excuse had a lame sound as he made it, even to his own ears.

"Stop, Trot," said his mother; "you did not buy those cherries, and Mr. Martin did not give them to you, so you must have stolen them; taking them in that way is stealing. Do you understand?"

Yes, Trot understood all too well for his own comfort. "How many are there?" continued Mrs. Wadsworth, perseveringly.

Trot counted.

"Eleven."

"How many more did you have?"

Trot was not sure; he thought about five.

"Well," said his mother, "we will say seven.

Eleven and seven are eighteen. Here is twenty-five cents. Now go up to Mr. Martin's, tell him you took eighteen cherries off his tray, that you did not mean to steal, and are very sorry." Trot looked as if he would cry, and he despised boys who cried. "Get him to weigh eighteen cherries, then pay him."

In vain Trot explained about Mr. Avery and Mrs. Miller. His mother was inflexible. Incidentally, in his explanation, he mentioned a bunch of currants which Mr. Martin had seen him take without remonstrance. At that his mother looked so sorrowful that Trot thought she was going to cry.

"To think my little boy, whom I so trusted, is a thief," she said.

Trot broke down and cried lustily. Then the whole dreadful story came out,—raisins, dried apples, evaporated peaches, strawberries, currants, plums, and so on through the list of Trot's petty pilferings. It was a long story, interspersed with a great deal about Johnny Harris, and George Mc Bride, and Charlie Keyser, and how they picked up Mr. Martin's wares. The grown folks also came in for their share. In a way that should have made the interested parties blush, Trot told how Mrs. Walker ate two or three pears, to see if they were good, then said, "I believe I will not take any to-day;" how Mr. Myers cut off a piece of cheese, and Mr. Oldman devoured the ginger cakes, while Mrs. Merrill displayed a fondness for peaches and blackberries. But Mrs. Wadsworth insisted that this was no excuse for Trot. The end of it all was that she made a list, on a sheet of paper, of all the things Trot could remember. She gave him this paper, and also two silver dollars, with instructions to go at once to Mr. Martin, privately tell his story, show his paper, and get the grocer to affix a value to each of the articles taken. With his two dollars, Trot was to pay the bill.

The little boy demurred at this, shook his head, cried, and passionately said: "I will not go! I never will! I'll die first!"

His mother was firm. In the quiet way that meant so much to Trot, she said: "Must I go with you? I thought you would rather go alone."

That made Trot gasp for breath. To have his mother take him up to Mr. Martin, just as a policeman would take a thief; as if he, Trot Wadsworth, could not be trusted alone—why, it was too dreadful to think about! Trot's mind was made up; he would go at once, and have it over.

It was very hard to do, and though Trot crept along at a snail's pace, the walk to Mr. Martin's never seemed so short. The grocer was very kind and forgiving to the little boy who sobbed out his unpleasant story, and at first refused to take his money. But Trot could not and would not go home without paying his debt. Afterward Mr. Martin offered to return the money to his mother; but Mrs. Wadsworth said, firmly: "No; it is justly yours, and the lesson in honesty is worth a thousand dollars to my little son."

To-day Trot is cashier in one of the largest banks in a great city. Not long since, one director said to another: "Good fellow, that Wadsworth. Very exacting, but honest as the sun! I believe if he picked up a dime on the floor, he would look up the owner. No danger of his running off with the cash."

"True," assented the second, "he is a queer fellow, though. Seems to worship that painted bunch of cherries over his desk. Won't have it out of his sight a minute. Must prize it because it matches his hair," and he laughed heartily at his joke.

At his desk near by, Trot heard their talk. An odd little smile flitted over his face, and he said, grimly, to himself: "A bunch of cherries made Thomas Trotter Wadsworth an honest man."—*Mary F. Lathrop.*

THE LESSER MINISTRIES.

A FLOWER upon my threshold laid,
A little kindness wrought unseen;
I know not who love's tribute paid;
I only know that it has made
Life's pathway smooth, life's borders green.

God bless the gracious hands that e'er
Such tender ministries essay,—
Dear hands, that help the pilgrim bear
His load of weariness and care
More bravely up the toilsome way!

O, what a little thing can turn
A heavy heart from sighs to song!
A smile can make the soul less stern;
A word can cause the soul to burn
With glow of heaven all night long!

It needs not that love's gift be great,—
Some splendid jewel of the soul,
For which a king might supplicate:
Nay! true love's least, at love's true rate,
Is tithe most royal of the whole.

—Churchman.

THE STATUS OF WOMEN IN CHINA. — NO. 1.

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

"THE crucial test of every system is the position it accords to woman," remarks an eminent missionary among the Chinese. The religious teaching of every creed in China, though regarding woman as human, measures her inequality with man by the difference between the nature of earth and that of heaven. And in both the theory and the practise of the Chinese people, she is—

"not a shred of nature
Of the same common substance with [her] lord."

By the "accident of sex," moralists of every time make her the hopeless victim of fate, able, neither in time nor in eternity, to elevate herself to that parity with man which the Christian religion does not make attainable by woman, but which it shows her inherently to possess, being amenable to the same moral law, and heir to the same immortal life, as her husband.

The Chinese woman should have no happiness of her own. She must live and work for men. Her position, in contrast with that of her brother, is forcibly epitomized in their classical "Book of Odes," written about 800 B. C.:—

"The bears and grizzly bears
Are the auspicious intimations of sons;
The cobras and [other] snakes
Are the auspicious intimations of daughters.

"Sons shall be born to him:—
They will be put to sleep on couches;
They will be clothed in robes;
They will have scepters to play with;
Their cry will be loud;
They will be [hereafter] resplendent with red
knee-covers,—
The [future] king, the princes of the land.

"Daughters shall be born to him:—
They will be put to sleep on the ground;
They will be clothed with wrappers;
They will have tiles to play with;
It will be theirs neither to do wrong nor to
do good.
Only about the spirits and the food will they
have to think,
And to cause no sorrow to their parents."

Lady Ts'ao, in her "Precepts for Women," with which every cultured Chinese woman is familiar, refers to the ceremony described in this passage, stating that in early times a daughter, when three days old, was subjected to it. The significance of the custom is thus interpreted by Lady Ts'ao: "Laying her beneath the bed, typified her future helplessness and subjection; the tile was the type of a laborious life, to be spent in serving her husband; and the sacrifices signified that it would be her duty to perpetuate her husband's ancestral line. These things are the chief ends of a wife's existence."

Further, Lady Ch'ang, in her "Rules for Women," asserts that a "husband may, by a

great number of good deeds, accumulate merit to atone for his errors; but a wife can attain completeness only through the four studies assigned to women," which are, Woman's Virtues, Woman's Words, Woman's Department, and Woman's Employments. (Of these it will be profitable for us to know more later.)

Illustrating this scale of merits and demerits enunciated by the popular religious literature of China, a few examples are quoted from the Rev. Ernst Faber:—

"For a wife to be dutiful and obedient to her husband's father and mother, and respectfully to serve her husband, is rated at one degree of merit for every day she so behaves.

"If she can persuade her husband to correct any error or vice—made merit for each case.

"For every day she waits on her husband or his parents in their sickness—one merit. If she sells her toilet to assist them—one merit.

"When her parents-in-law treat her with violence and anger, and she suffers it without an angry look or a resentful word—three merits each time. The same if her husband is a coarse and violent man, and she is able to yield, and manage things well. If the husband and wife assist each other in virtue, and bear their lot when it is hard, the husband desiring no ill-gotten gain, and the wife not refusing to draw water and pound rice—for each day, one merit.

"If she loves wine to drunkenness—three demerits each time. For playing at cards with anybody—five demerits. For a want of cleanliness, and going to see sights—from three to ten demerits. She who never looked at a theatrical play—two hundred merits.

"For a poor woman to be satisfied with her lot, instead of complaining to her husband—five merits a year.

"For a man to be ruled by his wife—for every day, one demerit.

"Suffering his wife to go out of the house, burn incense in temples, and have intercourse with nuns—one demerit each time.

"A wife who dislikes her husband on account of his ugly face has one thousand demerits.

"If a wife takes the child of another woman, and palms it off as her own, or if she exchanges in this way a girl for a boy, she has one thousand demerits.

"For ill treatment of the children of women of the harem—thirty demerits.

"If she drowns children born by wives of slaves—three hundred demerits.

"For using paper with writing (or print) on it to wrap up needles or thread—ten demerits.

"For not living in peace with her neighbors—each time, one demerit."

If it were true that among the Chinese, public sentiment changes, opinion might, in the course of years, have lifted woman to the side of her husband; but the instruction of the sages of two or three thousand years ago is the time-spirit of the present.

A proverb in China is, "Man is born with a strong nature, like a wolf,—watch lest it grow weak; woman is born with a weak nature, like a rat,—watch lest it grow strong." Consequently, the desideratum of the Chinese woman's entire training is perfect submission. On account of her supposed weakness, she is kept secluded after she is ten years of age, and more severely so after arriving at puberty. One reason current among the Chinese for the cruel practise of foot-binding is the prevention of women's gadding about.

The protection that should be accorded to women may have some influence in her being so strictly confined in China; but the idea that her life should be spent within the narrow precincts of the inner apartments, is largely the product of the Chinese character, is largely the product of one another. It is regarded as a virtue if a Chinese woman refrains from peeping out of the doorway (windows they have none) into the

streets. If she goes abroad, vicious and malevolent gossip is kindled by the merest circumstance. If she performs all her services of worship within the confines allotted her, never going to a temple to burn incense, she is allowed a hundred merits for a lifetime. It is an axiom of the Chinese that "scandal clusters about a widow's door."

Much is said in praise of female virtue in China; yet to draw from this the inference that virtuous and chaste women are honored by the Chinese in the sense in which our fathers, brothers, and husbands honor pure women, would be wrong. For the living woman there is only contempt, none but dead women being honored in China. Yet out of the millions and millions of Chinese women who have died within the two thousand five hundred years included in the memorials which are the only evidence of respect shown women in China, only one out of each million has received this token of recognition. Indeed, there is no opportunity for the manifestation of respectful honor to women in China; for all reputable women are excluded from the society of men.

Female virtue in China has its excellences; but some phases of it—those which the Chinese name virtue, and which are officially and unofficially encouraged—are most flagrant crimes. First among these is suicide. Society has placed a premium upon the suicide of a woman from attachment to her parents or her husband, or from fear of shame. Or if she remains a widow until her fiftieth year after the decease of her husband or of her affianced, whom she had never seen, all those years living in mourning, a public testimonial, granted by special imperial decree, commends her virtue. So strong is public sentiment, albeit the laws of China permit a second marriage after the death of the first husband. In traveling over China, one of the most conspicuous types of architecture is the memorial arch so often erected by the decree and appropriation of the emperor, in honor of such virtuous women.

