

# The Advent REVIEW AND HERALD And Sabbath

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

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### BETWEEN THE DAYS.

BETWEEN the days — the weary days —  
He drops the darkness and the dews;  
Over tired eyes His hand he lays,  
And strength and hope and life renews —  
Thank God for rest between the days!

Else who could bear the battle's stress,  
Or who withstand the tempter's shocks?  
Who thread the dreary wilderness,  
Among the pitfalls and the rocks,  
Came not the night, with folded flocks?

The white light scorches; and the plain  
Stretches before us, parched with heat:  
But, by and by, the fierce beams wane;  
And, lo! the nightfall, cool and sweet,  
With dews to bathe the aching feet!

For he remembereth our frame!  
Ever for this I render praise.  
O tender Master, slow to blame,  
The falterer on life's stony ways,  
Abide with us between the days!

— Emma Herrick Weed.

### THE LORD'S SUPPER AND THE ORDINANCE OF FEET-WASHING.—NO. 4.

MRS. E. G. WHITE.

CHRIST came to seek and to save that which was lost. His instruction was confined to the wants of their own condition in practical life. The curiosity that led them to seek for something they had not, when they came to him with prying questions, he turned into occasions of most solemn, earnest, vital appeal. When they were so eager to pluck from the tree of knowledge, he presented them with the fruit of the tree of life. They found every avenue closed to them, which would not advance them in spiritual understanding of the narrow way, leading to eternal life. They found every fountain sealed, save the fountain of eternal life. While the Holy Spirit was given them to understand everything that was essential for their salvation in the living oracles, the word of God, their unnecessary, uneasy, speculating inquiries were not opened before them. The devoted, humble seekers after the Way, the Truth, and the Life will be directed in safe paths to the mansions he has gone to prepare for them. All the light of revelation is permitted to shine upon this path alone, to make it so distinct that not one human soul need wander from the highway of holiness.

The great Teacher's wisdom in limiting the measure of our researches in earthly directions, called the attention of all to his legislation from the very foundation of our world,—to a code of morals, pure, simple, and practical,

unencumbered by the long years of types and sacrifices, which passed away when the only true Sacrifice, Jesus, the only begotten Son of God, was offered for the sins of the world. His lessons to his disciples are received by all who would become his disciples, to the end of time. These lessons discharge his followers from the bondage of the ceremonial law, and leave them the ordinance of baptism to be received by repentance and faith in Jesus Christ as the only one who can take away sin.

The ceremony of feet-washing and the Lord's Supper, in its simplicity and spirituality, is to be observed with true solemnity, and with hearts full of thankfulness. Its participants are not to exhaust their powers of thought or their physical powers on outward forms and ceremonies. All the vigor of mind and the healthfulness of body are to be fresh to engage in the work of the gospel, to lead souls from sin into the upward path of holiness. In this ordinance is presented the necessity of economizing all the thoughts, all the energies, all the affections and faculties, to wear Christ's yoke, to come into partnership with him in seeking to save the souls that are perishing without God and without hope in the world.

This work the whole angelic host are engaged in as their highest service; and the human agent is to become a channel to meet humanity, and communicate to the world that which God has communicated to him, putting mind, heart, and soul into the work. God has made every provision that his requirements should meet a response in every soul, and that all should be eager, interested workers, putting forth all their entrusted capital of money, of vigor, of capabilities, that they may be worked upon by the Holy Spirit, adorning the doctrine of Christ their Saviour.

None should glory in their capabilities, or pride themselves in their intellectual greatness. All that can stir the soul, give impulse to the human agent, and awaken the godly to intense activity, comes from God. To those who are in connection with the work of the heavenly angels to embody in human nature the perfection of heavenly grace in Christ,—those who are one with Christ and with God,—he will give impulse to energize their every spiritual power. He calls upon all to surmount their difficulties, instead of looking at and deploring them. God will give sanctified energy to all who profess Christ. He arranges all rites, he collects all influences, and works them to his own name's glory.

God treats the human agencies connected with himself with a heavenly respect. The whole of God's law is of this character. Taking off every oppressive weight that man would lay upon his fellow man, he prescribes only that which is absolutely necessary for his physical, mental, and moral well-being. He imbues man with the attributes of God, and builds up the human character after the divine similitude, a goodly fabric of spiritual beauty and perfection.

In order to do this, in order that man might be in partnership with the great firm of heaven,

Christ's lessons, from the beginning to the close of his life, taught humility before God. This would lead man to a love for his brother,—a spirit of love and forbearance toward all for whom Christ has died. Genuine humility is expressed in the words: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Humility is the lesson which Jesus has given in all his teachings all through his ministry, by both precept and example. He raised this precious attribute out of the dust in which it had been trodden, and clothed it with the garments of his own righteousness. "Blessed are the poor in spirit," he says; "for theirs is the kingdom of heaven."

Satan erected his standard of revolt against God in heaven. He aspired to be like God, and determined to assert a power of independence of God. His after-history has revealed a persevering determination to establish his empire, governed by laws, and replenished with resources, independent of God. Every species of idolatry, sensuality, crime, rebellion, and irreligion, is the fruit borne from the proud and exalted claims of Satan. The Lord Jesus came to tear away the deceptive claims of Satan, and to reveal to the world that pride, self-sufficiency, and wrestling for the supremacy have no favor with heaven; for they are the attributes of Satan. Look at the humility of our Saviour in humbling himself to our humanity: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow."

In the East a common courtesy granted to travelers as they were welcomed to a house, was that a servant should remove their sandals and wash their feet. This hospitable action was neglected on one occasion, and the Lord reminded the Pharisee, whose invited guest he was, that he had shown discourtesy in this manifest neglect.

"Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them,

With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest."

When they assembled to partake of the Lord's Supper, the ordinance of feet-washing was to be established as a religious ceremony. There was the pitcher of water, the basin, and the towel; but there had been a contention as to which should be the greatest in the Master's kingdom. The request of the sons of Zebedee that they should be awarded the most honored position, created jealousy and a heated discussion as to who should be thus favored. They began to refer to their capabilities and qualifications, and to declare who would best serve for the advancement of the kingdom. They had heard the words of Christ to John when, in response to the request of James and John, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory," Jesus said: "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

But the disciples did not consider these words, and keep silent. The disciples should have learned the lessons of the Master,—that it is not reputation, natural talent, acquired skill, professional standing, nor any honor given them of men, that weighs at all in the decisions of heaven; "but it shall be given to them for whom it is prepared of my Father." Had they thought of the lessons given them in reference to humility, they would have had altogether different opinions of the ones who should be honored in the kingdom of God. The disciples had often contended as to which of them should occupy the highest place of honor in the kingdom of God. Christ had given them special lessons, the most striking and positive of which is recorded in Matthew 18: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Yet again and again these lessons had to be repeated. The Lord had assured them that his kingdom was not of this world, but it was difficult for his disciples to be set right on this point.

## LIGHT AND RIGHTEOUSNESS.

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

SIN is darkness, and righteousness is light. Righteousness comes from God. And since he is light, and in him is no shadow of darkness, righteousness must be light.

Righteousness is right-being, and hence right-doing; it is God acting. Then wherever God's activity in the moral world is made manifest, there is righteousness, whether it be in you, or me, or Christ, or God himself. But God is light. Now the manifestation of light is light; it is the clear shining. And since the manifestation of God is righteousness, and since God is light, this manifestation of God, or righteousness, must, therefore, be light. It, too, is the clear shining.

As we have said, the manifestation of light is light; and if it has no manifestation, if it does not shine, it is not light. It is a characteristic of light that it shines. There is no such thing as a non-luminous light. But there is such a thing as darkness, and the non-manifestation of light is darkness; it is the absence of light.

By parity of reasoning, the non-manifestation of God is darkness. We have seen that righteousness is God acting. Then his non-manifestation, or absence, must be a cessation of right-doing, or of righteousness. But the absence of righteousness in a moral agent is sin. Then the absence of righteousness, the absence of God, the non-manifestation of light, or *darkness*, is sin. Darkness and sin, therefore, are synonymous terms.

The absence of God, then, in the physical world, is physical darkness; and the absence of God in the spiritual world is spiritual darkness. But wherever God is present in the physical world, there is physical light; and his presence in the spiritual world is spiritual light. Then light coming to these physical eyes of mine is God being made manifest in the physical world; and light coming to my soul is God being made manifest in the spiritual sense. And so long as these eyes of mine and this soul of mine are joined in me, just so long will I view these two forms of light as but two different manifestations of One and the Same, and that One and the Same—God.

As he is the same yesterday, to-day, and forever, he will not act in one way in the physical world, and in another way in the spiritual world. He will act the same in both; for he is ever the same. There will be one law for both. The spiritual and the natural may have their special adaptations to me, their different manifestations; but these differences are because of the difference between my eyes and my soul. Both represent God, and are manifestations of God himself; and God is *One*.

"The natural and the spiritual are to be combined in the studies of our schools. . . . The same principles run through the spiritual and the natural world."—"Special Testimonies on Education," pages 215, 216.

I am physical; for I am of the "earth, earthy;" and I am spiritual; for I am made in the image of God. But I read nowhere that God is physical, though I do read that "God is a Spirit." John 4:24.

"There is a natural body, and there is a spiritual body." We should not confound them; but we should remember that they are built on the same plan, and that the same principles run through both. We should remember, too, that the natural is included in the things which are seen, and which shall pass away; for they are temporal: and that the spiritual is of the things not seen, which are eternal. 2 Cor. 4:18. And from this we gather that the spiritual is the higher, the better, and the enduring substance. Heb. 10:34. The natural, the

physical, is but the minister and the aid to that higher, better, and enduring state. When we get this idea into our study of the physical sciences, we shall find that we have harnessed myriads more of the chariots of God,—chariots that will carry us onward and upward to the kingdom. God speed the day!

## CAREFUL FOR NOTHING.

The King's Messenger.

"CASTING all your care upon him." Do not be careful about anything. Care is painfully wearing on the physical and mental, and utterly ruins the spiritual health. We can not do God's work: the care of things is his. Is it not plainly written, "He careth for you"? If I take the matter of my salvation in my hands, I lose eternal life; for salvation is of God. My work is only sinful hindrance, or rather, rebellion against God's way. Just so does the matter of my having care work against him. Without carefulness he would have me. Why?

Simply this: the care of anything belongs to the one who plans and does. Now, my plans are futile, and my doing is only deadly; hence I have no business with the care. He is unfolding the plan of my life; and he must himself work in me, both to will and to do according to his plan. He knows the end from the beginning, and in his infinite knowledge is equal to all the care. I can not be made responsible for it: I do not know enough; I walk so much of the time in a way which I have not known. I am utterly helpless, and can only trust his care of the way, and of keeping me in the way.

I do not know myself. I can not understand my heart until he shows it to me. Then how foolish for me to take the care of bringing my heart into harmony with his! O, no! I must turn myself over to him. My goodness and my sinfulness alike I drop before him. I let him have the care of me, and he teaches me to live rejoicing, without carefulness. No care of myself, no wearing heart-care of others, no care of the way, but rest and peace; for he has all the care.

And yet I may have my hands full of outward care and responsibility. So many of us do not seem to know the difference between having care and having open eyes. But he will teach us to "walk circumspectly;" that is, on the alert, with open eye and ear, but at the same time "without carefulness."