"It is easy enough to be pleasant
When life flows on like a song,
But the man worth while is the man who will
smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with years;
And the smile that is worth the praise of earth
Is the smile that shines through tears."

CLEANING-FLUID.

A BOTTLE of really good cleaning-fluid is an almost indispensable article in the household. The following is excellent for removing spots from boys' jackets, cleaning dirty coat collars and dresses, for washing any kind of woollen goods, and for taking grease-spots from furniture: Four ounces each of white castile soap and ammonia, and two each of alcohol, glycerin, and ether. Cut the soap fine, and dissolve in one quart of water over a slow fire; add one gallon of water, and, when nearly cold, the other ingredients. It will make nearly two gallons. Must be kept in a tightly corked demijohn, and will keep for any length of time. Fill a small bottle for convenient daily use.

To wash woollen dress-goods, put a teacupful of the fluid in a pail of warm water; shake the goods well in this, rubbing it lightly between the hands; rinse thoroughly, and iron, while damp, on the wrong side.

For cleaning coat collars, add a gill to a pint of water: apply with a clean cloth and rub well with a second cloth.—*Herald and Presbyter.*

"FAVOR is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 14, 1898.

ALONZO T. JONES, }
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SPECIAL CONTRIBUTORS.

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
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THE Lord is coming.

He is coming in glory.

He is coming "to be glorified in his saints."

He is coming that his saints may be glorified in him.

And so, coming "to be glorified in his saints," and that his saints may be glorified in him, he is coming that "we may be glorified together."

In order to be glorified with him, we must be "joint heirs with him."

In order to be joint heirs with him, we must be "heirs of God."

In order to be heirs of God, we must be "sons of God."

And in order to be sons of God, we must be "led by the Spirit of God."

"For as many as are led by the Spirit of God, they are the sons of God."

In order to be led by the Spirit of God, we must have the Spirit of God.

And in order to have the Spirit of God, the Spirit itself must "bear witness with our spirit, that we are the children of God."

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

"The wise shall inherit glory."

And it is "eternal glory."

Glory!

"Receive ye the Holy Ghost."

WHEN God had created man "in his own image," then "God blessed them." This was on the sixth day.

Then came the seventh day; "and God blessed the seventh day."

God blessed the man, and God blessed the seventh day.

That blessing upon man was a reality. It was a substantial thing which was put upon the man by the Lord for the benefit of the man.

That blessing upon the seventh day was likewise, and just as certainly, a reality. That, too, was a substantial thing which was put upon that day by the Lord.

That blessing upon the seventh day was also for the benefit of man; because the seventh day is the Sabbath, the Sabbath was made for man, and that blessing is one of the things that made the seventh day the Sabbath for man.

No one who knows that there is such a thing as the blessing of God, can deny that the blessing with which God blessed the man was a reality. No one who knows what God's blessing is can deny that when he blessed the man, there entered the life of the man a substantial good, — one which the man could not possibly disregard without substantial loss.

And the blessing with which God blessed the seventh day was just as real, just as substantial,

and just as much for the good of man, as was the blessing with which he blessed the man. This can not possibly be denied.

In that blessing which God put upon the seventh day, there was a substantial good for the man, which the man could not possibly disregard or forfeit, any more than he could the blessing upon himself, without substantial loss.

But the man did disregard and forfeit the blessing upon himself. He sinned, and so lost the image of God, and so also forfeited the blessing upon himself; and forfeited also the blessing of the seventh day, because only the blessed man can share the blessing of the blessed day.

Yet the Lord did not leave the man in his lost condition. He creates him new in Christ Jesus again, "after the image of him that created him." And man, being again "in the image of God," is blessed of God. Acts. 3:26; Eph. 1:3.

And the blessed day "remaineth" for this blessed man. Heb. 4:3-9. The blessed man can enjoy the blessed day. And *only* the blessed man can enjoy the blessed day, because that blessed day "remaineth" "to the people of God."

Yet sad it is that so many people who claim to be, and who indeed are, such blessed men, and who enjoy the blessings of the blessed man, utterly disregard, and even reject, the blessed day, which was made, and which "remaineth," for these very blessed men. They wholly lose, and seem content, and even determined, to lose, the blessing of the blessed day, which was made, and which "remaineth," especially for blessed men. Surely, they know not what they do. They know not what they are losing.

Why will blessed people, why will *any* people, reject the blessing of God because he placed it for them upon the seventh day?

STUDIES IN THE BOOK OF DANIEL.

THE Babylon of the days of Daniel did certainly fall. Those days, too, were the days of Babylon's highest splendor and greatest glory. Yet that was the time when she fell.

This fall was foretold over and over in the word of the Lord by his prophets; it was proclaimed in Babylon by the public reading there of the word of the Lord concerning Babylon; all who were the Lord's people, or who would be the Lord's people, were called to leave Babylon, that they might not be taken in her fall; signs were given by which all might certainly know when to forsake her, and how she would be overthrown. All this was made plain to all by the word of the Lord.

Isaiah proclaimed the message of a vision declared unto him, in which Elam and Media were to go up and besiege; and in a "night of pleasure," of eating and drinking, the watchman would cry, "Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground." Isa. 21:1-10.

The same prophet also wrote to her of her pride and her wickedness, saying: "Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know." Isa. 47:11. He wrote plainly the name of the man — Cyrus — who would lead the forces in the overthrow of the city. Isa. 45:1-7. He also wrote, "Go

ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob." Isa. 48:20.

In Jeremiah 50 and 51 is written "the word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet." Jer. 50:1. In these two chapters there is given an account, even to particulars, of the fall of Babylon, written more than half a century before the time. This account was sent to Babylon by a prince of Judah, who, when he arrived there, was to stand in the broad street of Babylon by the River Euphrates, and "read all these words." And when he had read the words, he was to exclaim, "O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever."

And when he had spoken these words, he was to bind a stone to the manuscript, and cast it into the midst of Euphrates, and say, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." Jer. 51:64.

And all that the Lord had spoken, and that the prophets had written, came upon Babylon. Babylon did fall. In her iniquity she fell, and because of her iniquity she fell. And this, not because it could not have been otherwise, but because she would not have it otherwise. For the Lord would have healed Babylon; but she would not be healed. His people were there for that very purpose; but when she would not be healed, they were obliged to forsake her, and go every one to his own country; for her judgment reached unto heaven, and was lifted up even to the skies. Jer. 51:9. So Babylon was left to her fate, and sank to rise no more at all.

So much for the Babylon of the book of Daniel and of the days of Daniel.

But *now* there is a Babylon of the book of Revelation, and of our days — the last days.

What means the word concerning a Babylon of the last book of the Bible and of the last days? What does it mean unless it be that the world of the last times is to become like the Babylon of those other days, and is to come to the same end as did the Babylon of those other days? If that is not the lesson in it, then there is no lesson in it. The term "Babylon," written so often in the book of Revelation, and of the last times, is meaningless if it does not mean that the last days, and the world of the last days, will be such as was Babylon in her last days.

Why was the fall of Babylon proclaimed in old time? and why is the fall of Babylon proclaimed in the last times? Isa. 21:9; Jer. 51:8, 47, 49, 58; Rev. 14:8; 18:2. Why, unless there is to be a Babylon to fall in the last times as certainly as there was a Babylon in old time to fall?

Why was the judgment of God to be visited upon Babylon in old time? and why is the judgment of God to be visited upon a Babylon of the last times? Isa. 13:1, 19; 14:22; 47:5, 7-11; Jer. 50:9-16, 28, 29; Rev. 17:1, 16, 17; 18:6-10. Why, unless there is to be a Babylon in the last times as certainly as there was a Babylon in old time?

Why were the Lord's people called out of the Babylon of old time? and why are the Lord's people called out of the Babylon of the

last times? Jer. 51:6, 45; Rev. 18:4. Why, unless the Babylon of the last times confirms herself in iniquity as did the Babylon of old time?

Why was it that the messenger in Babylon of old time ended his message by casting a stone into the midst of Euphrates, and exclaiming, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her"? And why is it that, at the close of the message concerning the Babylon of the last times, a mighty angel takes up "a stone like a great millstone, and casts it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Jer. 51:61-64; Rev. 18:21. Why, unless there is to be a Babylon in the last times to sink, and that will sink, as certainly as there was a Babylon of old time to sink, and that did sink?

Why was it that, at the noise of the fall of the Babylon of old time, the earth was moved, and the cry was heard among the nations? And why is it that, at the fall of the Babylon of the last times, "the kings of the earth . . . bewail her, and lament for her," and that their cry is heard among the nations? Jer. 50:46; Rev. 18:9, 10, 15-19. Why, unless the judgment upon the Babylon of the last times is just as real and as terrible as was that upon the Babylon of old time?

Why was it that when the Babylon of old time fell, so at Babylon there fell also the slain of all the earth? And why is it that when the Babylon of the last times falls, there is found in her "the blood of prophets, and of saints, and of all that were slain upon the earth"? Jer. 51:49; Rev. 18:24. Why, unless the Babylon of the last times is just as wicked, just as cruel, and just as oppressive, as was the Babylon of old time?

Why was it that when Babylon of old time fell, the heaven and the earth, and all that was therein, were called to "sing for Babylon"? And why is it that when the Babylon of the last times shall fall, the word will be, "Rejoice over her, thou heaven, and ye holy apostles and prophets"? Jer. 51:48; Rev. 18:20. Why, unless it is a thing to rejoice heaven and earth to be freed from the curse of the Babylon of the last times as really as it was of the Babylon of old time?

But why call attention to any more parallels? Is it not perfectly plain that there is a Babylon of the last times that is a complete repetition of the Babylon of old time? Is there not a Babylon of the book of Revelation as really as there is a Babylon of the book of Daniel? Is there not a Babylon of our days as really as there was of the days of Daniel? And is not this Babylon of the last days to sink under the judgments of the Lord as really as did the Babylon of old? When that judgment was written for the Babylon of old, was it not at the same time written: "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. 14:26, 27.

Why talk, then, about a millennium—unless, indeed, it be a millennium of ruin and wasteness and desolation? Did Babylon of old have a millennium of any other kind than

of ruin and wasteness and desolation, swept "with the besom of destruction," "a possession for the bittern and pools of water," "as when God overthrew Sodom and Gomorrah"? Rev. 13:19; 14:22, 23; Jer. 50:40.

Why talk, then, about the conversion of the world? Was the Babylonish world of old time converted? Did she sink because she was converted?—She would not be converted. She sank because she was overwhelmingly wicked. And the Babylon of the last times is just like her. And thus with violence shall Babylon be thrown down, and shall be found no more at all.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

A LESSON FROM JEWISH HISTORY.