He does not want us to close our eyes in refusal of light and knowledge; but he does want us to let the care of our walking in the same rest on himself. Look always unto Jesus, following as dear children, leaning on the everlasting arm. Be content with the way; for he chooses it. He wants us to walk without fear; for he walks with us,—without planning; for we know not what a day may bring forth,—without worry or care; for our Father knows and cares for all. Blessed, care-free life, lived by the Comforter in us!

## CHRIST IN THE OLD TESTAMENT.

A. K. FERRIS.  
(Madison, Wis.)

It would be impossible, in a short article, to refer to the many instances where Christ is spoken of in the Old Testament. Consequently, I will give only a few hints, which will, I hope, be helpful in understanding the words of Christ in John 5:39, where he says, referring to the Scriptures, "They are they which testify of me."

We read that God the Father dwells "in the light which no man can approach unto; whom no man hath seen, nor can see;" that he is the "invisible God;" and that "no man hath seen

God at any time." This makes it clear that no man has ever seen the Father. Yet we read that "the Lord appeared unto Abram," and partook of the food which he prepared. Moreover, Jacob said, "I have seen God face to face, and my life is preserved;" and also, "The Lord spake unto Moses face to face, as a man speaketh unto his friend."

Some may think these statements contradict each other, but they do not; for we find that the Son and the Father are *both* called God. See Heb. 1:1, 2, 8; John 1:1, 14. Who was it, then, that Abraham, Jacob, and Moses saw?—Evidently it was *Christ*, not the Father.

In proof of this, we remember that Christ said to the Jews: "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, . . . Before Abraham was, I am." Furthermore, Paul tells us that Moses understood the existence of Christ; for we read that "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; . . . esteeming the reproach of Christ greater riches than the treasures in Egypt." Paul says that it was Christ who led the Israelites to the promised land: "They drank of that spiritual Rock that followed them ["went with them," margin], and that Rock was Christ."

We also read, in Neh. 9:6-15, that He who brought Abram "out of Ur of the Chaldees, and gave him the name of Abraham; . . . and saw the affliction of our fathers in Egypt, and heard their cry by the Red Sea," was the same one who "came down also upon Mount Sinai, and spoke with them from heaven, and gave them right judgments, and true laws, good statutes and commandments: and made known unto them his holy Sabbath."

Moreover, we read that "God . . . created *all things* by Jesus Christ," and that "without him was not anything made that was made." So we see that Christ, he who made heaven and earth, led the Israelites out of Egypt; spoke the ten commandments with his own voice, in the hearing of all the people; and led them, by a pillar of cloud and fire, to the promised land.

We also find that the sacrificial offerings typified Christ; for before Jesus died upon the cross, if a person broke one of the commandments, he would bring a lamb or a kid, lay his hand upon its head, and then take its life, thereby, in type, transferring his sin to the innocent animal, and thus causing it to suffer for what he had done. In this way he expressed faith in Christ, "the Lamb slain from the foundation of the world."

And, too, we find that the prophetic portions of the Scriptures were indited by the Spirit of Christ; for we read: "The prophets have inquired and searched diligently, . . . searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Thus the Spirit of Christ instructed the prophets in writing the prophetic portions of the Old Testament.

Consequently, we see the truthfulness of the statement that "all communion between heaven and the fallen race has been through Christ;" and that Abraham, Jacob, Moses, and the children of Israel all might have known him, and believed in him. Therefore, "Christ is all, and in all," throughout the Bible,—the "Alpha and Omega" of the Old, as well as of the New, Testament.

MAN'S "science" may be irreconcilable with man's "theology," but God's "word" and God's "work" can never contradict each other.—*New York Observer*.

#### FOR HIS OWN.

MRS. JESSIE ROGERS.

(Cape Town, South Africa.)

In the glory of the sunset,  
Ere it faded into night,  
Almost seemed those mansions pictured,  
Almost imaged, homes of light,—  
Golden dome and gilded turret,  
Gleaming tower and glistening throne,—  
Which the great love of our Father  
Is preparing for his own.

"For his own"! O Love unfailing,  
Though the sunset-pictures fail,  
Though their mansions sink to shadows,  
Though their gorgeous tints grow pale,  
Give us faith to grasp the promise:  
"I have told thee, and 't is true,  
That those mansions now preparing  
Are for you, my loved ones,—*you*."

Just a little down time's pathway,  
Brightly gleams the pearly gate;  
And the hosts of choral angels,  
Earth's triumphant throngs await.  
"Harp-strings, touched by angel fingers,"  
Echo loud the glad refrain:  
"Lo! He comes, by saints attended,  
Freed from sin and death and pain."

#### A LESSON IN OBEDIENCE.

Present Truth.

MANY people imagine that the times when quiet, unoffending people could be made to suffer real persecution for their loyalty to God and his word, are in the past, and that men in these days are too enlightened to persecute their fellow men for conscience' sake; but we have had under close observation for nearly a year a case which shows that all the elements of religious persecution are everywhere present as much as they ever were; and that more extended and relentless persecution than has ever yet been known is not only possible, but is highly probable, yes, actually inevitable, since careful and systematic preparations are being made for it. The case in question is highly interesting and most instructive; and as the whole affair is now ended, we will give a brief account of it.

#### NARRATIVE OF THE CASE.

Early in 1897 Christen Rasmussen, a young man nineteen years of age, from Hurup, Denmark, was called to perform the military service that is demanded of every able-bodied young man. At that time he was not converted; but during a short visit at his home, he gave himself to the Lord, accepting Christ as his Saviour, and fully decided to obey his heavenly Master in all things, according to his holy word. This was no mere formal matter with him, as his subsequent history shows.

He should have presented himself at military headquarters at one o'clock, April 10, 1897; but as that day was the seventh day of the week, the Sabbath day according to the commandment of the Lord, to whose service he had given himself, he did not put in an appearance until after sunset. For this seeming dilatoriness, he received a reprimand, and was thereafter assigned to his duty.

During the week he made a request to the captain to be exempted from service on Sabbath days, but the answer was that nothing could be done for him in that direction. The young man, however, had no question in his own mind as to whether the king of Denmark or the King of the universe had the first claim upon his service.

Accordingly, the next Sabbath morning when the soldiers appeared for inspection, he remained in his room reading his Bible. A corporal came with orders for him to take his place, but he answered, "I can not, because it is the Lord's Sabbath." Then a lieutenant

came, and commanded him to take his place in the ranks, but he replied, "I can not."

"Why not?" said the lieutenant.

"Because it is the Sabbath." Finally he accompanied the lieutenant outside, but could not be induced to take his place in the ranks.

#### NO PLACE FOR GOD'S LAW.

He was brought to the captain, who said, "Why do you not take your place?"

"Because the Lord has said, 'The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.'"

"Well, you are a soldier, and must obey; nothing of that kind is taken into consideration here. Take your place," said the captain.

"I can not, sir."

Without further parley a sergeant was ordered to take "No. 52" to prison, which was done.

Before the military court he had nothing else to answer than this: "The God who created heaven and earth has said, 'On the seventh day, which is the Sabbath of the Lord thy God, shalt thou do no work,' and I can not do anything other than obey him." He was thereupon sentenced to three times five days' solitary confinement in a dark cell, on bread and water. The successive periods of five days' darkness were separated by one day's imprisonment in the light.

At the close of this sentence, he was asked by his friends how he had it in prison. "O," said he, "it was somewhat lonesome at times; but I prayed to the Lord, and sang praises to him, and so my heart was glad."

#### AN EXCELLENT CHARACTER.

It should be stated that the military authorities gave the young man an excellent character. His reputation for activity and soldierly ability was good. The officers said that he was the best man in the company. At target-practise he proved himself superior to all the rest. The colonel who had to send a report of the case to the king talked with him, and told what a good report he had heard of him from the officers, and said, "You are a clever marksman; can you shoot as well at the Germans, when you get into battle?"

"No," was the reply; "I can not shoot or kill a fellow man, since God's law forbids it."

"O, yes," said the colonel; "I believe you are a faithful man to do what you believe to be right. You will fear God, and live for him. I have nothing bad to report about you, but I must write that you are deluded."

Several times was young Rasmussen before the military court for insubordination, the only charge made being that he would not work on Sabbath and as often must he undergo punishment; so that, as an Aarhus (Denmark) paper said, in giving an account of his case, he spent the greater part of the summer in discharging penalties, which were naturally made more severe one after the other. Dark cells and bread and water were every-day affairs with him. The closeness with which one punishment followed another depended only on whether he came out of prison the first or the last day of the week; for as surely as Saturday came, there was the refusal to work, and the swiftly following sentence.

#### "ACCOUNTED MAD."

At last he was sent to the insane asylum, to be kept under observation for three months, to see if he was of sound mind. Here his surroundings were by no means pleasant; but the Lord whom he served did not forsake him, and he always maintained his courage. Whenever his friends saw him in the intervals of his imprisonment, he seemed glad and happy in the Lord, and had not a hard word to say of those at whose hands he was made to suffer.

In the insane hospital the doctor had naturally many talks with him, but could find in



him nothing different from other men, except his loyalty to what the Bible says, and his confidence and happiness in the Lord. The doctor's report of his first examination ran something as follows:—

"The patient was sent in for examination as to his state of mind, because he, as an Adventist, had, ever since his call to military service, refused to work on Saturday, and had therefore undergone one punishment after another. His behavior in the hospital has been good, and one can not note any other abnormal symptom in him than his defense of the sacredness of Saturday, which he supports with innumerable texts from the Bible."

As with Daniel, the only fault found in him was concerning the law of his God.

On the 2d of last October he was sent back to the army with the declaration that he was perfectly sane, whereupon the old history began to repeat itself. Friday evening soon came, and, as before, he respectfully but firmly refused to continue his work. Judgment followed, quick and strong, and twice more he was obliged to suffer for his faithful "disobedience," each time five times five days in the dark cell, on bread and water, the last time without any bed. In all this time he uttered no complaint, only expressing the hope that he might soon receive his final sentence of continuous imprisonment.

Finally his case was settled, and he received a sentence of eight months' hard labor in the penitentiary. This was less than he expected. From the time that he was taken to prison, until a little less than two months later (he was pardoned on the king's eightieth birthday), nothing was known of him except that the inspector said he must learn to obey; that he had no doubt that they would succeed in teaching him; and that in the prison he would be obliged to work on Sabbath, or else be punished according to the prison regulations.

It seems that on his refusal to work on the Sabbath, he received the mildest punishment prescribed for such an offense. Instead of being flogged, he was obliged to spend each Sabbath in a dark cell, or hole, where, as it was winter, and there was no fire, he suffered much from cold. Now, however, he is free from prison and from all further military service; and as none of the things he endured could spoil his peace, it may well be believed that he is now glad in the Lord, to whose service he is more than ever devoted.

#### WHO WAS DISOBEDIENT?

We have headed this narrative "A Lesson in Obedience," and such it is. The military authorities thought all the time that they were engaged in teaching the young recruit obedience to orders; but the fact is that it was he who was giving them a practical lesson in obedience, which most of them were too dull to appreciate, their senses having been blunted by their military training.

It is true that Rasmussen was technically disobedient; but that which, in his case, was called "disobedience," was the highest kind of obedience. A writer for one of the Danish newspapers well said: "I cherish the highest respect for this young man. The faithfulness and integrity which he exhibits is so rare that it ought to be rewarded by some other means than the house of correction." In reality, it was the military authorities who were disobedient; for the law which says, "Remember the Sabbath day, to keep it holy," is for all; and the king on his throne is under the same obligation to keep it that the peasant is.