"LET him that thinketh he standeth take heed lest he fall." There was no time in Jewish history when that people had more need to act on this principle than when Christ had come to them as the promised Messiah. Then they most prided themselves on their external situation,—their learned doctors, their renowned city, and their beautiful temple. This is why they were so offended with Christ when he made a remark which seemed to reflect on the worth and grandeur of that edifice. "Destroy this temple," said he, "and in three days I will raise it up." Supposing him to refer to the literal temple, they thought it was heaping great indignity upon it for any one to suggest that one man could build it in three days.

This was the finest temple the Jews ever possessed. Five hundred years had elapsed since the temple built after the captivity was finished. It may well be supposed that by that time it had fallen sadly out of repair. Under these circumstances, Herod the Great, to ingratiate himself with the Jews, conceived the idea of rebuilding it throughout. The old temple was pulled down to its foundation, and the building of the new one began B. C. 19. It was this temple to which the Jews referred when they said to the Saviour, at his first Passover, in the spring of A. D. 28, "Forty and six years was this temple in building." John 2:20. It had been completed the year before,—that is, in A. D. 27,—the very year in which Christ began his public ministry. To this temple, according to the prophecy of Haggai, the "Desire of all nations," in the person of Christ, had then come. Happy would it have been for the Jews if, knowing the time of their visitation, they had received him as their Lord, and accepted the blessings he came to bestow upon them.

Externally, the temple built by Herod was not only the pride of the Jewish nation, but the admiration of the world. "Its appearance," says Josephus, "had everything that could strike the mind and astonish the sight; for it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a dazzling refulgence that the eye of the beholder was obliged to turn away from it, being no more able to sustain the radiance than the splendor of the sun." "It appeared at a distance like a huge mountain covered with snow; for where it was not deco-

rated with plates of gold, it was extremely white and glistening."

But the time had come when the "ordinances of divine service" connected with the sanctuary, as embodied in this temple, were about to cease. The great Sacrifice, to which the offerings of the sanctuary pointed, was about to be offered. The Lord was among them, engaged in his solemn mission of love to the world. How gladly would he have gathered his people to himself, to enlighten their blindness, heal their backslidings, and save them from destruction! But they would not. Their incorrigible resistance at length wrung from him the mournful lamentation, "Behold, your house is left unto you desolate." Matt. 23:38. Yes, their beautiful house, the Spirit and presence of God driven therefrom, had become only a den of thieves, a tomb of darkness and death. And as Christ departed, with sad and lingering footsteps, from the temple, the fearful doom which he saw awaiting that people obliged him to declare, not in anger but in sorrow, that the temple should be thrown down, so that not one stone should be left upon another.

This temple, as already said, had but just been completed when Christ began his ministry, in A. D. 27. His ministry continued three years and a half, till the Passover in the spring of A. D. 31. Just before his death, he pronounced the foregoing mournful sentence against them. How little that people thought, as they took possession of their new and beautiful house, that the time of its probation, and their own, was to be so brief! Never were they better satisfied with their spiritual condition than at that very moment. Never before had they ridden so high on the wave of spiritual pride. And never were they so near destruction. What a striking spectacle of spiritual deception! They might have accepted their Redeemer and been saved. The typical service would, of course, have ceased; but Jerusalem would have been spared, and the temple would still have stood, to become the center of the still more glorious services of the gospel. For only one thing—harmony with God's purposes, and obedience to the divine will—was needed to cause that nation to continue, and Jerusalem to stand as the metropolis and praise of the whole earth. Jer. 17:24-27. But alas! they did not recognize the day of their visitation; they did not know the things that belonged to their peace; and they were consequently hidden from their eyes. Luke 19:41-44.

In the purpose of God, the services of that worldly sanctuary were then at an end. And when, amid the startling scenes, the darkness and the earthquake, that attended the crucifixion of the Son of God, unseen hands violently rent in twain the magnificent veil that hung before the holy of holies, it was the solemn signal that its services had really come to an end; for in him and of him who hung upon the cross, was the antitype of all the types, the substance of all the shadows, which had gone before.

A few short years sufficed to bring the literal fulfilment of our Lord's prediction. The Jews rebelled against Rome, and the armies of Rome environed Jerusalem. The city fell. Titus, the Roman general, desired to spare so gorgeous a trophy as the temple, and gave strict

orders for its preservation; but a Roman soldier, impelled by a blind spirit of infatuation, or perhaps by a divine impulse, climbing upon the shoulders of his comrade, thrust a blazing firebrand into the gilded lattice of the porch. The flames at once sprang up. No power could then save it. The flames leveled it to the ground; and Tarentius Rufus drove his plowshare over the spot where the temple had once stood.

This was the Laodicean period of the Jewish church. Will the last church, in its Laodicean period, learn and profit by the lesson?

U. S.

WHO AUTHORIZED IT?

IN the recent past, I have been the recipient of a number of envelopes containing a certain circular letter. This circular letter came as endorsed by a number of my esteemed and beloved ministering brethren. Every copy came in the same kind of envelope, and with the address written in the same hand. All were directed to me at Battle Creek, although I was at work in Wisconsin. Of course it was necessary to forward the letters to me.

The following is a copy of the circular letter:—

“To the Board of Trustees, Seventh-day Adventist Educational Society, Battle Creek, Mich.

“DEAR BRETHREN AND FRIENDS: We think the mortgaging and sale of any of our denominational institutions is not right; for it deprives us stockholders of our money and our rights, as protected by the laws of the State of Michigan; hence we AT ONCE hereby respectfully ask you to PETITION the proper court of equity and chancery to AT ONCE set aside said mortgage, and leave the College free from sale, and you brethren free to manage the College as it is to the best interests of stockholders and students, according to the wisdom the Lord will give you.

“Signed.....
“Post-office.....
“State.....”

I should like to know who had a moral right to send out such a letter, *in the way this was sent*. There was sent with the letter a leaflet, which told some things about a mortgage being placed upon the College at Battle Creek. But it told these things in a way to mislead the reader. The whole scheme was evidently intended to make my brethren believe that I, Wm. Covert, as member of the Board of Trustees of the Seventh-day Adventist Educational Society, was in Battle Creek, waiting for them to tell me to institute court proceedings for the purpose of setting aside the said mortgage. This thing is a misrepresentation of my attitude in the matter. I have favored the mortgage, and have not, at any time, wanted it set aside. I have approved of it as a member of the board, and also as a stockholder.

The brethren who sign with me do hereby certify that they were, by the manner in which the matter was sent them, made to believe I was anxious for them to endorse the above letter or petition. They further say that if they had not been deceived, their signatures certainly would not have been given.

WM. COVERT.

Signed also by Elders { J. C. MIKKELSEN,
T. B. SNOW,
SWIN SWINSON.

The foregoing communication was sent to the REVIEW AND HERALD for publication. It is not the first letter to the same effect that has been written, though it is the first one written directly for publication. It truly says that the misleading letter that was sent out was sent “as endorsed by a number of esteemed and beloved ministering brethren.” But the truth also is that at least *two* of these names were put on there, and sent out, without the knowledge of those brethren themselves; and that these names would not have been there at all if those brethren had known of it. And those

brethren have been obliged to write letters, and do whatever else they might, to correct the false impression given by this unauthorized use of their names.

The method employed was to send out to the brethren, for them to sign, this blank request “to the Board of Trustees.” Accompanying it was the endorsement of certain names, two at least of which we personally and positively know knew nothing of it, and would not have consented to it if they had known it. In the same envelope with these papers, was sent an envelope *already addressed* to some member of the board, as related by Brother Covert. Of course the persons receiving the papers with the *addressed envelope* would suppose that the papers were sent by the person whose name was on the envelope, as Brother Covert states; whereas, the truth is, as in the case of Brother Covert and others of whom we know, the person to whom the enclosed envelope was addressed knew nothing whatever about it, and would have had nothing to do with it if he had known it, and is now compelled to write, and even publish, letters of protest and explanation to deliver himself from the false attitude into which he has been thrown by this piece of *hocus-pocus*.

The mortgage referred to is simply a *trust mortgage*; that is, a mortgage which places the College property in the hands of three responsible brethren *in trust*, so that all the creditors shall be perfectly secure while the reorganization of the institution is being accomplished, and so that when reorganization is accomplished, the title shall be perfect, and all creditors absolutely secure.

This plan was adopted because, for these purposes, it is perfect; and because it is the least expensive, easiest, and most direct: in short, because, in every way, it is the *best* plan. And it has been undertaken *now* because *now* the College needs to be helped, in order that it may securely and effectually do the work that was designed for it in the beginning. We are perfectly sure that no person who is a friend to the principles of education designed from the first for Battle Creek College, will oppose this plan when he understands it.

No stockholder will be deprived of either his money or his rights, and no creditor will lose a cent of what is owed to him by the College, by the carrying through of the plan now inaugurated, of which this simple and innocent trust mortgage is an essential part. Every stockholder who can possibly be found has been furnished with a complete copy of the proposed plan of reorganization, for his examination, criticism, and suggestion. Thus every stockholder will have full opportunity to consider it, and to express himself upon it. There is no secrecy about it, and there will be none. The Board of Trustees, the Reorganization Committee, and the General Conference Committee are all working together, and doing the very best we can, and the best *thing* we can, under all the circumstances, in the interests of the College, as the Lord has designed it from the beginning.

We trust the brethren will not allow themselves to be deceived by this thing exposed by Brother Covert. And we hope those who may have been deceived by it will deliver themselves as a bird from the snare of the fowler.

THE IOWA STATE CAMP-MEETING.

THE Iowa State camp-meeting was held in Des Moines, on the Chautauqua grounds, an ideal place for such a gathering. It was estimated that about nine hundred were in attendance from without the city; and from the very beginning of the workers' meeting to the close of the camp-meeting proper, a most excellent spirit prevailed. During the last half of the meeting, considerable rain fell; but it did not appear to dampen the ardor of the campers, nor did it materially interfere with the services, as they were nearly all held in the pavilion on the grounds.

There were present as laborers at different stages of the meeting, besides the regular Conference force, Elders G. A. Irwin, S. H. Lane, J. N. Loughborough, J. H. Morrison, Luther Warren, W. A. Hennig, H. A. Johnson, Professor Sutherland, and Drs. Loper and Paulson, with three representatives of the Christian Help work.

The preaching was nearly all of a plain, practical character, of a nature to awaken a deeper interest in the message, and to beget holier living among those who profess to believe it. The pointed testimony was well received. Especially did the people appreciate Elder Loughborough's discourses on the Spirit of prophecy and its relation to this cause. Elder Hennig had charge of the youths' meetings. Each of the regular speakers pursued a distinct line of thought, all together forming a most valuable course of instruction.

So, when the last Sabbath came, all were prepared intelligently to step out, and respond to the appeal to yield their all to God; and when the call was made, there was literally a *rush* for the kingdom. Elder Warren conducted the revival services; and the writer does not recall, in the fifteen camp-meetings he has attended in Iowa, having ever seen so general a response to the invitation to forsake all and follow the Lord, as here took place. One remarkable feature was the move on the part of the children and youth, nearly every one in the camp making a start either in the direction of a new consecration or for the first time. It was truly a season of rejoicing. Tears flowed freely. Hearts were made tender; and the last verse of the Old Testament was fulfilled to the letter.

But afterward, when these were given an opportunity to testify, and from the simplicity of their young hearts they told of their desire to consecrate all to the Lord, the thought pressed itself upon us, Will these young people, as they return to their homes, find there and in the church the help that they should have to carry out their convictions? They are now but babes in the Christian life, and how necessary it is that they be dealt with carefully, lest the good seed that has been planted fail, for want of proper surroundings, to develop and bring forth fruit. There are, in this Conference, many excellent young people, who, with the proper preparation, can be a power in spreading the light of truth. So many avenues are now open for work that no one who is prepared need lack a place.

The Iowa Conference has enjoyed a prosperous year. About seventy laborers have been employed, and much aggressive work has been begun. The tithe for the past year was over five thousand dollars more than for the year

previous. Missions have been established in Clinton and Des Moines, and these are well equipped for doing good work. A rescued home, that bids fair to be a success, has been fitted up in Des Moines. The tract society has also had a successful year, the distribution of pages of literature exceeding the million mark.

There was but little change in the officers of the Conference, the leading ones being retained for another year. About ninety were baptized. Two were ordained. Altogether, the feeling of those present seemed to be that there is a bright future for the work in this State, and they returned to their homes with the determination to press the battle to the gates, believing that the fruition of their hopes is soon to be realized.

W. E. C.

THE MISSIONARY TEACHER.

THE missionary teacher occupies one of the most exalted and important positions in the Lord's work. The Lord says that the missionary teacher "may bring hundreds and thousands of children to Christ," if he will work for them. Before the end of probation, there will be schools in all parts of the world conducted by those who will teach the third angel's message, so that the hearts of the parents may be turned to their children, and the hearts of the children to their parents. We ought to enlarge our ideas and plans with respect to the educational work. "Let a fund be created by generous contributions for the establishment of schools, for the advancement of educational work."

"There is a great necessity of making plans that there may be a large number of competent workers; and many should fit themselves up as teachers, that others may be trained and disciplined for the great work of the future."

"Let us, in our educational work, embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up for God. . . . Where there are churches, let there be schools. *Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life.*"

"There are places where our schools should have been in operation years ago. LET THESE NOW BE STARTED UNDER WISE DIRECTORS."

"In all our churches there should be schools, and teachers in those schools, who are missionaries."

"Therefore, in localities where there is a church, a school should be established, if there are no more than six children to attend."

"Wherever there are a few Sabbath-schools, let the parents unite together in providing a place for a day-school, where the children of the various Sabbath-schools can come together. Let them employ a Christian teacher."*

This is the instruction that the Lord is now sending our churches. Many of these churches have expressed themselves as willing to obey the Lord, and they are waiting for the consecrated missionary teacher. Those who have the ability to teach, and who are in harmony with present truth, surely must be deeply stirred over the present situation. Will you, my brother, my sister, give up your worldly school, and accept a position in one of the Lord's schools? Think of the grand opportunities now

open before you! No Seventh-day Adventist school-teacher should now say, "I would be glad to teach in one of our own schools, but there is no place for me, so I must teach in the secular schools." No; this can not be truthfully said by any one who is qualified to work as a missionary teacher, so long as the hundreds of churches are open, with the mission schools in the great cities and in the Southern States. Then think of the foreign fields, such as South America, the West Indies, Japan, China, and the islands of the Pacific. In most of these fields there is a decided preference for American teachers. Surely God has done much for us in giving us so many natural endowments and opening so many places for us.

The work of saving the children and educating the youth for missionary work must be done. If it is not done by Seventh-day Adventist teachers, God will raise up those who will do it. Let us begin the preparation for this work without delay.

E. A. SUTHERLAND.

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.

SOUTH LANCASTER ACADEMY.

We are glad to report, through the columns of the REVIEW, in many respects a successful school year. The many remarks by both students and teachers as to the swiftness with which the year glided by show that the work was done with interest, industry, joy, and success. On a number of occasions the presence of the Lord was manifested in a remarkable manner. The result of these occasions was to give renewed courage and zeal to those who put their trust in him, and to soften and subdue the hearts of all.

The intellectual work has been characterized by earnest, original thinking. It has been the endeavor of the teachers to give more time and attention to these features than in former years, since it is evident that in order to be successful, one must learn to think for himself. It was indeed refreshing to see the careful and courageous spirit manifested as students left for their homes or their summer's work. A large number intend to return when school opens in the fall.

The total enrolment for the year was one hundred and fifty-two, as against one hundred and thirty-nine during 1896-97.

The calendar has been carefully revised, and is now ready for distribution. Some important changes have been effected in the courses of study. The scientific and classical courses have been combined into what will now be known as the "Biblical academic course." There will be three years of history instead of four, and the series of text-books by Elder A. T. Jones will be used. In view of the instruction which has been received with reference to the study of Greek and Latin in our schools, only one year of Latin and two of Greek will hereafter be offered; and these are placed in the last three years of the academic course. To make the work more practical, bookkeeping will occupy a full year, and phonography has been given a place in the courses of study. Another important change is the addition of a normal course for Christian workers. Before entering this course, the student will have completed the work of the preparatory department. The normal course is intended to be especially adapted to the needs of those who desire to engage in

teaching in church schools in the district, or in foreign mission schools, and is characterized by practical work. A year is offered in the study of mental and moral science and pedagogy, and two years' work in theory and practise of teaching, Christian Help work, giving Bible readings, nursing, and canvassing. We think a large number will desire to enter this course.

The one great need of the academy now is departments of useful labor, whereby teachers and students may have physical exercise other than play. The Lord has said to us, by his servant: "Students sent to school for the purpose of receiving an education to become evangelists, ministers, and missionaries to foreign countries, have received the idea that amusements are essential to keep them in physical health, when the Lord has presented before them that the better way is for them to embrace in their education *manual labor in the place of amusements*. These amusements, if practised, will soon become a passion that gives disrelish to useful, healthful exercise of mind and body, which makes students useful to themselves and others." It is more and more apparent that physical labor must be connected with our schools if they would be a success. When the Lord speaks, we can not, if we do not obey, expect him to be with us longer, to the same degree as before; and we must do as he says if we would keep pace with him and his work. Without manual labor, students can not be well-balanced physically, mentally, or morally; and we read that those who go through the time of trouble must be well-balanced; therefore it is absolutely essential that departments of labor be connected with our schools for the benefit of our young people who will, we expect, pass through the terrible struggles of these last days. The bodies and minds and spiritual natures of our students, and teachers too, are verily crying out for useful, practical labor to be connected with the school work during both winter and summer.

"We should be glad to correspond with any who are especially interested in this question, or in any other matters pertaining to the school. My address during the summer will be 198 Washington St., Battle Creek, Mich. Calendars may be obtained by sending either here or to South Lancaster, Mass. Those who are thinking of attending the academy should begin to make arrangements as soon as possible.

J. H. HAUGHEY.

FROM a private letter dated May 9, from Brother Hilliard, at Tonga, Friendly Islands, we take the following:—

"We are glad indeed to get the REVIEW, and to hear that its subscription list is increasing. It is a feast to us in this distant field. We are all as busy as can be, from early in the morning until nine or ten o'clock at night. Perhaps this is the reason we are not homesick. We enjoy the work, and are of good courage. How could it be otherwise when we see the message reaching out, and sending bright rays of light into the darkest corners of the earth? We have a Sabbath-school which numbers twenty-three, and with the outside attendance our little school-house, fourteen by twenty-four feet, is altogether too small. Last Sabbath fifty-five were present, and at the afternoon service there were forty-four. One native took part in prayer, earnestly asking God to guide him into the light and truth of his word. How long this attendance will keep up we do not know, but we believe the Lord is at work on the hearts of these people. We ask you to remember these Tongan people in your prayers, that the name of Christ may be honored in this dark part of the world. How good the Lord is freely to forgive, and give us a place to work right by his side in the wide harvest-field."

*The selections from the Testimonies used in this article are taken from the pamphlet, "Home, Church, and State Schools."

WORD FROM A FAR COUNTRY.

A LITTLE over a year ago I furnished for publication the principal part of a letter from George H. Cartright, of Tristan da Cunha, a small island in the South Atlantic Ocean, one thousand miles southwest of the Cape of Good Hope, South Africa. In connection with his letter, I stated that we had sent the islanders some books, and I presume the readers of the REVIEW will be interested to know whether the books have been heard from. We sent them about a year ago last February, at which time I wrote a letter to Mr. Cartright, and Sister Weaver wrote to one of the ladies there. April 7 of this year we received replies, dated Dec. 4 and 12, 1897, from which I extract the following:—

“Thank you very much for sending the books. Some of them are very fine indeed. . . . ‘From Eden to Eden,’ ‘Bible Readings for the Home Circle,’ ‘Life of Elder Joseph Bates,’ ‘His Glorious Appearing,’ and many others are splendid books. I hope the people will read them and profit by them, although we are all poor scholars. . . . There has not been a minister here for six or seven years now; they had one here for three years before that, but he went home sick. I think the rest of the people would like to have a teacher and minister here, but I can not say anything that would lead you to take steps in that direction; for I think steps are being taken in England about the matter now, though I am not sure.

“The main occupation is raising potatoes. We live on them, and when we get a chance, trade them with merchantmen, whalers, or any other kind of vessel that comes along. . . . We have cattle, sheep, pigs, and poultry, and have to look after things much the same as on a farm in the United States. . . . The only fruit we raise is apples. The island is overrun with rats, and they eat up almost everything we plant.”

Speaking further of the island, he says:—

“It is thirty-seven miles in circumference, with a peak six thousand feet high. This is very steep. The ground is shallow and rocky, with the exception of a few places. We live at the northwest point of the island, on a level about five or six hundred feet above the water. There are about fifteen houses, strongly built of massive stones. The stones are soft, something like a very coarse sandstone, mixed with cinders. They are easy to trim into shape with axes. There are now sixteen families on the island, and probably there will soon be two more. There is no timber here. The only wood is a kind of scrub, which sometimes grows, in sheltered places, to a height of twenty feet.