That Rasmussen's case is only faintly suggestive of what may yet follow in multiplied instances in every land, is indicated by the following, taken from the Aarhus *Folkeblad* of February 19:—

"One can not comfort himself with the thought that this is an isolated case; for that there will soon be many, I know of a certainty. We really come to the heart of the matter only when we see that such a man can come into a yet more serious situation in time of war. For according to what I have been able to learn by conversation with men belonging to the Seventh-day Adventists, they will absolutely refuse to go against an enemy with weapons in hand. They will hold themselves strictly to the fifth [sixth] commandment, 'Thou shalt not kill.' They will allow themselves to be killed, but they will not kill. If this is correct, and I believe it is, then these men are useless as soldiers, and may, if war should break out, come into the most deplorable condition in that they may be condemned to death; and put others in the painful situation of being obliged to pronounce so hard a sentence upon them."

#### THE GOD OF WAR.

When one stops to consider how the war spirit is dominating the nations of earth, and what its nature is, it will be apparent that there are indeed perilous times ahead, and that not far distant. The demon whom men call "the god of war" is stern, hard, unyielding, unrelenting, and mercilessly cruel. The groans of the wounded and dying, and the wails of widows and orphans, are music to his ears. Men call him Mars, but he is well represented by the ancient Moloch,—that brazen image into whose red-hot arms living children were flung, while the beating of drums and the blare of trumpets drowned their dying cries, or mingled with them to work the multitudes up to the highest pitch of frenzy.

The Danish people are as kind and courteous and gentle a people as can be found in the world. Moreover, all those who came in contact with young Rasmussen liked him personally, and the officers praised his efficiency and willingness, yet the worship of the military demon begets so false a conception of duty that not one of them would hesitate in obedience to inflict upon him any sort of punishment. Why?—Because, in their minds, human government is greater than God. Young Rasmussen was not punished because the officers had any ill-will toward him, nor because they were hard-hearted men. Far from it. On the contrary, it caused them pain, and they did it at the sacrifice of personal feelings to what they conceived to be their duty. The same thing would be done in any other country in the world, only the punishment might be much more vigorous. The kings and rulers of earth have set themselves against God, and have assumed the right to set aside his law, which says, "Thou shalt not kill;" and as a matter of course, the other portions of that law are as lightly regarded by them.

#### A FALLACY.

This case shows the fallacy of another idea that is entertained by many; namely, that religious persecution must be prompted by hatred of the religious principles of the ones persecuted. In this case those at whose hands Rasmussen suffered had no religious bias. They cared no more for Sunday than for the Sabbath. It was absolutely immaterial to them what religion the soldiers professed, or if they professed none at all. The only thing that concerned them was to secure implicit and unquestioning obedience to the regulations of the army. If a man disregards them, the fact that he does so in obedience to God's law is not for a moment taken into consideration; punishment must follow to the bitter end.

#### MILITARISM ABOVE GOD.

"But there must be discipline in the army, or else its efficiency is at an end; and if partiality is shown, there will be an end of discipline," will be urged by many, and not last, by any

means, by men who occupy places of influence in the church. Think of the wickedness of such a defense! God and his law must be considered of secondary importance to the military machine! It is of more importance that the army should be maintained than that God should be regarded! The mere statement of the case is sufficient to show that it is as gross paganism as ever existed. What hope can there be of peace on earth as long as such principles rule?

The situation will be worse in the future than it has ever been in the past; for war is now sanctioned by the professed ministers of the gospel as it has never been before. It is so easy for the rulers to raise the cry of "humanity" in justification of any war, or else there is always that magic word "patriotism;" and when a country is "Christian," it is readily argued that to defend its "honor" is a Christian act; so that he who will refuse to disobey God's law, "Thou shalt not kill," will be condemned as a traitor to God and his country, and that even by the ministers of religion.

#### PAGANISM.

Is it not time that the question should be again asked: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." In so-called "Christian" countries, the worst sort of paganism is assuming overwhelming proportions. The great mass of people seem to think that when the "government" (which is, in the main, only another name for the army) commands disobedience to God's law, there is no alternative but to disobey it; and those who refuse to transgress God's law are branded as lawless and disobedient. What is it but heathenism thus to ignore God, and to set the military god above him?

Thank God that there are still faithful witnesses to the truth, lone voices in the desert, saying, "Behold your God!" When the testing time comes, these single voices will be multiplied by thousands, whose quiet lives of humble obedience to God's law will speak louder than any words, and will result in bringing many from the camp of Satan to enlist under the banner of the Prince of Peace.

#### BORN ANEW.

HUMAN nature is too bad to be improved, too dilapidated to be repaired. Here is a cracked bell. How again to restore it?—By one of two methods. The first is to repair the bell, to encompass it with hoops, to surround it with bands. Nevertheless, you can easily discern the crack of the bell in the crack of the sound. The only effectual way is to remelt the bell, recast it, and make it all new; then it will ring clear, round, sonorous. And human nature is a bell, suspended high up in the steeple of the creation, to ring forth the praises of the Creator. But in the fall in Eden the bell cracked. How again to restore it?—By one of two ways. One is to surround it with outward laws and regulations, as with steel hoops. This is the method adopted by philosophy, as embodied in practical statesmanship, and without doubt there is a marked improvement in the sound. Nevertheless, the crack in the metal shows itself in the crack in the tone. The best way is to remelt it, recast it, remold it; and this is God's method in the gospel. He remelts our being, refashions us, makes us new creatures in Christ Jesus, zealous unto good works; and by and by we shall sound forth his praises in a nobler, sweeter strain than ever we did before. Heaven's high arches will be made to echo our anthems of praise.—*Selected.*

"THERE are few occasions when ceremony may not be easily dispensed with; kindness, never."

## Evangelistic Temperance.

### WHAT IS NOT GOOD FOOD.

#### III.

Our previous lesson closed with a statement of the fact that the stimulating properties in flesh-meats cause them to be *not the best* food; and that these stimulating properties are greatly increased by the multiplication of impurities in them. The fewer impurities, therefore, the less of stimulant.

There was a time when some flesh-meats were eaten without special harm. At the same time there were, and are yet, certain flesh-meats which were not, and are not, to be eaten at all, because they were not, and are not, fit to be eaten.

This distinction between flesh-meats which might be eaten and those which must not be eaten, is laid down in Leviticus 11 and Deuteronomy 14. The distinction is made so clear, and by tests so easy to be applied, that every one who can get hold of a Bible is without excuse in not understanding the subject. As to beasts, the rule is: Whatever is cloven-footed and chews the cud may be eaten. But they must have both of these requirements. Anything that chews the cud only, or is cloven-footed only, or that goes on its paws, is not to be eaten, and never was fit to eat. As to things that are in the sea, the rule is: Whatever has both fins and scales may be eaten. If it has not both fins and scales, it is not, and never was, good for food. Of winged creatures those that are not good are named, and all others may be eaten.

Yet the fact that these things were *once* eatable does not prove that in all times, and under all circumstances, these same things are good for food. The truth is that the time will come when not a single earthly thing will be good to eat. When the plagues of the wrath of God are poured out upon the earth, and the curse is devouring the earth, death will be in everything that is of the earth; and to eat of any earthly thing then will be only to partake of the elements of death. At that time the Lord himself will supply his people with bread and water, as he did Elijah when he was persecuted and had to flee for his life.

As we come nearer to that time, the people of God, under his guidance and instruction, will draw nearer to the original diet of man. And before probation closes, we shall exclude from our dietary everything that has come into the dietary of man since sin entered. And under the influence of this way of living, this people will reach the point, before probation closes, at which, when every earthly thing becomes tainted with death, all can be dropped, and the change made, without inconvenience, to that which the Lord himself will supply.

God now gives us instruction and opportunity by which we can fully prepare for this time which we all profess to believe is coming soon, and which *is* coming soon, whether we profess it or not. Many, at least, of the children of Israel were not prepared for the change from their regular diet in Egypt to that which God supplied in the wilderness. They therefore lusted for the flesh-pots of Egypt, grew impatient with what they decided was a hard way, murmured against the Lord, and were destroyed by the destroyer. And this was written for our admonition, upon whom the ends of the world are come. Those who will now disregard, all through this time of preparation, the careful instruction that the Lord has so long and so patiently set before us, to fit us for this all-important time that is now so near,—those who will disregard all this, and live on just what they please, expecting to continue so through the plagues, or expecting sud-

denly to drop it all, and change to the other in a day or an hour, will, as surely as did the children of Israel, long for the flesh-pots of the former time, grow impatient with "the hard way," murmur against the way in which the Lord is leading and at what he is giving, and will, as certainly as were they, be destroyed by the destroyer, and that irrecoverably.

If beef were as nearly pure as it was in the time when it could be taken quietly, and fresh from the herd, as by Abraham, as recorded in Gen. 18:7, 8, it would now, in itself, be no more objectionable than it was then. But this can not be so now with one person in a hundred of those who eat it. On the contrary, the beef that is used, except in very few instances, is put through the market in the way, and with the results, described in a previous article. The Testimony says even as much. Here are the words:—

"Could we know that animals were in perfect health, I would recommend that people eat flesh-meats sooner than large quantities of milk and sugar. It would not do the injury that milk and sugar do."—*Testimonies for the Church*, Vol. II, page 369.

Instead of meat being of this character, however, it is the opposite. The animal creation is diseased. Flesh-meat is diseased. And even though it was not diseased when in the herd in the field, by the time it has been put through the course of the market, it is laden with impurities. And the nearer we come to the end, the nearer we come to the time when none of it will be eatable, because of the impure and injurious properties that will abound in it. For this reason, and for the further reason that a change will have to be made, and that suddenly, at the beginning of the plagues, it is *now* time to take up the instruction that the Lord has given in this matter, and apply it faithfully; that is, in a way *full of faith*.

When the Lord tells us that a thing is not good now, and that he does not want us to eat it now, it is not a sufficient answer to say, as many do, "It was eatable once, and was allowed in the Bible, and why is it not now?" This is no answer at all, for the simple reason that what was eatable and allowable once may not be so now; and what is now good will not be eatable in the time of the plagues; in fact, can not then be eaten at all.

Whether we can see *why* these things are not good, or whether the Lord ever tells us *why*, can have no proper bearing in the case. The Lord says such and such things are not good food in this time; and if we are willing to allow that he knows more than we do, we shall be willing to take his word for it, and drop the use of that which he says is not good, taking, in its place, that which he says is not only good, but *the best*.

And where the reason is given as to why certain things are not good food, do not try to offset it by saying, "If that is so, why does such and such a person use it?" Just leave out all that part of it, and accept it or reject it for *yourself alone*. Do not try to regulate what the Lord would have *you* do, by citing what somebody else does. Do not forget that the health reform work is an individual work, and each one is to apply it in his own case, for himself alone. This is what you and I are to do; and whether other people do it or not is for them, not for us, to decide.

The person who attempts to interfere with the diet of an individual should first understand the principles upon which a normal diet is regulated. Each meal should consist of the essential elements of nutrition, or the person may eat a large quantity of food without any feeling of satisfaction. It is a well-known fact that two meals, well proportioned, so that each

element of the body has received its proper amount of nourishment, will sustain a person much longer than double the amount of food, illy proportioned, illy selected, and served in three irregular meals.—*Selected*.

### PHYSICAL BREAKING DOWN OF MEAT-EATERS.

MEAT, after it enters the stomach and is digested, may be injurious; but for all this the ordinary American has made up his mind that lean meat gives him less trouble than any other food, so he takes it in large quantities, invariably breaking down at middle life with just such diseases as come from the over-use of concentrated nitrogenous foods. Children fed on beef juice and beef soups, with white bread, lose the various salts necessary to the building of bone, teeth, and muscle, and the soda for the blood. The outer part of the wheat, which is so rich in these earthy salts, is cast aside, so that the growing child gets weak bone structure as a frame for its lean flesh. The stalwart men of Scotland find that porridge and milk contain all the muscle-, bone-, and nerve-food necessary for an active existence.

An excess of carbonaceous food, on the other hand, forms an accumulation of fat, preventing the complete nourishment of the muscles. The over-fat person has bulk without strength; his vital power is always deficient; while the excess of nitrogenous food which he consumes increases the tendency to disease of a plethoric character, showing at once that the surplus is burned and stored, the same as fuel foods.—*Mrs. Rorer, in Ladies' Home Journal*.

### NUTRITION IN POTATOES.

THE potato has the following composition in parts per 100: Water, 75.77; albuminoids, 1.79; fat, .16; carbohydrates, 21.31; and salts, .97. Here the nutriment may be looked upon as about twenty-three per cent., consisting of the albuminoids, fat, and carbohydrates. The fat and albuminoids are very low; but if served up with milk and cream, these two substances would be increased, and the combination rendered a more perfect food, from a scientific point of view.

Those potatoes are the most digestible and nutritious which, in boiling, break down into a floury mass. This is due to the breaking up of the starch. Young potatoes, that do not undergo this process of breaking up, are in the highest degree indigestible, and should not be eaten by those who do not easily digest starch.

In the preparation of potatoes for the table, the following points should be taken notice of:—

The albuminous matter surrounds the skin of the potato; and if the skin is removed, one can not help removing this albuminous matter at the same time; it follows, therefore, that potatoes should be boiled in their skins, which makes it possible to remove them without the albuminous layer underneath. Moreover, the skin acts as a membrane resisting the soaking out of the valuable salts. If potatoes are peeled, they should not be allowed to soak in cold water or warm water before boiling, as this helps to dissolve out the soluble salts. Remember that the dissolving out of the salts is reduced to a minimum by baking or steaming the potatoes; both are preferable to boiling.—*Herald of Health*.

"DRUNKENNESS is not only the cause of crime, but it *is* crime; and if any encourage drunkenness for the sake of the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has been practised by the bravos of any country or of any age."

## 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.

### NOW.

O, do not wait until in the earth I lie,  
Before thou givest me my rightful meed!  
O, do not now in coldness pass me by,  
And then cry praises which I can not heed!  
If I have helped thee on thy weary way,  
Or lightened in the least thy burden's weight,  
Haste with love's tokens ere another day  
Shall pierce thee with the fatal words, "Too late."

The present moment is thy time to live;  
The past is gone, the future may not be.  
If thou hast treasure of thy heart to give  
To hungry souls, bestow it speedily;  
For sweet love's sake, let not to-morrow's sun  
Tempt thee to wait before thou see it done.

—Seward Robeson Taylor.

### FATHER DOWNING'S RECONVERSION.

MRS. ISSIE M. GUILD.

"First he sought me,  
Then he brought me  
Unto Calvary."

Sang little Helen May, as she sat in the shade of the rose-bush, dressing her doll. Father Downing, coming along just then, stopped a moment to view the pretty picture, and catch the words of the sweet little voice.

How familiar they were to him, although it had been years since he had heard them! Slowly and thoughtfully he moved on, leaning heavily on his cane, and finally sitting down to rest on the grass. The gentle breeze soon lulled him to sleep; however, his mind was not at rest, but traveled slowly over his life, beginning at his wedding day. How happy he was! His greatest wish was to become a rich man. He had a dear little wife, and together they would climb the hill of success. To be sure, she was a Christian, and he was not; but every one called him a "good, straight fellow." Mabel's mother had feebly protested against her marrying an unbeliever; but still he was so good and sensible that Mabel felt sure she could soon convert him.

For a while he accompanied her to church, but in time this became an old story; he could not "spare the time," so Mabel went alone. Years passed in this way. Of course there were "ups and downs;" still Mabel was always hopeful, constantly looking forward to the time when her husband would see things in a clearer light. At last the time came. At a revival meeting in their church he, with many others, was converted. Then he began, as he said, really to live. He attended the services of God's house with his wife, and soon became a prominent member, taking on the yoke in earnest. He became teacher, then leader, and finally elder. He was president of the temperance society, and took an active part in all the financial affairs.

Eight, nine, ten years went thus happily by; then an unfortunate deal with one of his brethren brought up a controversy; and some way or other, although it was afterward proved that he was in the right, he was severely censured. After that he did not feel free in attending church, although he kept on for a year or more; finally, however, he dropped out altogether. Bitterness sprang up in his heart, and the blackness of night began to settle upon him. He loved his family dearly, but even they could not always please him. His children saw his changed attitude at first with astonishment, but finally rough words and actions became an old story. His wife bore all with an aching heart, but never ceased to pray that the wanderer would return.

"Hullo there, Father Downing! you'll take your death of cold."

"Eh! what? Who is it? O, have I been asleep?" he said, staring stupidly around. "Well, I declare, Neighbor Hicks, you've caught me this time. Yes, I guess I did get into a little doze."

"Jump in, and I'll take you home. I'm going around that way."

Time sped on, but Father Downing could not get the vision from his mind. Then, ever and anon, the words would ring in his ears:—

"First he sought me,  
Then he brought me  
Unto Calvary."

A peculiar emphasis seemed to fasten on the "me;" and he would say, over and over again, "Yes, yes, I know it was *me* he sought; but O, I'm such a sinner!" "The blood of Jesus Christ his Son cleanseth us from *all* sin." With a startled look, Father Downing turned around as quickly as his rheumatism would allow, but no one was in sight. "Well, I know, — but I'm *such* a sinner." "If we confess —" "Confess!" and a vision of the wrong done him years before arose before him. His lips straightened, and his eyes fairly glittered with their old-time fire. A few moments he stood thus; then all at once a vision seemed to rise before him. He saw a large room, a crowd of jeering men, and in their midst the humble Jesus, — blindfolded, mocked, spit upon. The panorama moved, and he saw Jesus before Pilate, — the Prince of heaven arrayed in a purple robe, and with a crown of thorns upon his head. Once more a vivid picture appeared, — a large field, a great multitude, and in an open space three crosses planted, one bearing the mutilated form of the Son of God. "Father, forgive them; for they know not what they do!" The agonized cry rang out so clearly, yet so full of pity and compassion, that Father Downing started up with a cry of horror on his lips. *His* trial was so insignificant that it melted into oblivion, and he thought only of the Man of Calvary and the wonderful price paid for him; yes, for *him*. Could he refuse a Saviour who had gone through all this? Could he still say there was no redemption for such as he, and that his sin was too great to be forgiven? — No! no! His sin was not to be compared to what the Saviour had borne, and that not for himself, but to save sinners.

Father Downing's burden seemed to weigh him down until he sank upon his knees, and cried, over and over again, "God be merciful to *me* a sinner!" When at last he arose, the burden was gone, and he was free in Christ. Rejoicing filled his heart, and he could not help crying, "The lost is found!"

"And the angels sang, around the throne,  
'Rejoice, for the Lord brings back his own!'"

### MENTAL KODAKS.

Mrs. Mc Vean-Adams, in *New Crusade*.

CHARLIE has always been "mother's boy." He runs to mother with everything. One day he repeats to her some story he has heard, that shocks and outrages all her womanhood.

What! *her* boy hearing and repeating such filth! She looks at him in consternation. "Now see here," she exclaims, "don't you *ever* let me hear of your listening to such stuff again! I am ashamed of you!"

All right, madam; that settles it. *You* will hear no more.

Charlie goes away abashed, half-injured, half-ashamed, but wholly estranged. Mother will not hear everything now, but there are others — companions and confidants — who never repulse him; who never hear, or tell, too much; who are never ashamed. The golden chord is broken. No more free confidences with mother,

no anchor; the boy is adrift on the stormy sea of youthful passion, of which he is ignorant, or has wrong ideas.

Time passes. Charlie has low associates, his health is impaired, his fair name is disgraced.

His mother's heart is broken. Weeping, she prays, "O, why has this blow fallen on me! All my fond hopes dashed down! And I reared him *so* carefully!"

Poor mother! she did not know.

When Charlie came so confidently to her with that first unclean story, she embodied, to him, all love and all wisdom. Mother might have kept him. Mother might have helped him. Mother might have told him all the clean, sacred, glorious truth, and taught him to win the crown of a pure manhood, to be "a brother of girls," a respecter and protector of womanhood, who could give, at the marriage altar, honor for honor, purity for purity, and reverently share with God the divine attribute of fatherhood.

Alas! "My people are destroyed for lack of knowledge."

### THE STATUS OF WOMEN IN CHINA.—NO. 2.

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

THE absolute ignorance in which women in China are kept, their universal subordination, and the existence of both polygamy and concubinage, are not conducive to the respect for women to which we are accustomed in Western lands. The fact that these restrictions are deemed necessary is one of the very worst features of the restrictions placed upon women in Oriental lands, because it engenders thoughts that should never be suggested to the mind.

Woman is considered to be the "incarnation of jealousy," as indicated by the expression, "It is impossible to be more jealous than a woman." "Here the word 'jealous,' says a writer upon the Chinese, 'suggests, and is intended to suggest, another word with the same sound, but meaning 'poisonous.' This theory is forcibly embodied in the following translation of a verse of Chinese poetry:—

"The serpent's mouth in green bamboo,  
The yellow hornet's caudal dart,—  
Little the injury these can do;  
More venomous far is a woman's heart."

H. A. Smith, author of "Chinese Characteristics," once requested an able Chinese scholar to examine one hundred and thirty-five Chinese words commonly used, written with the radical, "woman." The result was, so Mr. Smith tells us, that "fourteen of them conveyed a meaning which might be classed as good, such as the words 'good,' 'skilful,' and the like; of the remainder, thirty-five are bad, and eighty-six indifferent, in meaning. But those classed as bad contain some of the most disreputable words in the whole language. The radical for woman, combined with that denoting shield, signifies 'deceitful,' 'fraudulent,' 'villainous,' 'traitorous,' 'selfish;' while three words for woman, in combination, convey the ideas of 'fornication,' 'adultery,' 'seduction,' 'to intrigue.'" Thus into the very warp and woof of the Chinese language is interwoven their contempt for women. Verily they are "breathing thoughts" and "burning words."

Nothing more significantly denotes woman's mean position in China than the laws of the country. Except in cases of capital crimes, women, when arrested, are liberated on a sort of bail, and given over to the custody of their husbands, parents, or neighbors; for "women are in the same predicament as inferiors and children," their superiors being responsible for them. When she commits a crime requiring decapitation, and the exposure of the criminal's head, the last part of the sentence is omitted. Though adultery is one of the reasons on which



a Chinese man can obtain a divorce from his wife, it is hardly considered a crime when committed by him. But neither for adultery nor any other reason, can a Chinese woman obtain a divorce. The first of the seven reasons for divorce in China is barrenness. If a man beats his wife, but does not break any of her limbs or maim her in any way, the law takes no notice of it; but if a woman beats her husband, she receives a hundred blows. And if her beating injures him, or breaks any of his bones, she is strangled. One of the most barbarous laws of China requires the females of a family to be forfeited to the government for slavery, for crimes committed by the head of the family.