“We have exceptionally good water. The water we use on this side of the island settles through the mountain somehow, and bubbles out at the base in a lovely cool spring, whence it is run off in little gutters to each of the houses.

“We have no church nor schoolhouse. One was started years ago; but when the minister went away, it was pulled down for the sake of the stones.

“I have had a thermometer about eighteen months, and the highest I have seen the mercury in that time is seventy-five degrees; the lowest, forty-five degrees. The snow seldom comes down to our level, but the peak is rarely clear of it in the winter. The summer is pretty warm sometimes.”

The lady says, in regard to a minister:—

“I wish we had one; then our Sundays would not be so lonely. But God, as you say, cares for us on our little island just the same as for you in your big country; and if we live a good life, and do what is right, we shall all meet in heaven, if we never meet on earth.”

S. H. CARRAHAN.

MARITIME PROVINCES.

THE yearly convention of Seventh-day Adventists for the Maritime Provinces of Canada convened in the Moncton church, May 25–30, with Elder G. E. Langdon presiding. Reports from the field showed a steady growth of membership and spirituality. More than forty have accepted the truth during the past year. A spirit of courage and faith marked the entire proceedings.

The report of the treasurer showed a small increase in tithes over the past year. Some helpful suggestions were made on this subject by Elders R. A. Underwood and H. W. Cottrell, who were present, and rendered much valuable assistance. Good congregations from the town came in to hear the word of life.

Much light was gathered from Ps. 96:7–9, especially from the last clause of verse 8, “Bring an offering, and come into his courts.” Believing this would please the Lord, it was decided to adopt the plan of weekly Sabbath offerings for the foreign mission work, and envelopes for this purpose will be sent to each Sabbath-keeper soon. Through the blessing of God, our numbers have so increased that it was considered best to hold a camp-meeting the next season, and it was decided to begin at once the raising of a fund for that purpose.

The canvassing work showed that nearly two thousand dollars' worth of our publications had been sold during the past year. Greater efforts will be exerted in this part of the work during the coming year.

The Sabbath-school work had its share of attention, and showed good progress, two new schools having been added the past year.

A fund was raised to finish the Indian Harbor church; and it was recommended that the work be done at once. It was also decided to put three tents in the field the coming season,—two in Cumberland county, Nova Scotia, and one in Carlton county, New Brunswick.

After the election of officers, the meeting adjourned *sine die*.

Any one wishing to contribute to the work in this field should send all moneys by post-office money-order, express money-order, or bank draft, payable to H. J. Farman, Woodstock, Carlton Co., New Brunswick.

G. E. LANGDON, *Supt.*

H. J. FARMAN, *Sec. and Treas.*

QUEBEC.

MONTREAL.—In this city I took my stand on the Sabbath about forty-two years ago. I am now visiting and praying with old acquaintances, and will respond to their invitation to attend and take part in their meetings. I also visit Catholics and attend their meetings. I pray God to help me remove prejudice, and thus prepare the way to present the closing gospel message.

Here in this city of over three hundred thousand inhabitants, more than half of whom are French Catholics, the need of a city mission, with a corps of workers for the French and English, is felt. In connection with such a mission, lectures should be given in both French and English. I am with Elder J. O. Corliss, who is alive to the situation, and with whom I expect soon to connect in the work.

The time has fully come for more aggressive efforts in this province. The message has gained strength and influence, and we have reached the loud cry; and though we have reason to expect that hard battles are yet to be fought, and that great vigilance, prudence, and persistent efforts will yet be required, why not look for great victories, and confidently expect that there will spring up in this province a strong Conference, whose influence for good

will be felt in other British provinces, in England, and in France? May we believe, pray, and labor to this end.

My recent stay in Battle Creek, after an absence of nearly four years, was improved in doing necessary writing, encouraging our French American youth to attend our College in Battle Creek, and correcting proofs for greatly needed French tracts, to which the trustees of the Publishing Association have recently referred in the REVIEW. I trust our brethren will respond to the invitation to help raise a French tract fund. Some have done nobly in contributing, and we hope that others will follow their example, sending contributions to the Review and Herald; for the money on hand has lately been exhausted in sending French literature to persons in different countries. And let the good work, which is but fairly begun, go on, not only in this way, but also through missionary societies and by personal missionary efforts.

My courage is good, and I enjoy sweet peace in thinking, planning, and working through the grace and strength imparted by Him who has said, “Lo, I am with you always, even unto the end of the world.” Praise the Lord, this end is very near. Soon we shall exchange the cross for the crown, weeping for joy, labor for rest, the sword of the holy war for palms of victory in the kingdom of endless, fadeless, inconceivable glory.

My address is 48 Waverly St., Montreal Annex, P. Q. D. T. BOURDEAU.

DISTRICT 5.

ON returning to this district after the Spring Council at Battle Creek, I stopped at Springdale, Ark., to consult with Elder Holbrook, and hold a few meetings, reaching Vinita, I. T., May 6,—the day announced for the local camp-meeting to begin. Elders Russell and Parmele were on the grounds; but on account of the high water, railroad traffic had stopped, the tents had not arrived, and it was impossible for those coming by teams to travel. The meeting was therefore postponed till May 11, when but a small portion of those expected had arrived. This was the first camp-meeting ever held in Indian Territory by our people, and it was a disappointment that so few could be present. Those who came received much good, and returned to their homes stronger in the faith and hope of the gospel. The preaching was done by Elders Russell, Parmele, and the writer. The attendance from the city and vicinity was encouraging. Some interest was created, and six persons were baptized. The tent will remain, and Brethren Parmele and Lorenz will continue the work publicly and from house to house for a while.

I was made glad indeed to meet here Brother James Hunter and his family, who received the message through my preaching at Victor, Iowa, in the early days of my ministry, and to know that they are all walking in the truth. May their efforts to make this meeting a success in getting the truth before their neighbors be greatly blessed by Him who gave himself for us all.

From Vinita I went to Texas, held a few meetings at Dallas and Keene, and visited Terrell. I am now at Denison, and am happy to find some faithful believers here who accepted the truth at tent-meetings held eighteen years ago, when Elder James White and his wife, with Elder Corliss, labored faithfully to set the truth before this people. The attendance at our meetings is small, but some from without are giving evidence of interest. I can remain only till next week. Elder McReynolds will come here soon, and remain if necessary. R. M. KILGORE.

ARKANSAS.

SINCE March 10 I have spent most of my time at Thompson and vicinity, speaking in three different houses. As a result, sixteen accepted the Sabbath, among whom was a Roman Catholic and a Christian Union minister. Never have I seen the people so anxious for the truth as now. Instead of finding it hard to get a house in which to hold meetings, I was invited to eight houses in that neighborhood. To the Lord be all the praise.

J. W. NORWOOD.

HOWELL.—I came here last February, and found two other families keeping the Sabbath. We are all farming, but try to live out the truth. Although I have a large crop, I have preached from one to three times a week. As a result, four are keeping the Sabbath, and others are interested. The enemy is active, and the fight is severe; but the Lord is with us, and will give us the victory.

J. W. THORN.

CUMBERLAND MISSION FIELD.

BRICEVILLE AND CLINTON, TENN.—I spent nearly eleven months at Briceville, teaching a select school for fourteen weeks. By means of this school, much prejudice was broken down, and, I trust, good accomplished. The company there has a house of worship. A Sabbath-school of twenty-three members is in a prosperous condition, and all are of good courage in the Lord. Four were baptized in Clinch River, May 8, one had been baptized a few months before, and one was accepted on her former baptism, making a company of six adults. Two others will join soon.

I am now in Clinton, where Elder Bird and his wife will soon join me, and tent-meetings will be held. This is a centrally located town, and we hope to reach out in all directions from here, and work the country places. I spent last Sabbath and Sunday with the Knoxville church, speaking twice on the living issue of the day—preparation to meet Christ Jesus. They are all of good courage, for which we praise the Lord.

GRANT ADKINS.

NORTH CAROLINA.

SINCE my last report, I have been traveling on my circuit, adding new territory to it. My work is now in a field where the message has never been preached. Elder Boyd will visit the companies of Sabbath-keepers, while I do thorough house-to-house work in new fields, holding cottage meetings and public meetings, as the way opens. During the past year my time has been spent in building our schoolhouse and dwelling, and in traveling among the churches. I have had many rich experiences in the latter work, and expect to devote my entire time to it henceforth.

I have just returned from a visit, in company with Brother Boyd, in the eastern part of the State. The Lord blessed us in preaching the solemn message for this time. We held meetings at Lego, Archdale, Reidsville, and other places. At Greensboro we met Brother Hottel. We sought the Lord together, and spent a few hours talking over the interest in the State. I am glad to say our people are waking up all along the line.

Our camp-meeting will be held at Hildebran this year. Let all who can possibly come begin now to make arrangements to attend. Summer-resort tickets can be bought to Hickory or Connellys Springs (Hildebran is half-way between these places), good till fall. See your ticket agent at once, or write to me at Hildebran, N. C., for particulars. Let us come to this meeting, and seek the Lord together.

D. T. SHIREMAN.

News of the Week.

FOR WEEK ENDING JUNE 11, 1898.

—Eight thousand carrier-pigeons are kept for use in the German army.

The volunteers in the present war will get \$13 a month from the date of their call.

—Russia and Japan have agreed to recognize the sovereignty and independence of Korea.

—The first post-office in Paris was opened in 1462; in England in 1581; and in America in 1710.

—The Spanish boats captured by the Americans will be auctioned off to the highest bidder, June 27.

—It has been decided by the Chinese government to remove the capital of the empire from Peking to Siun Fu.

—Marshall Field & Co.'s wholesale department at Chicago was robbed of \$5,000 worth of dry-goods last year.

—Robert E. Lambe, ex-mayor of Carlyle, Ill., has been arrested at Denver for alleged embezzlement of \$80,000 while acting as administrator.

—The War Department learns that General Blanco has adopted the Pingree plan to provide the starving people of Havana with food.

—The Cripple Creek, Colo., gold ore output for May was 34,250 tons, worth \$12,254,450. This is an excess of any previous month's record.

—Spain has spent \$200,000,000 and used 200,000 soldiers during the past three years, in an attempt to defeat what Spaniards call "a rabble of brigands."

—Five transports will compose the next expedition to Manila, and 5,000 troops will be sent. The vessels will be ready for embarkation by the end of this week.

—Captain Gridley, who fired the first gun in the late Manila naval battle, died at Kobe, Japan, on his way home, from injuries received at the Philippine encounter.