Probably no Chinese woman learns that she has a soul until she hears it from the lips of the missionary. But if she were regarded by the Chinese as having a soul, it would scarcely be considered her own; for until she arrives at the blissful moment when she becomes a mother-in-law, she has no personal property. The "Decorum Ritual" in the "Rules for the Inner Apartments," speaks on this wise: "Should the relatives of the daughter-in-law bring her a gift (from eatables to pleasant flowers), she must first offer this gift to her husband's parents; and if they accept it, be as delighted as if they had presented it to her. If they decline, and return it, she must receive it as if they were making her a gift, and lay it by until they may want it. Should she desire to give it to some of her own brothers or cousins, she must seek permission to do so; and this being given, she will present it." Further, the classics specify that she shall have "no private property, no private vessels, no private domesticated animals; she does not dare privately to borrow, nor dare privately to give away." Even her person is not her own, but always the exclusive property of another,—a commodity of trivial value.

Few Chinese have heard of the slave-trade of the South, a quarter of a century ago. Such enlightenment would fill them with horror. At the same time, there is a constant traffic in women and children in China. No Chinese wife is wooed; she is purchased. When a man becomes too poor to provide for his family, he sells his wife and children to another; or in times of famine, he simply abandons them to pick up their own living, or starve. A case recently came to my knowledge of a man who mortgaged his child before her birth, to pay his wedding expenses. Having met with reverses, it became necessary to give over the child. In fact, if a man incurs debts, he forfeits his little daughter to free himself. During the terrible famine of 1878, which extended over the three most northern provinces, as well as farther south, so extensive and open a trade in women and children was carried on that it was difficult to secure a cart (that being one of the most common modes of travel in China), as all were engaged in transporting women and children to the central provinces to be disposed of.

Most of the servants in Chinese families are little girls sold into slavery by some covetous father. In the treatment of these little slave-girls is again enforced the saying of Mencius, "There are three things which are unfilial, and to have no posterity is the greatest of them." Consequently, female slaves are liberated when of a marriageable age, that they may become wives and mothers, and thus fulfil the end of their existence. Male slaves are not, however, set free until the fourth generation; for though they marry, they are still valuable as servants.

The saddest and most horrible aspect of this merchandise in little girls is yet to be mentioned. Infanticide, which assumes such ghastly proportions in China, is not infrequently excused by the poverty of the people. Girls are expensive. They grow up and marry outside the family, bringing no returns. If they marry suitably, they must be brought up respectably, which, in China, means that their

childhood must be comparatively useless, on account of the ten years of foot-binding to reduce their feet to the dainty three-inch shoes. And if she does become partly grown, and must then be disposed of, she will be trained by those who will bring her up to a life of infamy. Many who do not directly destroy their children, do so by sending them to the native foundling-houses.

One large institution for the reception of outcast children is situated in the suburbs of Canton. Helpless infants are daily carried there by shameless mothers in broad daylight. Often they are left by the roadside, to be taken there by hucksters who find them. Each nurse in the asylum is entrusted with the care of three or four infants. Neglected, exposed, half-fed, half of the foundlings die. The remainder are kept for six months, at the expiration of which time they are sold for twenty cents apiece, and a present to the nurse. One fifth of these become little slave-girls, or are purchased and brought up by the poor, for their sons' wives. Four fifths are brought up for immoral purposes by a class of women known among the Chinese as "devil grannies." In later years these unfortunate girls, bedizened in the gaudy colors which are the badge of their infamous life, are seen in boats upon the rivers and houses along the streets. Among the crying needs of Chinese women are the mute appeals of their infant daughters for orphanages.

There are few of us but have tasted suffering; yet how incomparably greater are the sufferings of our sisters in the far East! The Marah's branch of sympathy in our small cup of sorrow has never been cast upon the broad flood-tide of human woe in China. One fifth of all earth's mothers, one fifth of all her brides, one fifth of all her infant daughters, are born in China, where woman's life is a "long, slow agony."

The women of China are devout. Daily they throng the temples, seeking to escape the dread of vague evils which always haunts them, longing to find some consolation, some satisfaction, in the worship of their gods. Still they die uncomfited. O "daughter of my people," does not the comfort you hoard to yourself turn to bitterness in your bosom while you share it not? "We ourselves are comforted of God," that "we may be able to comfort them which are in any trouble." "Comfort ye, comfort ye my people, saith your God."

#### IT STOPPED HIS GROWLING.

*The Household.*

GRUMPER is n't his name, but it will serve. He's a big man, with a big voice, big appetite, big heart, big bank account, and rather a big opinion of himself. He belongs to that extensive class that come in from the country, begin in a small way, and push along till they are among the leaders in their respective callings.

It is not long since he married a dainty little woman, whose chief aim is to please him. For weeks, day by day, he registered the familiar complaint, that no cooking tasted as good as his mother's used to.

Mrs. Grumper was so anxious to please him, and remove this cause of complaint, that she roasted, fried, stewed, and broiled herself in the kitchen; but Grumper never ceased to yearn for "mother's cooking."

One day a plain but cheery old lady appeared at Grumper's front door. She was the mother, and had come a long way to see her boy once more, and give him a surprise. He would not come home till evening; and his little wife enticed the old lady into the cooking department, determined that he should be made happy for once.

The mother used plenty of grease, made plenty of smudge, and felt more at home than

she would in the parlor. She was induced to remain in her room till the meal was well under way, to see if Grumper would recognize the food as prepared by her hands.

He sniffed the air of the dining-room, and there was an unpleasant look on his face. He scanned the table, and the look deepened. He tried a few dishes, laid aside his knife and fork, turned to his wife, and declared that he could stand it no longer. He had hoped that she would learn; but this was, by all odds, the worst yet. He would write for his mother, and she could remain till his wife learned her ways.

When he knew all, he wilted, and admitted that tobacco might have spoiled his taste. Now he eats, with relish, anything set before him.

#### RAINDROPS.

O MERRY, sparkling raindrops,  
You glimmer as you fall,  
And all the little flowers  
Will hear your joyful call.  
You bring glad news of summer,  
Of birds and blossoms fair,  
Of fields and blooming meadows  
That lately were so bare.

"Good morning," sing the raindrops,  
While falling from the sky;  
"We can not tarry with you,  
But quickly hasten by;  
For we must wake the flowers,  
And swell the little stream,  
Then onward to the river  
With a sparkle and a gleam."  
— *Child Garden.*

#### HOW AN OCEAN CABLE IS MADE.

At an enormous factory on the banks of the Thames, a few miles below London, the growth of the cable may be traced through shop after shop, machine after machine. The foundation of all is the conductor, a strand of seven fine copper wires. This slender copper cord is first hauled through a mass of sticky, black compound, which causes the thin coating of gutta-percha, applied by the next machine, to adhere to it perfectly, and prevents the retention of any bubbles of air in the interstices between the strands, or between the conductor and the gutta-percha envelope. One envelope is not sufficient, however; but the full thickness of insulating material has to be attained by four more alternate coatings of sticky compound and plastic gutta-percha. The conductor is now insulated, and has developed into "core."

The core is then coiled into tanks filled with water, and tested, in order to ascertain whether it is electrically perfect; that is, that there is no undue leakage of electricity through the gutta-percha insulating envelope. These tests are made from the testing-room, replete with beautiful and elaborate apparatus, by which measurements finer and more accurate than those even of the most delicate chemical balance may be made. Every foot of core is tested with these instruments, both before and after being made up into a cable; and careful records are preserved.

After all the core has been tested and passed, the manufacture of the cable goes on. The core travels through another set of machines, which first wrap it with a thick serving of tarred jute, and then with a compact armoring of steel wires of various thicknesses, according to the depth of the water in which the cable is to be laid. Above the armoring, in order to preserve the iron from rust as long as possible, is applied a covering of stout canvas tape, thoroughly impregnated with a pitch-like compound; and sometimes the iron wires composing the armor are separately covered with Russian hemp, as an additional preservative against corrosion.— *Scribner's Magazine.*

"WHOM the Lord loveth he chasteneth."

# The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 21, 1898.

ALONZO T. JONES, }  
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Of the angels it is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Yet in this ministration the angels go only as they are directed by the Spirit of God; for it is written, "Whither the Spirit was to go, they went."

Now to men it is written, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Thus men who are partakers of the grace of God, which brings salvation, are engaged in the same ministration as are the angels.

And as the angels engage in this ministration only as they are directed by the Spirit of God, then how can any human being engage in it, except as *he* is directed by the Spirit of God?

As the angels, to perform this ministration according to the will of God, must be directed by the Spirit of God, how much more must we, who are so far less in power, in might, and in holiness, than they to perform the like ministration according to the will of God,—how much more must we be directed by the Spirit of God!

How all-important, then, it is that all who profess to be God's people shall receive, shall be *baptized* with, the Holy Spirit!

Without this what can we do? How all-important the message which now the Lord sends to his people, "Receive ye the Holy Ghost"! "Ask, and it shall be given you." "Receive ye the Holy Ghost."

It is promised, "They shall walk with me in white: for they are worthy."

And this promise is just as good for us now, just as true to us to-day, as it ever will be.

For "all the promises of God in him are Yea, and in him Amen," and "*now* is the accepted time; behold, *now* is the day of salvation."

*Now*, therefore, is the time to walk with him in white.

And why not *now*?

Is it not written, "Though your sins be as scarlet, they shall be as white as snow"? And is not this *now*?—Yes, bless the Lord!

Is it not written, "Wash me, and I shall be whiter than snow"? And does he not wash us *now*?—Yes, praise God!

Is it not written, "He hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness"? and is not "the righteousness of saints" declared to be as "fine linen, clean and white"? And does he not cover us with this robe of righteousness *now*?—Yes, blessed be the name of the Lord!

Then is not *now* the time to walk with him in white?—Yes, glory be to God!

Come along, then.

Let him *just now* make your sins as white as snow, that you may walk with him in white.

Let him *just now* wash you so that you shall be whiter than snow, so that you can walk with him in white.

Let him *just now* put upon you the robe of righteousness, as of fine linen, clean and white, that you may walk with him in white.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

If we do not walk with him in white now, when shall we ever?

If we do not walk with him in white here, how shall we hereafter?

No, no; *now* is the accepted time, *now* is the day of salvation. And now it is that we must walk with him in white.

"They shall walk with me in white: for they are worthy."

Bless the Lord, and "blessed be his glorious name forever and ever"!

He says it. And it is so.

## PASSING EVENTS.

IN connection with the present difficulty between Spain and the United States, there are matters of greater interest than the war itself. There are incidents of the controversy, developments from the main issue, which really mean more, and which, in the end, will be found of greater moment, than the main question, in itself.

Already there have been developments which, to the student of the third angel's message, are of deep interest; and others of no less importance may be expected. It is our province to call attention to these, and to the best of our ability we shall do so, and so keep our readers informed upon the matters which really most concern the people of God, who are looking for the coming of the Lord.