—The Navy Department has called upon ship-builders to prepare to build three battle-ships, with a limit of cost, excluding armor and armament, of \$3,000,000 each.

—The only official favor which Mrs. Cleveland asked of her husband while he was president, was the appointment to office of the husband of her college roommate.

—Nearly every branch of the great manufacturing industries of the United States has enjoyed a prosperous year. The exports of manufactures beat all previous records.

—June 5 the ambulance-ship "Solace" came into port at New York, having on board fifty-four wounded and sick soldiers from the war-ships in Cuban waters and the hospitals at Key West.

—During the past year, 1,862,273 Bibles have been distributed by the American Bible Society. During the past three years, 1,250,000 Bibles have been distributed in China alone.

—Pearce, of Missouri, has introduced into Congress a bill for the building of five first-class cruisers, ten torpedo-boats, fifteen torpedo-boat destroyers, and fifteen steel gunboats.

—June 6 a distinct earthquake shock was felt in northern Kentucky at several places, lasting from 30 seconds to nearly two minutes. No great damage was done, but the people were panic-stricken.

—The government paid \$342,000 for the steamer, with her cargo of coal, that was blown up in the Santiago harbor by Lieutenant Hobson and his men, in order to keep Cervera and his fleet from leaving that port.

—Experiments made in compressing flour show that the bulk may be reduced two thirds without injury to the quality. It is molded by hydraulic pressure into bricks, which are sweet, wholesome, and proof against damp.

—On May 18, fire totally burned Worthington Academy, the Episcopal college of the State, at Lincoln, Neb. The college is three miles from the city, and wholly without fire protection. Loss, \$65,000; insurance, \$35,000.

—The largest cargo ever carried by a vessel on fresh water was delivered by the steamer "Superior City" at the Illinois Steel Company's dock one day last week at South Chicago. The cargo was of iron ore, and contained 6,800 net tons.

—R. H. Macy & Co., of New York City, have hung across Fourteenth street, between their two tall buildings on each side of that street, the largest flag in the United States,—and that means in the world. The size of this flag is 50 x 76 ft.

—There is little doubt that the government will issue bonds in the form of a popular loan to the amount of several hundred million dollars, making them a part of the war bills now before Congress. It is said that plates for them have already been made.

—The last official act performed by President Lincoln was to sign a pardon for George S. Vaughan, of Maryland, who had been arrested, and sentenced to be shot as a spy. Lincoln signed the pardon just an hour before he was assassinated at Ford's theater.

—At Racine, Wis., June 3, two large elephants belonging to a traveling circus went on a rampage, and one of them killed their trainer in the street as the circus was parading. The elephants did much damage, and created great panic before they were got under control.

—The New York *World* says that at Camp Black, N. Y., the government pays 39 cents for each private's daily rations, while the actual cost to the contractor is only 25 cents, leaving a clear margin of 14 cents a day, or a profit of over \$700 a day, for feeding the soldiers of the camp.

—June 7 there was a fierce riot in Belfast, Ireland, growing out of the demonstration made in honor of the revolution of 1798. The Nationalists attacked a body of Orangemen, and as a result of the mêlée, 103 policemen were badly hurt, and over 100 civilians were obliged to go to the hospitals on account of injuries received.

—A movement is on foot in Illinois to furnish a reformatory for lads of tender years who have violated the law. The State officials favor the project, believing that the present State reformatory is not the right place for the lads, whose contact with much older criminals results in the boys' becoming unduly hardened.

—At Webster City, Iowa, war has been declared on posters having the least suggestion of the impure. The lithographs of the women riders with Wallace's circus were torn down and destroyed, the work being done by the city police, acting under orders of Mayor Burleson, who received complaint from the local ministers.

—A number of large trusts, such as the Standard Oil, Sugar, Pullman Palace Car Company, and different railroad companies, have combined to defeat the efforts of Congress to oblige them to bear their share of the burdens of the present war. They are making war particularly on the gross-receipts and stamp-tax clauses of the war revenue bill just passed by the Senate.

—At Kossuth, Ohio, June 5, indignant citizens stripped a man, coated him with axle-grease, hanged him up by the heels, and would not let him down until he had cheered three times for Uncle Sam and the stars and stripes. The cause of his punishment was his saying that if the United States and Germany got into war, he would go to Germany and fight against America.

—Auditor W. F. Bechel, of the Pacific Express Co., has been arrested for embezzlement at Omaha, Neb. During the hearing it developed that something like \$200,000 has been expended in the last ten years for the purpose of controlling the Nebraska Legislature. Now the reform forces of the State are preparing for an anti-corporation fight that promises to be the most sensational and exciting of any ever held in the West.

—At Doyline, La., June 3, a negro by the name of Wm. Street was taken from the jail, tied to a stake, and burned to death in the presence of 1,000 people, for a dastardly assault made on a widow, whom he met in a secluded place. He confessed the crime to a colored minister. Lawyers made speeches to the crowd present, warning them that such crimes would not be tolerated in a civilized community, but to no avail. The woman is not expected to live.

—At St. Louis, Mo., May 18, as an excursion-boat, with over 300 negroes aboard, was about to land, several of them indulged in a fight. The city marshal went aboard, and undertook to quell the disturbance, and was shot in the back, dying almost instantly. Four of the rioters were arrested, and taken to jail. Later, the populace became so enraged that they went to the jail, took two of the negroes, and hanged them. It is feared that two others will share a like fate.

—On Sunday, May 29, the east pier of the big bridge of the Northern Pacific Railroad, weighing over 9,000,000 pounds, was moved from its foundation, and slid on rollers to a new foundation, a distance of nearly four feet. The pier was sixty feet high, twenty-five feet wide, and twelve feet in diameter, built of solid granite. The entire time occupied in moving the pier was less than a minute, the engineers being assisted by a slide of earth, which slid the entire mass along the steel rollers provided for that purpose, in a time so short as to be phenomenal.

—With the ceremonies of the nation he had served, and of the church he had loved, the remains of William Ewart Gladstone were laid to rest in Westminster Abbey, May 28, beside those of Disraeli, his adversary in life.

—The wheat crop of central Kansas this year will be so large that the puzzling question of how to secure labor to harvest the grain has arisen. Men are offered from \$1.50 to \$2.50 a day, and in some cases \$3, besides board and washing. Even this does not seem to attract the men; and scores of farmers are buying headers, fearing that when harvest-time comes, they will be unable to secure any labor. Employment-agents are searching the country for hands, but are not over-successful.

—News is just at hand that the schooner "Jane Gray," which sailed from Seattle, Wash., for Kotzebue Sound, May 19, with sixty-one people on board, foundered May 22, about ninety miles west of Cape Flattery, at two o'clock in the morning, while lying to in a moderate gale under foresail. Ten minutes after the alarm was given, she lay at the bottom of the ocean, with thirty-four of her passengers. The remainder succeeded in embarking in a launch, and reached Seattle, June 1.

—There is but little actual war news to report. The battle that was expected to take place at Santiago "to-morrow," "next week," etc., has not at this writing occurred. However, there have been some skirmishes, enough bombarding to locate the batteries, and it appears that Sampson and his fleet are waiting for the arrival of the land forces before striking a decisive blow. A despatch is at hand to the effect that a fierce battle has been fought between the Spaniards and insurgents at Manila, but the result is unknown. Admiral Dewey has promised to prevent a massacre should the insurgents capture the city.

—On the night of May 29, two of the torpedo-boats with Cervera sneaked out of the harbor at Santiago, and made a desperate effort to destroy the American fleet. They stole along the shadow of the shore, and had cleared the harbor and gone two miles before discovered. As soon as discovered, the search-lights of the American fleet were focused on the torpedo-boats. The little Spanish boats then made a dash for the "Brooklyn" and the "Texas," but the rain of steel was too much for them, and, whirling around, they rushed back into the harbor, presenting such a small target that, in the semi-darkness, it was impossible to hit them.

Special Notices.

BLACK HILLS CAMP-MEETING.

A LOCAL camp-meeting will be held at Hot Springs, S. Dak., July 12-18. This meeting will be for the brethren in the northwestern part of Nebraska, and in the Black Hills district. The same grounds that were used last year will be used again this year. The large Chautauqua building will be a pleasant place for the public meetings, as it will be much cooler than a tent. We hope our brethren who can not attend the Conference meeting will avail themselves of this opportunity. The time is short, and the Holy Ghost is being poured out upon those who seek the Lord, turn away from sin, and make restitution as far as possible.

N. P. NELSON.

SUMMER SCHOOL AT THE BATTLE CREEK COLLEGE.

This school will open July 5, 1898, and continue twelve weeks. Its primary object is to train in a brief time those who wish to become missionary teachers or missionary business men. Everything that can be done in the way of providing good instruction has been done. The College and the Sanitarium will co-operate in carrying on the school. You can not afford to remain away if you desire to enter, next fall, either of the branches of work mentioned above. Let church elders encourage those to attend who have ability for the work of a teacher.

Address all correspondence to the Battle Creek College, Battle Creek, Mich.

E. A. SUTHERLAND.

CAMP-MEETING FOR LOUISIANA.

It has been decided to hold this meeting at Alexandria, July 13-20. This is a thriving town of about four thousand inhabitants, situated in the central part of the State. Being a railroad center, it is

easily accessible from all parts of the State. This gathering will be of great importance to the work in this part of the field. Let all begin now to prepare to come. These are times when no earthly consideration should prevent the people of God from meeting together on such occasions. Parents, bring your children. The Lord is waiting to do great things for us. All should come prepared to care for themselves. Tents will be on the grounds for rent at reasonable rates. Those desiring a tent should address the undersigned at Boyce, La., at once.

J. E. EVANS.

CAMP-MEETINGS FOR 1898.

DISTRICT ONE.		
Atlantic, Wilmington, Del.,	Aug.	18-29
Virginia, Alexandria,	"	11-22
Maine,	" 25 to Sept. 5	
Vermont,	Sept.	1-11
New York,	"	8-18
West Virginia,	"	8-18
DISTRICT TWO.		
Alabama, Pratt City,	June 24 to July 3	
Mississippi, Amory,	July	6-12
Louisiana, Alexandria,	"	13-20
Georgia,	"	22-31
North Carolina, Hildebran,	Aug.	5-14
Cumberland Mission Field,		
Harriman, Tenn.,	"	19-28
Tennessee River Conference,	" 26 to Sept. 4	
Florida,		
DISTRICT THREE.		
Ohio,	Aug.	11-21
Michigan (local), Lakeview,	June	16-26
" (general), Owosso,	Aug.	18-28
Indiana,	Sept.	1-11
Illinois,	Aug. 25 to Sept. 4	
DISTRICT FOUR.		
South Dakota, Mitchell,	June	21-27
Manitoba,	" 30 to July 8	
Nebraska (local), Hot Springs, S. Dak.,	July 12-18	
" " Cambridge,	Sept.	1-10
" (State), York,	" 27 to Oct. 3	
DISTRICT FIVE.		
Texas, Fort Worth,	July	21-31
Arkansas,	Aug.	4-14
Missouri,	"	11-22
Colorado,	" 25 to Sept. 5	
Kansas (local), Salina,	"	18-28
" (general), Ottawa,	Sept.	8-18
Oklahoma,	Oct.	7-17
DISTRICT SIX.		
California (northern), Alton,	June 23 to July 3	
" (southern), San Diego,	Aug.	18-28

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. HOOPER, Sec. Gen. Conf.

NOTICES.

HELP WANTED.—A good, strong girl to do housework. Steady employment, and good pay. Write for particulars to F. J. Coon, care of Coon Bros., 18-20 Hanover St., Battle Creek, Mich.

HOME WANTED.—For an intelligent, healthy boy nearly three years old. He is alone with his father, who wishes to do missionary work. For full particulars address O. C. Thomas, Linton, Ind.

WANTED.—Several traveling salesmen to visit the grocery trade in your vicinity. This is a good opportunity for live, Sabbath-keeping business workers. Full particulars obtained by addressing Dana P. Smith, Paw Paw, Mich.

FOR SALE.—At half-price, a \$95 Williams typewriter, with \$5 quarter-oak carrying-case. Is practically new, and is in good order. Will throw in two new rollers, ink-pads, and about \$2 worth of carbon-paper for manifolding. Just the thing for a lady stenographer. Inquire at 38 Walter Ave. Battle Creek, Mich.

ADDRESS WANTED.—Any one knowing the address of relatives of J. J. Babcock, who died at the home of J. W. Thorn recently, will please write to him at Howell, Ark. Deceased had lived at Jumbo, Ohio, judging from letters which he carried. He also stated that he had two brothers, one a Seventh-day Adventist, and the other a Seventh-day Baptist.

PUBLICATIONS WANTED.

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

Mrs. Lucretia Belleville, Glendo, Wyo.

Neva Barnett, 41 W. Main St., Zanesville, Ohio.

V. O. Whorton, 313 W. Fifteenth Ave., Corsicana, Tex.

Ellen C. Battles, M. D., Jerseyville, Ill., *Signs, Sentinels*.

Josephine Grannis, Box 508, Orlando, Fla., any periodicals, especially *Signs* and *Instructor*.

Mrs. W. Ray Simpson, Jamestown, Ky., any publications, especially *Signs* and *Instructor*.

Mrs. E. B. WEBB, Holliday, Mo., has all the papers she can use. Send no more to her address. She has once before asked that they be discontinued; but they continue to come.

A CORRECTION.

In Elder G. T. Wilson's article on "Tasmania and Its Wants," published in the Review of January 18, he omitted to say that it was Pastor D. Steed who first labored for, and brought out, the church in Bismarck, Tasmania, and started the church building there.

Publishers' Department.

TWO SILVER WATCHES.

NEXT week the *Youth's Instructor* will offer as a premium for new subscriptions, either a ladies' or a gentlemen's silver watch, Waltham or Elgin movement.

Send two-cent stamp for sample copy of the *Youth's Instructor* for June 23, 1898, which will contain the advertisement of this offer. Address the *Youth's Instructor*, Battle Creek, Mich.

JUST AS YOU SAY.

How many of the ladies who read this would like to have us give them a chance to earn the very best washing-machine on the market, by securing a few subscriptions to our illustrated weekly magazine, the *Youth's Instructor*? Those who would be glad to do this should drop us a postal card immediately. Please be prompt in this matter. Address the *Youth's Instructor*, Premium Department, Battle Creek, Mich.

GERMAN BIBLES.

We have just received a large shipment of fine German Bibles, Dr. Martin Luther's translation, latest revised Hamburg, Stuttgart, and Elberfeld editions. They have large, clear print, good paper, and the bindings are substantial and attractive. These Bibles are our own direct importations from Germany, and we thoroughly believe them to be the best line of German Bibles on the market.

DESCRIPTION.

No. 60. Bourgeois type, cloth, marbled edges, Hamburg edition, size $5\frac{1}{2} \times 8\frac{1}{4} \times 1\frac{1}{4}$ ins. Price, 75 cents.

No. 62. Bourgeois type, black leather, gold edges, Hamburg edition, size $5\frac{1}{2} \times 8\frac{1}{4} \times 1\frac{1}{4}$ ins. Price, \$1.50.

No. 64. Minion type, flexible morocco, divinity circuit, gold edges, 8 maps, and 10 pages helps, Stuttgart edition, size $4\frac{1}{2} \times 6\frac{3}{4} \times 1$ ins. Price, \$2.50.

No. 66. Brevier type, flexible morocco cover, divinity circuit, leather lined, gold edges, with maps and 5 pages of helps, Elberfeld edition, size $5 \times 8 \times 1\frac{1}{4}$ ins. Price, \$3.50.

No. 68. Brevier type, the Dr. Leander von Ess translation, black roan, marbled edges, Sulzback edition, size $5 \times 8 \times 1\frac{1}{4}$ ins. Price, \$1.25.

These Bibles will be sent, post-paid, on receipt of price. Order by number from your State tract society, or from Review and Herald Pub. Co., Battle Creek, Mich.

"THEY ALL WANT IT."

THAT is the testimony of one of our Scandinavian workers concerning the new tract, "The Alarm of War," lately translated into Danish. He says, further: "This is an excellent tract to circulate just now, when war is the general theme of conversation nearly everywhere. It ought to find an extended circulation, also, among the Scandinavian people."

One person here sold nearly one hundred in three days."

We want to emphasize the necessity of pushing the work of circulating this timely tract just at this time, and the possibilities it offers.

Another new tract has just been translated and published in the Danish-Norwegian language,— "Bible Questions and Answers Concerning Man."

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.

WHAT ONE MAN IS DOING.

A FEW days ago, a letter was received at this Office from one of our brethren in a Western city.

"I received your kind letter of recent date, in regard to increasing the circulation of our church literature, especially the REVIEW. I am, or try to be, careful to have all our members renew their subscription to our papers before the time expires, so they will not lose a single number."

This only illustrates what might be accomplished by our people if all would do what they could. Perhaps all might not be able to do as much as this brother is doing, but all could do something; and the work done by each one would, in the aggregate, be a great amount.

ANNOUNCEMENT.

THREE new tracts just issued in the Apples of Gold Library are as follows:—

"Kept by the Power of God" (No. 49); price, 25 cents a hundred. In this tract we are shown, in verse and scripture, how, when, where, why, and from what, we are "kept by the power of God."

"The Day of the Sabbath" (No. 50); price, \$1 a hundred. A series of earnest questions on the subject of the Sabbath, covering most of its Scriptural phases, and bringing the truth home to every candid mind in the most direct, convincing, and least prejudicial way.

"The Heralds of His Coming" (No. 51); price, \$1.50 a hundred. This tract presents, in a brief, yet clear and convincing, way, the fact that our Lord is coming again, the manner of his coming, and many of the chief signs which conclusively show that his coming is near.

Order from your State tract society, or from the Review and Herald Pub. Co., Battle Creek, Mich.

Obituaries.

"I am the resurrection and the life."—Jesus.

ROYAL.—Died at Fresno, Cal., April 9, 1898, Sister Mary Royal, aged 72 years. Services conducted by the writer. H. G. THURSTON.

BLACK.—Died at South Vineland, N. J., March 31, 1898, Sister Emma Black, aged 63 years. She had been doing Bible work. S. B. HORTON.

BLAKE.—Died near Midland, Mich., Feb. 8, 1898, Dorrice Elizabeth Blake, aged 20 years, 3 months, 14 days. She trusted in Jesus. J. G. LAMSON.

HANSEN.—Died at Armona, Cal., May 8, 1898, Baxter C., infant son of Brother N. Hansen, aged about 3 months. Text, Mark 10:13-16. H. G. THURSTON.

LEWIS.—Died at Omro, Wis., May 11, 1898, Mrs. Mary M. Lewis. She had long been a Seventh-day Adventist and an earnest worker for the truth.

BABCOCK.—Died at Howell, Ark., May 22, 1898, J. J. Babcock, aged 57 years. He came to my home, May 13, sick, and continued to grow worse until death. J. W. THORN.

STURDEVANT.—Died at Birmingham, Ala., April 8, 1898, the infant son of Melvin C. and Maggie J. Sturdevant. A few words of comfort were spoken by the writer. GEO. W. WELLS.

Mc KINNON.—Died at Alton Park, Tenn., May 24, 1898, of consumption, Mary G., youngest daughter of Archie and Catherine McKinnon. She died trusting in her Saviour. A. Mc KINNON.

KELLOGG.—Died at Joplin, Mo., May 29, 1898, of malarial fever, Belle Kellogg, aged 14 years, 6 months. She gave good evidence of an experience of the grace of God. WM. H. BROWN.

MYERS.—Died at Savanna, Ill., May 11, 1898, Brother Myers, aged 78 years. He accepted the Sabbath and kindred truths under the labors of Elder Joseph Bates in 1853. A. C. ANDERSEN.

CANTRELL.—Died April 28, 1898, at Booneville, Ark., Annie Viola, infant daughter of A. C. and L. A. Cantrell, aged 10 months, 10 days. Words of comfort were spoken by the writer. A. S. RUST.

JOHNSON.—Died at Gravel Ford, Ore., March 27, 1898, of a complication of diseases, Brother William Johnson, aged 61 years, 11 months, 17 days. Words of comfort were spoken by the writer. F. S. BUNCH.

WILCOX.—Died at Unadilla Forks, N. Y., Sister Martha Elmina Wilcox, aged nearly seventy-two years. She had been a faithful member of the Brookfield church since its organization thirty-six years ago. MRS. M. A. WHEELER.

ROYAL.—Died near Edenville, Mich., May 18, 1898, of cancer, Sister Royal, aged 61 years. She passed away with praise to God upon her lips. Words of comfort were spoken by Elder J. C. Harris, from Rev. 14:13. JERRY J. REAMS.

FAIRBANK.—Died in Genesee, Allegany Co., N. Y., of pneumonia, Almond Fairbank, in the seventy-seventh year of his age. He died in the triumph of faith. Funeral discourse by Elder Powell (Seventh-day Baptist). D. B. WELCH.