Every one acquainted with the third angel's message, with the truth of God for the last times, knows that the papacy is to perform no small part in the affairs of the United States. And every one knows that in this direction great strides have been made both by the nation and by the papacy in the few years past, especially in the World's Fair times. And *now*, in this time, scarcely had the question between Spain and the United States become really serious before the papacy appeared upon the scene, and executed a stroke which she has had steadily in view for years. This movement is an interesting study.

It will be remembered by all that early in May a message was expected from the President to Congress and the country, that would mark the crisis on the Spanish-Cuban question. It will be also remembered by all that this expected message was promised and postponed several times. And it will be remembered that at last that expected, and promised, and postponed message was promised certainly on a certain day; that Congress assembled in full expectation of receiving the message, the galleries also being packed in expectation; and that Congress sat there in silence and in a strained expectation that was almost unbearable, and in which the whole country joined,

for a full hour or more, only to be informed, finally, that the message would not be presented that day.

The explanation that was offered in behalf of this most remarkable performance was that at the last moment General Lee in Havana had requested that the message be delayed, because the presentation of it would endanger the lives of American citizens in Havana.

But in the United States Senate, only a few days afterward, Senator Turner, of Washington, standing in his place, "charged that the delay was not due to the request of General Lee, but to the fact that Archbishop Ireland had cabled to the Vatican in the hope that the holy father might be able to bring about a peaceful solution of the difficulty. The President was waiting upon the pope to secure that which American diplomacy had failed to obtain."

That a United States senator, speaking upon a question so grave as to be known by all to involve war between nations, would say such a thing as this at random, is not to be believed.

The truth of the charge is favored by the fact that though the message was withheld professedly because the publication of it that day "would endanger the lives of American citizens in Cuba," yet when it was made public, *unaltered*, a week later, there was not in it a single sentence that could, by any conceivable construction, stir up any spirit that would in any way endanger the life of any American citizen. The *World* asked the President or anybody else to point out in that message any single sentence that would have endangered the lives of Americans in Cuba had it been published the day it was promised, and Congress and the country sat in suspense waiting for it.

Another pointer in favor of Senator Turner's charge is the statement of the Washington correspondent of the *Chicago Times-Herald*, April 14, that "Archbishop Ireland was again active to-day in the cause of peace, rushing from one embassy to another and from legation to legation, spending much time at the French minister's house, and an hour with the envoy of Austria-Hungary, in one last effort to preserve peace."

Another strong point in favor of the truth of Senator Turner's charge is the fact that no denial of it was made at the time, nor has there been since.

It is well known that no effort was ever made by either the pope or Archbishop Ireland to secure peace between Spain and the Cubans: and also that there would have been no such effort at this time were it not for the strong prospect of Cuba's being lost to Spain. Under Spanish rule, the Church of Rome has governmental support and a practical monopoly in Cuba. The moment Cuba is lost to Spain, and is free,—that moment Rome finds her governmental power there vanished.

Thus it was not peace for the sake of peace, but peace for the sake of *power and revenue*, that Archbishop Ireland and the pope were so busily working for just as Cuba was about to be free.

That, through the President, Archbishop Ireland and the pope should, in such a cause, or in any other, be able to play pitch and toss and peek-a-boo with the Congress and people of the United States, is sufficiently suggestive to cause any thinking person most seriously to think.



There is *much* more to this: but one thing more just now is that it can be remembered in this connection that Archbishop Ireland dictated to the St. Louis Convention, two years ago.

And all this shows the power of Rome in the United States.

#### SERVING GOD.

NO ONE is debarred from being a servant of God. It does not depend on station, acquirements, color, or previous condition. It is required of a man according to that he hath, and not according to that he hath not. And the beauty of it is that this position, so open to all, is the most exalted position which can be attained by men or angels. The Bible so recognizes it. The dignity of the service of God is held up as paramount to any and all the other honors that can be borne by the people of God.

Mark how the Lord speaks of Job. Job was a perfect man, and upright; but his honor is not set forth as consisting in this, but in the fact that he was a *servant of God*. "Hast thou considered my *servant* Job?" said God to Satan. Moses enjoyed a degree of union and intimacy with God, which no other human being ever possessed; yet when God would make his boast of Moses, he does not refer to this privilege, but describes him as "my *servant* Moses, . . . who is faithful in all mine house."

Paul was miraculously called to be the great apostle to the Gentiles; and it would seem that he might properly have plumed himself, to some extent, on that call. But he puts something else before that, and that is the fact that he was called to be a servant of God: "Paul, a *servant* of Jesus Christ, called to be an apostle." Rom. 1:1. Peter's estimate of his position runs in the same channel: "Simon Peter, a *servant* and an apostle of Jesus Christ." James was the brother of the Lord, and might very naturally have made much of that relationship; and when the great apostle speaks of him, he calls him, by way of distinction, "the Lord's brother." But when James speaks of himself, there is another thought uppermost in his mind; and he therefore introduces his epistle as follows: "James, a *servant* of God, and of the Lord Jesus Christ," etc. John also enjoyed what would be considered a rare distinction. He was the "beloved disciple," and leaned upon the bosom of his Master at the last supper. But he does not speak of this as his chief glory; instead of that, naming those to whom God gave the Revelation, he alludes to himself simply as "his *servant* John." Rev. 1:1. Jude also places his relation to Christ above that of any earthly relationship. He says, of himself: "Jude, the *servant* of Jesus Christ, and brother of James."

But we need not confine ourselves to this world. The angelic hosts do not set it forth as their chief glory that they stand before the throne of God, and "excel in strength," but that they "do his commandments, harkening unto the voice of his word." And when we go forward to the joy of the redeemed hosts, in the eternal world, clothed in white robes, and having access to the tree of life, it is not the robe, the palm, and the crown, upon which the Spirit of God lays emphasis; but it is this,

that they *serve* God "day and night in his temple." Rev. 7:15.

Thus it is held out before us that there is no more exalted privilege on earth, and no higher dignity in heaven, than to be the *servants of the Most High*. And we must be that here, if we would be such there. Are we delighting in his service now, and deriving therefrom the blessing which he designs, through this, to bestow upon us here, till, with perfected and immortal powers, we enter upon the ecstasies of that service which will be rendered in the Jerusalem above? U. S.

#### THE OUTLOOK FOR AMERICA.

REMEMBERING the indication given in the Testimonies, at the time of the Civil War, that the time would come when America would be humbled in the dust, we find some statements in the *Independent* of June 9, which, to say the least, seem very suggestive. The first is from Geo. Washburn, D. D., president of Robert College, Constantinople. He emphasizes the view, now so generally taken, that the present conflict between our own country and Spain is destined to change our position among the nations of the earth, and our whole attitude toward the kingdoms of Europe. He says:—

But while the chances are that there will be no armed intervention on the part of the Continental powers, in the present war, if we exercise ordinary wisdom in the conduct of it, it is to be hoped that our government and our people will realize that this war has modified all our relations to the world. We can never get back to the point which we occupied before this war, whether we desire to do so or not. Henceforth, in self-defense, we must share the burdens of Europe, and have a navy and an army strong enough at least to defend our liberty and our rights. We must cease to concern ourselves only with local politics, and try to comprehend the world politics, which center in Europe. For Europe will never again forget us, or let any opportunity escape to put us down, to destroy our influence, to limit our commerce, to bring us into subjection to the Old World.

It may do us good. It may lead to a destiny higher and better than we have thought of. That remains to be seen. But it means a revolution in our habits of thought, in our newspapers and literature, in political life, and especially in the management of our foreign relations, and the character of the men whom we send to Washington to conduct them. It may come slowly. Our people may not wake up to the reality of this change until they have been *thoroughly beaten and humiliated* by some European power; but it will come in the end. We have already entered upon a new era in our history; and there is no turning back.

The second quotation is from an official utterance in a Russian paper, showing the feeling that is growing up in that country toward this nation. It seems that Russia had tried to interest both France and Germany in a scheme of intervention against this country in behalf of Spain. But France declined, on the ground that this country was more important to her than Spain; and Germany had declined, on general principles, to have anything to do with it; whereupon the writer says:—

The chief result appears to be a very truculent utterance in an official paper in St. Petersburg, implying that, sooner or later, America will *have to yield* to the powers; and the sooner, the better.

Should all the thrones of Europe unite in such a feeling, and co-operate in a desire to humble the United States, they would present an array which it would be hard to grapple with. But, in any event, the uncertainty as to the

complications this war may lead to is constantly growing and spreading all around the horizon. But amid all the wars, and rumors of wars, and the stormy outlook, the Christian, knowing who is at the helm, and who is working out his glorious purposes for his people, can trust his own interests, and all his surroundings and prospects, in the hands of his kind Father, and lie down each night with the following sentiment of peace and trust sweetly ruling in his heart:—

"At peace with all the world, dear Lord, and thee,  
No fears my soul's unwavering faith can shake;  
All's well, whichever side the grave for me  
The morning light may break."

U. S.

#### SHORT SERMONS FROM THE IOWA CAMP-MEETING.

A DIRTY corner in the house marks a dirty corner in the soul.

To please God is to believe that he loves us as much as he says he does.

Brethren, let the great plowshare of truth break up the fallow ground of your hearts.

God says he will save *his* people. If you are not saved, it is because you are not his.

The reason that many of us do not love, is because we do not accept the love of God.

The Holy Spirit will never be received into any heart until there is first a place prepared for him.

Our reproof to the people should be found in our daily walk and conversation, and not merely in talking.

We should adopt the health reform, not because it is a part of the message, but because of our love for God.

When we have faith,—genuine faith,—we shall act just as if we knew what we professed to believe to be absolutely true.

We often hear the expression, "I want to walk with this people." That should not be our desire, but rather, "I want to walk with God."

The time is past when half-hearted testimonies should be given in a social meeting. We want to hear something *positive*—know of the power of God to cleanse from sin.

We often long to have lived when Jesus was upon earth; but we must not lose sight of the fact that we are now living when he "is near, even at the doors," and that we shall soon see him as he is.

We are admonished to let ourselves "fall on the Rock, and be broken;" but we are so afraid of getting hurt in the operation that we let ourselves down so easily that all the virtue there is in the fall is lost. "Fall on the Rock, and be broken."

As a test whether we are *growing* in the message we profess, let us ask and answer two questions: "Do we love the ways of God and

the coming Saviour more now than we did five years ago? And do our children love the world less now than then?

Overeating produces indigestion. This sets up fermentation,—creates a little distillery, if you please,—and, through this, our nervous system becomes just as truly intoxicated, to a certain degree, as when liquor is taken. The Holy Spirit can never be poured upon those who are gluttons. W. E. C.

#### CAMP-MEETINGS IN IOWA AND MINNESOTA.

MAY 25 I left Battle Creek for Des Moines, Iowa, where the annual camp-meeting of the Iowa Conference was to be held. As one day of the meeting had passed when I arrived, I found a goodly number encamped on the grounds, and the meeting under good headway. The location of the camp was all that could be desired, so far as beauty and the comfort of the campers were concerned, but was too far out to attract much attention or interest from the people of the city.

As others have spoken in detail of this meeting and the laborers in attendance, I will only say that I was much pleased to learn of the general evidences of prosperity in the Conference, as indicated by the various reports rendered. Only one branch fell behind preceding years; namely, the canvassing work. I was somewhat surprised that so large and prosperous a Conference should have done so little in this important branch of our work. I trust the matter may receive the careful consideration of the incoming officers, and that steps will be taken at once to bring up this work.

I remained over the first Sabbath of the meeting, and left the evening of June 1, in company with Prof. E. A. Sutherland, for Minneapolis, where the Minnesota meeting was in progress. The camp was situated in a beautiful grove, midway between St. Paul and Minneapolis, two blocks from the street-car line that connects the two cities.

The meeting had been in progress for two days when we arrived, and a good spirit prevailed. Sister S. M. I. Henry had been the only worker from abroad laboring among the Americans. Elders O. A. Johnson and J. W. Westphal were present, the former laboring for the Scandinavians, and the latter for the Germans. The force of laborers for the English-speaking brethren was augmented Friday morning by the arrival of Elder J. A. Brunson and Dr. David Paulson, so Professor Sutherland went on to the Wisconsin meeting. Dr. Paulson rendered valuable service in public speaking, also in visiting the sick and giving medical advice.

Sister Henry had been giving a series of lessons on the Holy Spirit, and the causes which hinder its constant, abiding presence with God's people. Each of the other speakers took up a parallel line of thought, all culminating at the one point,—holiness of life by a faith that works by love and purifies the heart through perfect obedience to all the light God has given and is giving. These teachings resulted, on Sabbath, in a unanimous movement on the part of the entire congregation to consecrate themselves, soul, body, and spirit, to the service of the Master; and the consecration was witnessed to by a pentecostal blessing of the

Holy Spirit such as I have never before seen on any camp-ground.

In the afternoon, by request, I spoke, through an interpreter, to the Scandinavian brethren in their tent, upon the importance of love and unity in the church and work in general, referring to statements made in the Testimonies advising all to avoid building up partition walls between different nationalities. The talk was well received; and at its conclusion I enjoyed a hearty hand-shaking with all present.

Sunday was also a good day, notwithstanding it rained almost continually, and the pavilion leaked badly. Elders Johnson and Brunson occupied a portion of the early morning hour, in the interests of Union College; and the remainder of the time was used by Sister Henry in speaking of her work the past year. At eleven o'clock, I spoke on foreign missions; and although my hearers were partly hidden from view by the umbrellas they were compelled to raise to protect themselves from the rain, this did not dampen their ardor; for when the collection was taken, three hundred dollars in cash and pledges was realized.

Sister Henry spoke in the afternoon. At the conclusion of the service, a large company repaired to the river, where between fifty and sixty were baptized by Elder D. Nettleton, others assisting. Elder Brunson closed the public services Sunday night, by an eloquent and well-connected discourse on how to make the instruction of the meeting practical in the every-day home life.

The business sessions of the Conference were, in the main, harmonious, and the reports showed a healthy growth in nearly all branches of the work. A good increase in the tithe was a noticeable feature of the report. After paying a considerable amount due on last year's audit, and all of the present, besides paying something on an old debt, a handsome surplus remained in the treasury with which to begin the summer's work. Upward of four hundred dollars was raised for a new pavilion. Elder C. W. Flaiz was unanimously re-elected president of the Conference, all expressing confidence in his devotion and ability successfully to prosecute the work the coming year.

I had heard much about Minneapolis, and was somewhat prejudiced against the place on that account; but after enjoying such a good meeting, I am persuaded that the spirit that was rife at that General Conference was carried there rather than originating there. May the Lord continue to add his blessing to the work in this field, as the brethren continue to walk in the light. GEO. A. IRWIN.

NASHVILLE, TENN., June 6, 1898.

TO WHOM IT MAY CONCERN: Whereas, on or about May 2, 1898, I signed a letter (part of which I then canceled) requesting, as a stockholder in Battle Creek College, or Educational Society, that a mortgage recently executed against said College, in favor of the Seventh-day Adventist Publishing Association, be set aside, be it known to all concerned that I do now most emphatically revoke and annul that request; and desire and request that said mortgage be permitted to remain against the College. This I do after more complete understanding of the circumstances and merits of the case.

Yours truly,

(Signed) F. D. STARR.

#### THE COMING SEASON OF PRAYER AND SPECIAL DONATION.

AS HAS already been noticed in the REVIEW, the General Conference Committee, at its council last spring, appointed July 2, 3, as a special season of seeking God for the prosperity of the work in various parts of the field, and also that donations be made to the General Conference to carry on its various departments of work. That there is great need for the people of God to seek a new consecration, and especially to implore divine aid, needs no argument. In the past, when the people of God came up to a crisis, they set apart special seasons of prayer, and the Lord heard the united cries of his people. When Daniel was in captivity, he set apart a special season of fasting and prayer, and sought the Lord for three full weeks. God heard his cry, and answered him. When the Jews were endangered, and the Persian decree fixing their destiny had gone forth, the whole people set themselves to supplicating the God of heaven, and he was importuned in their behalf, and stretched forth his arm, and saved his chosen heritage. The Jews were spared, and the wicked schemer met his deserved fate. God has always heard the prayers of his people, when offered from true hearts.

Now there is greater need, perhaps, than at any other time in the history of our work, that we should especially seek God for his guidance and blessing. The work in our home Conferences needs that strength which comes from a new consecration to God. The General Conference, which has the oversight of the work in all parts of the field, and especially of the mission work in the United States, the publishing houses outside of the United States, and most of our schools, has special need of the prayers of the people of God, that God may guide, bless, and give success to his work, and prosperity to the institutions that have been planted to prosecute the work. In every time of need there have always been those who were loyal and true to the cause. They have helped to lift and carry the burden, and considered it a pleasure to do all within their power. This encourages us to believe that there are many more in Israel who are just as loyal and true, and who will esteem it a privilege to help when they know the real wants of the cause.

The General Conference is carrying a great number of institutions, and is crippled in its operations from lack of funds with which to carry forward the work. A large indebtedness rests upon the General Conference Association, aggregating many thousands of dollars, a great deal of which is bearing interest. Though most of this interest is at a low rate, it aggregates a large amount, and this has to be met. Much has been done for the cause in the spirit of sacrifice, and yet there is much that must be done before the work can be placed in a condition that Heaven can approve.

Our schools in the South are calling loudly for the appropriations that were voted them at the last General Conference. Keene Academy is in absolute need of \$2,000 to fit up the school building properly, and pay the debts already contracted. Graysville Academy is also most earnestly asking for the appropriation voted by the General Conference to help put that school in a proper condition to educate our youth.

The contribution which is to be taken up during this season of prayer, has been appropriated to the General Conference, to be used in its various lines of work. We trust that, as we consecrate ourselves anew to God, seeking his blessing and prospering hand for another year, we may give liberally to help carry on the work that the General Conference has in hand. We are sure that if our people fully understood the situation,—how we are pressed on every side,—they would contribute liberally to the cause.

All donations should be paid to your church treasurer, who should forward them to A. G. Adams, care Review and Herald, Battle Creek, Mich., as soon as received. We trust that as we consecrate ourselves anew to God, and make a covenant with him by sacrifice, he will grant us much of his grace to lead us forward in this work.

I. H. EVANS,  
Pres. Gen. Conf. Ass'n.

## 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.

### THE EDUCATIONAL WORK.

In company with Prof. H. Salisbury, I left Battle Creek, May 29, for the Paw Paw, Mich., camp-meeting. This meeting was not large, but an excellent spirit prevailed. Several meetings were held to present the plans for reorganizing the Seventh-day Adventist Educational Society. At the close of the last meeting on this subject, the ministers held a meeting to talk over what should be done to keep our people in the State from being deceived by the wrong reports that have been sent out by some. All agreed to do everything in their power to set the truth on this important subject before our brethren. They were in full harmony with the Articles of Association and Principles of Membership which have been sent to every stockholder for acceptance or rejection. Professor Salisbury remained at Paw Paw in the interests of the educational work.

June 1 I reached the Iowa camp-meeting at Des Moines. Elder Santee, the president of the Conference, called a meeting of all who were interested in the Battle Creek College. Elder S. H. Lane, the president of the Illinois Conference, opened the meeting. Elder Lane made a very clear statement of the reasons which make it necessary to reorganize the Educational Society. Elder Lane assured the brethren that those who are leading out in this work are moving in harmony with the General Conference Committee and many of our leading brethren, and that no attempt has been made to injure the friends of the College. Elder J. H. Morrison followed Elder Lane, stating that he is in full harmony with the plan of reorganization; and he pointed out a number of reasons which make it necessary. Elder Morrison said to the Iowa brethren that he hoped that they would not be deceived by those who were not in harmony with the work. He said, further: "Brethren, if you have any confidence in me as a truthful man, believe me when I say that this work of reorganization is an honest effort to place the educational work of the Battle Creek College on a more solid foundation than it has ever been before." Elder G. A. Irwin also spoke at some length, and showed that the College can not continue to run unless the Educational Society is placed on a better basis. The writer read the plans proposed for the new Educational Society, and all seemed pleased with them.

From the Iowa meeting, I went to the Minnesota camp-meeting, where I remained one

day. Elder Flaiz kindly granted time to present the interests of the Educational Society to those interested in the Battle Creek College. Elder Irwin, Sister Henry, and the writer occupied the time. The brethren here, as well as in the other places mentioned, were invited to ask questions. At the close all seemed in harmony with the plans presented. The questions asked in the different places revealed that considerable has been done to prejudice our people against the work of reorganization. Names of some of our brethren have been used in such a way as to mislead. However, as soon as they heard the truth of the matter, they readily took their stand in favor of placing the educational work on a better basis.

It was learned, upon reaching the Wisconsin camp-meeting, that the name of Elder Wm. Covert, the president of the Conference, had been used so that a number had been deceived, and led to take a wrong position. Elder Covert called the ministers together, and told them the truth. They all felt that something should be done to expose this sinful course. They prepared an article for the REVIEW AND HERALD, plainly setting forth the fact that Elder Covert had nothing to do with the effort to defeat the reorganization, but had been in favor of it from the beginning.

Falsehood has no future, but truth shines brighter and brighter. Never has a greater interest been manifested in the educational work than now. The College never had better prospects, and never was so well prepared to do the Lord's work. Many are rejoicing that the work is being brought into harmony with his plan more than before. We ask the prayers of our brethren and sisters, that we may move in harmony with the mind of God.

E. A. SUTHERLAND.

### SOUTHERN INDUSTRIAL SCHOOL.

The past year has been the best, in many respects, in the history of this institution. This has not been because of splendid buildings, well-equipped, and a large enrolment of students; for our buildings are modest, and our enrolment has been but little over a hundred. It has been, however, because those in attendance decided, early in the year, that "the fear of the Lord is the beginning of knowledge," and that to seek him is to gain the only true wisdom.

Teachers, students, and patrons all united heartily in working for the upbuilding and the success of the institution. All seemed united in the belief that God has a special work to perform in this large district, and that one of the best ways to have this work carried forward successfully is to train the laborers on the ground. This field is different from any other in our country; and the one who enters the work understandingly is much more likely to succeed than one who does not. Hence the school is not only a place where young people may be educated, but it is also a training-school where laborers may be especially fitted for the work in the South.

The school is steadily growing, and steadily gaining in the confidence of the people. The academy building is being repainted and generally overhauled; a new dormitory is under course of construction. When completed, this will add much to the convenience and comfort of all. The managers are now in possession of about sixty acres of valuable land. This, under a high state of cultivation, will not only afford an opportunity for instructive labor, but will prove a source of income as well.