PRICE.—Died at Camden, N. J., March 27, 1898, Brother George Price, in his eightieth year. His great desire was to labor for the Lord, which he did as his health permitted. Discourse by the writer, from Job 14:14, 15. S. B. HORTON.

TRIPP.—Died at the mission farm near Buluwayo, South Africa, of influenza, after a brief illness, George M. Tripp, aged 11 years, 4 months. We laid him to rest beside his father, to await the coming of the Life-giver. W. H. ANDERSON.

STEBBINS.—Died April 13, 1898, at Junction City, Kan., of inflammation of the bladder, Sister Amelia Stebbins, aged 56 years, 5 months, 12 days. In 1858 she accepted the message, and lived up to its principles until death. I. A. CRANE.

ILGENFRITZ.—Died at Baltimore, Md., April 10, 1898, Brother M. S. Ilgenfritz, aged 67 years. He passed away with the hope of coming forth at the first resurrection. The writer, assisted by Rev. C. E. Guthrie (Methodist), officiated at the funeral. S. B. HORTON.

WOODBURY.—Died April 27, 1898, at College View, Neb., Chas. William Woodbury, aged one year lacking six days. The house in which the parents lived was struck by lightning, June 23, 1897, and from that time the child began to decline. O. A. JOHNSON.

WEST.—Died at St. Paul, Minn., May 5, 1898, of dropsy, Sister Ellen West, aged 65 years. She fell asleep in full triumph of faith. H. F. PHELPS.

DOBBS.—Died March 12, 1898, at San Antonio, Tex., of paralysis, Mrs. Lavinia Dobbs. She accepted the message about twelve years ago, and took great pleasure in diffusing the light. Funeral services were conducted by Rev. A. G. Jones (Presbyterian). MRS. W. RAY SIMPSON.

VINCENT.—Died at Mound Valley, Kan., April 27, 1898, Ronie Elizabeth, aged 5 years, 7 months. Her clothes caught fire while she was with her brothers burning corn-stalks. She died in about seven hours. She had learned to sing, "Jesus will bless the little ones." N. W. VINCENT.

WISE.—Died at Greenville, Mich., April 27, 1898, Sister Lydia S. Wise. She had been in poor health for some time, but felt usually well that morning. Seated at the breakfast table after having prepared the meal, she was about to return thanks when she passed peacefully away. JOHN BANKS.

PASCO.—Died in Battle Creek, May 13, 1898, Martha A. Pasco, aged 76 years. She accepted present truth in 1860. In 1870 she removed to this city, and for a number of years past she has taught the same class in Sabbath-school, and missed but two Sabbaths. G. C. TENNEY.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

Table with columns for EAST and WEST routes, listing stations and departure times. Includes stations like Chicago, Detroit, and Niagara Falls.

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 8:20 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK. In Effect November 21, 1897.

Table for EASTBOUND and WESTBOUND train departures with columns for stations and times.

Table for WESTBOUND train departures with columns for stations and times.

SLEEPING AND THROUGH CAR SERVICE.

8:22 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibuled sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susq. Bridge, and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2:25 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R.; Pullman sleeper to Bay City via Flint; Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; Pullman sleeping-car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

8:42 A. M., 4:05 P. M., and 12:55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

7:00 A. M. and 3:45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

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

The Review and Herald.

BATTLE CREEK, MICH., JUNE 14, 1898.

"IMPERIAL AMERICA" is a phrase now proposed to express the idea of the "larger sphere" of the United States in the affairs of the world.

CONGRESS, by unanimous vote a short time ago, removed all existing political disabilities defined by the Fourteenth Amendment to the Constitution of the United States. This closes the last breach left by the Rebellion.

At their annual convention, lately held, the W. C. T. U. of the State of Wisconsin abolished its Department of Sabbath Observance. Thank the Lord for this act of justice in the interests of liberty of conscience. And all honor to the Wisconsin Union for its true Christian courage in taking the lead in this good work.

It would seem that mechanical constructive skill had pretty well attained to perfection when such a mighty and complicated machine as the battle-ship "Oregon" could make "a thirteen-thousand-mile run, throw in fresh coal, and steam out to what might be a battle-ground, without stopping even to tighten a crank-pin."

THE national debt of Italy has increased in the present generation from \$625,000,000 to \$2,500,000,000. In the last ten years the population of the nation has increased less than ten per cent., while the national expenditure has increased more than thirty per cent. It is not much wonder that there is discontent among the people.

FROM the Springfield *Republican*, we learn that "the Germans have introduced what amounts to slave labor in their East African colonies. Each native village must furnish a certain number of inhabitants to labor for the imperial government, on plantations or elsewhere, without pay." This is a sad commentary on the civilization of the German people.

WHEN Russia took possession of Port Arthur and Talien-Wan a short time ago, it was with "assurances" that they would be "open ports" to the world's commerce. Now she discovers that "it is impossible to transform a closed and principally military port into a commercial port like any other." Of course this "impossibility" was fully understood by Russia from the very beginning.

CHRIST said that "the children of this world are in their generation wiser than the children of light." This is well illustrated by the fact that, according to L. W. Squire, a missionary in Japan, "the infidel works of Voltaire, Paine, Ingersoll, Mill, and Spencer were translated into Japanese, published, and distributed freely throughout Japan, before Christians had given the Japanese a copy of the Bible in their own language."

Harper's Weekly says that "with the exception of a few men, there is hardly any one in Congress who is sufficiently educated to discuss intelligently the grave public questions which are now before the country." Even if this is

so, it is not all the fault of Congress. Men do not pick up their grips and go to Congress, all of their own motion; they are sent there by the votes of the people. If, then, the congressmen are not intelligent on public issues, it is because the voters are the same. In elective bodies, those who are there are always representative of the people who elect them. There is no use in complaining of the representatives: there is no escaping the fact that they *do* represent the people who make them representatives.

THE people of Geneva, Switzerland, are trying to deliver themselves from the union of church and state. The poor Genevans have had a hard time under this incubus that John Calvin fastened upon their city. We fear they will never get rid of it, especially in view of the fact that even in the United States, which is constitutionally committed to the separation of church and state, there is such a strong and persistent effort to unite church and state.

A RELIGIOUS exchange says that the "Tenth Legion of the United Society of Christian Endeavor now numbers over nine thousand. This is an enrolment of all Christians that make it a practise, in return for God's goodness to them, to give to his work one tenth of their income." This is good; but we might whisper in the ear of our friend who thinks this so remarkable, that there are more than four times this number in the ranks of Seventh-day Adventists who thus render to the Lord his own.

FROM a private letter we learn that Sister Armitage, of the Buluwayo Mission, died at Kimberley while on her way to the Cape Town Sanitarium. Her husband and daughter were with her, but they were too sick themselves at the time to sense their loss; and now that they are well, it all seems to them like a dream. The sympathy and prayers of our people everywhere go out to these afflicted workers, who, for the truth's sake, have faced dangers, privations, and hardships, that few appreciate.

THE *Independent* says that "the United States has some serious matters to settle with Turkey;" and that "when our war with Spain is ended, we shall be able to take up these questions with dignity and strength." Why so then, any more than at any other time before? We really wonder whether, when this nation shall have conquered Spain, she will allow herself to be persuaded into the air and attitude of a swaggering swash-buckler. If she does, no one need wonder if she shall be humbled to the very dust.

THE *Missionary Review* for June tells of a remarkable Jewish village in Russia, where all the inhabitants—about two hundred families—were once Christians, but now are strict Jews in their religious belief and observance. The comment of the *Review* is as follows:—

They look exactly like Russian peasants. Their ancestors belonged to the Russian sect called Subodniki, that is, "Sabbatarians," who believed that Christendom has made a mistake in keeping Sunday instead of the Sabbath. . . . About sixty years ago all the disciples of this sect were banished from the interior of Russia to the Persian frontier, and forbidden to return, on pain of death. Quite cut off from communion with any Christian denomination,

Christian influence gradually disappeared, and for twenty-five years they have been completely orthodox Jews, in both the observance of the day and their religious formalities.

A CHURCH paper asks, "Should a church run a bowling-alley?" Why should any church want to run a bowling-alley? or, indeed, any other species of so-called amusement? A church is supposed to be Christian; and to the Christian, time is too precious an element to allow the spending of it in any such way. The Christian who does not see it so, may know that he has not yet found the true principle and life of Christianity. He who possesses Christian joy has something so far superior to "amusements" that they never come into consideration.

THE reports from the camp-meetings are all to the effect that the meetings are the best ever held. Only this should be expected, of course; but we are glad that what should be expected is being realized. Christianity means steady growth in the grace of God; and in the nature of the case, our meetings must grow better year by year, as the people grow in Christian grace. And what grand meetings will be the last ones held in this world! Who would miss *them* for all the world? But if you would be present and enjoy the last ones, you can do so only by being present and enjoying the ones which lead up to the last ones. So do not stay from any camp-meeting if you can by any possibility go. And when you go, do not miss any opportunity to obtain the material upon which to grow.

A PREACHER in Massachusetts delivered a sermon on the "Maine" disaster, and found the cause of it in the fact that her captain had attended a bull-fight on Sunday. One of the people who heard the sermon wrote to Captain Sigbee about the matter, and received the following letter in reply:—

DEAR SIR: I beg to acknowledge the receipt of your letter, which seems to indicate that your pastor regards the destruction of the "Maine" as a possible visitation of divine Providence against that ship because of my visit to the bull-fight on Sunday. It is a fact that I attended a bull-fight on that day, not, however, to see the bull-fight, but to test the feeling of the Spaniards at Havana against me and my vessel under circumstances when they were wildly excited. I considered this an important matter.

I fail to understand your pastor's logic. It is inconceivable that the good Lord would utterly destroy, in an instant, so many men who did not attend the bull-fight, and were not responsible for my attendance, whereas he permitted those to be saved, without exception, who actually attended the bull-fight, including myself. I trust I have a proper sense of propriety; and in respect to the bull-fight, my conscience is perfectly clear.

I beg to thank you for the kind good will which you express toward me in your letter. Military and naval men are oftentimes obliged to do things, in a professional way, which they would hardly deem agreeable in their home life.

Yours very truly,

C. D. SIGSBEE, Captain, U. S. N.

A WARM friend of the REVIEW, in a note to the Department of Circulation, says: "Please send me a sample copy or two of your paper, as I am here with a tent, and desire to secure as readers of it those who become interested in our work. Since coming to this part of the State, I have received twenty-seven subscriptions for the good old REVIEW."

Is there not, in this, a hint to others engaged in tent work to "do likewise"? We will, upon a postal-card request, gladly furnish any tent company with a limited number of sample copies of the REVIEW to hand out to interested persons, in the hope that they may later become permanent readers.