The prospect for a large attendance next year is good, and there seems to be no reason that this school shall not grow and prosper. It surely is situated in a large field, and has an important work to accomplish.

Prof. C. W. Irwin has been chosen principal for the coming year, and will be glad to correspond with all persons interested in the Southern Industrial School. Write for the new Announcement containing general information and plans of work.

Graysville, Tenn.

W. T. BLAND.

### NOVA SCOTIA.

CUMBERLAND COUNTY.—Many books on present truth had been sold in this county, but no preaching had been done until the past winter. Elder H. J. Farman and myself held a series of meetings at the county town, Amherst, which resulted in bringing one person of worth into the truth. We then held meetings at Williamsdale, a very pleasant region in the border of the Cobequid Mountains. Here, one entire family have now taken a firm stand for the Lord's truth and work, and others are interested. The brother is deeply interested in educational and medical missionary work, and desires to aid in establishing these branches of the work in this field. One of his fine farms, containing about two hundred acres, and in good condition, he offers, also one good cow, and other assistance, to start the enterprise. The land is excellent, the situation delightful as to scenery, healthfulness, moral influence, etc. People raise their own wheat here, and all products of a mild climate grow abundantly. There are no extremes of heat or cold, and neither droughts nor floods have ever been known. The sugar-maple is abundant, with other hard woods, also a sufficient amount of soft wood for building purposes; nearly one hundred acres of such wooded land is comprised in the farm mentioned. Soft water from springs is the only water found here; the tillage land is smooth, and free from stones. This brother and his family mean business, and it is a delight to see how the Lord is moving upon their hearts, and the faithful response thereto. The proposed donation of this farm certainly points the way to a move toward meeting a long-felt want in this field,—the establishment of the Lord's own educational work in the Maritime Provinces. This offer will be carefully considered.

At the general meeting at Moncton, N. B., Elder Farman was appointed to open up the work on the Upper St. John River; and I expect Elder Langdon, who is in charge of this field, soon to come to Cumberland county.

F. W. MORSE.

### ONTARIO.

ST. THOMAS.—Sabbath, June 11, was a happy day for the brethren and sisters assembled at the camp-meeting in St. Thomas, on account of the presence of the Lord and the wonderful outpouring of his Spirit. Ministers, workers, and all present received a new experience in the things of God. Many not of our faith testified to the goodness of God, and rejoiced in the blessing they received. They stated that no prejudice existed in their heart against us as a people, and that they wished to share with us in receiving God's blessing.

There is a much larger attendance at this meeting than we expected. All the tents are full, and many have taken rooms in private houses. Twenty-five are present from the London church.

Professor Salisbury is here in the interests of the Battle Creek College, and Brother and Sister J. G. Wilson in behalf of the Sanitarium. Brother T. Robinson is also present with a fine line of health foods manufactured by the London Health Food Company. Brother H. M. Aldrich represents the Ontario Tract and Missionary Society, and has with him a good supply of books and tracts. All the laborers in Ontario are present.



We expect to seek God earnestly, and to receive a yet greater blessing before the close of this meeting. J. D. GOWELL.

#### DISTRICT 2.

SINCE my last general report from this field, we have been called upon to pass through deep affliction in the sudden death of our son Edgar. It required a few weeks of my time to assist his wife in closing up his office work in connection with the Southern Tract Society. The school work and other interests at Graysville, Tenn., were then visited. In company with Sister Eunice Hobbs, who went to engage in Bible work, I made my first visit to New Orleans, La. With Elder Loughborough, I spent one week in that city, laboring for the church and friends who came in. Five were baptized and received into the church. A few days were also spent in Vicksburg. Sister Osborne is engaged in Bible work there, and Sister Agee is teaching the mission school, which then had nearly one hundred pupils. Since my visit she has been assisted by Sister Jensen, and the number of pupils has increased to over one hundred. A good work is being done there. Much-needed supplies from Elder J. E. White were received at that time, and these were a great addition to the equipment of the school. It was also my privilege, at this time, to see, and learn something about, the missionary boat "Morning Star," which has been, and is still, doing good service in the spread of the message, both in furnishing a comfortable home for the workers and in affording a place for holding services.

Birmingham, Ala.; Atlanta and Rome, Ga.; and Chattanooga, Tenn., were in turn visited. The next work was that of attending the council meetings held at the Oakwood school farm and at Graysville, Tenn., by the district board, the local school boards of Oakwood and Graysville, and the educational board of the entire district. These meetings were of much interest to the general work of the district. Camp-meetings, school work, tent-meetings, etc., received careful consideration. Union and harmony, with good courage in all the work, prevailed. After the spring council at Battle Creek, I spent a few days with Elder Sharp in Newport, Ky. The work there is largely carried on by circulating the *Signs of the Times* and by Bible work. Short-term subscriptions are secured for the *Signs*, and the papers are delivered each week at the homes of the subscribers. This gives the workers an opportunity to meet the people often, and thus become acquainted with them. A number have thus become interested to investigate the truth. In this work there is a wide and open field for many to do excellent service for the Lord. Where are the consecrated men and women who will thus aid in giving the truth to the nearly twenty millions of people in our district? Surely fifty thousand copies should be used each week in this large field, where so many have not had the light of the message for this time.

According to previous arrangements, I spent four weeks at the close of the Graysville school, giving Bible studies on some of the cardinal points of the message to the class of canvassers preparing to go out into the field during the summer. It was indeed a pleasure to study the precious Word with these students. Eleven of the students were baptized at the close of the school term, most of whom united with the Graysville church.

I am now at Oakwood, arranging with the school board for the coming year's work. Courage and good cheer prevail. The students are happy in preparing to engage in work in the Master's cause. The weather at this time is very dry and hot. Brother Jacobs began cutting wheat on the farm to-day, June 5. The yield promises to be fair, and the quality good.

N. W. ALLEE.

#### THE UPPER COLUMBIA CONFERENCE.

THIS meeting was held at Walla Walla, Wash., May 12-22, in a beautiful grove on the banks of a pleasant running stream, from which the grounds were irrigated, thus keeping them cool and reasonably free from dust. I reached Walla Walla one day before the opening of the meeting, and was thus afforded the opportunity of enjoying the closing exercises of the college year.

The meeting opened with an excellent spirit; and from the first, a shout of victory came into the camp. The work of grace in the hearts of the people went deeper and deeper each day, until the shout of victory was heard from nearly all present. Elder A. F. Ballenger had been at College Place several days prior to the opening of the meeting, and his work was especially blessed, his efforts seeming to preface one of the most touching spiritual efforts met with in the history of some of the oldest brethren in attendance. Many who were struggling with doubts, unbelief, and other perplexing difficulties, felt the breaking of sin's fetters, and again were free. Those who realized that their sins were forgiven, and yet were in a state of uncertainty as to acceptance, were soon rejoicing with the Spirit of Christ in their hearts, and claimed the gift of his Holy Spirit by faith. Unfortunately, it was impossible for Brother Ballenger to remain until the close of the meeting, owing to the early commencement of that of the North Pacific Conference. But reports from that field are most encouraging; and I look for the efforts of the brethren there to be attended with the special blessing of God.

The business of the Conference passed off very pleasantly. Elder Donnell, who has been president of the Conference for a number of years, has been called to take charge of the work in Indiana. To this the brethren cheerfully consented, and as cheerfully invited Elder G. W. Reaser, of California, to occupy the place made vacant by his removal. Brother Reaser is a young man, who has had experience as a member of the California Conference Committee, also as president of the Sabbath-school Association, and will, if he keeps humble and walks with God, be well fitted for the work in that field. The brethren in California will miss him from the work there, but believing it is "more blessed to give than to receive," will enjoy a blessing from giving their young men to fill important positions in other fields.

During one of the business meetings, and while officers were being elected, and other business of importance transacted, the congregation broke out singing, "Praise God, from whom all blessings flow." This was a new experience for the brethren, and one that they much enjoyed.

As the meeting was held earlier in the season than in the past, and the spring was late, it was thought that but few would attend. However, when the time came for opening the meeting, the attendance was much larger than was anticipated. One family journeyed eleven days by team, that they might share the blessing which God would bestow upon his people; they went away rejoicing.

The work in the field the past year has been fairly successful. The finances have been kept up well, although the times have been depressing. All accounts with laborers were settled, and a balance of fifteen hundred dollars still remains in the treasury. This was a source of much encouragement to the brethren; and in harmony with a recommendation of the General Conference, that "Conferences and mission fields where our schools are situated assist the schools by placing one or more teachers on the pay-roll of the Conference," the Upper Columbia Conference voted to pay

the salaries of two teachers in Walla Walla College the coming year.

The prospects for the year to come are encouraging, as the country has had plenty of rain, and crops are good. Plans were adopted to push the canvassing work with energy; consequently, the outlook for this particular branch of the work is much more promising than for some years. A large class was organized, that gave daily attention to instruction in this work and its methods throughout the meeting, and will go into the field as soon as arrangements can be made for their accommodation. Several are already in the work; these are taking upward of one hundred dollars' worth of orders weekly. This should encourage the brethren, and as a result, the work should prosper in all parts of the Conference.

I have never seen the power of God so marked in any meeting as at this time. Many were prayed for, and claimed healing by faith. Yet, with all these manifestations of God's Spirit among us, I fear there is not that deep-seated interest felt among the ministers that there should be. I trust, however, that as they go into the field, God will so warm their hearts that every nerve and fiber of their being shall be strained to advance his work. Then success will attend their efforts. At the close of the Sabbath afternoon service, F. W. Hiddleston was ordained as a minister of the gospel. The camp-meeting closed with courage among the brethren, and we shall look with special interest to see the work go forward with a greater degree of earnestness among them as the Spirit of God comes upon them.

A. J. BREED.

SIX years ago, with my family, I came to Walla Walla, Wash., to make the Upper Columbia Conference my field of labor. For seven months we lived in Walla Walla, at the end of which time we moved to College Place, where we bought a small tract of land and built us a home, that we might be better able to encourage and help build up our college enterprise at that place, which was then in its infancy.

When we came to the Conference, its membership was listed at something below six hundred. Now there is a membership of about fourteen hundred, with about one hundred more Sabbath-keepers not yet holding membership in any of the churches, but who might be reckoned as belonging to the Conference membership. From the beginning of my labors here, the Lord has blessed in many ways, and there has been a steady progress in nearly all branches of the work. Our camp-meeting, one of the best and most prosperous since I have been in the Conference, has just closed. We were able to settle in full with the laborers, and the Conference stands free of debt. The five-thousand-dollar pledge to the college has all been paid. A little money remains in the treasury; and with the present outlook for crops, etc., there lies before the Conference and its laborers the prospect of a prosperous year.

While I have found much hard work in this field, I have had, upon the whole, a pleasant time, and have learned to love this people. It is, therefore, not without feelings of regret that I receive from the General Conference Committee an invitation to make another Conference my future field of labor. While I shall answer to the call, I shall never forget the six years spent in the Upper Columbia Conference; and very likely, as we get back into the more densely populated districts, and murky atmosphere, of the East, we shall long for the pure air, mountain scenery, and freedom of the West.

At the late camp-meeting, Elder George W. Reaser, of California, was elected president of

the Conference. He now has charge, and I am disposing of my home and such things as it will be impossible to carry to Indiana. As I leave the Upper Columbia Conference, I do so praying that the Lord will abundantly bless Elder Reaser, and all the laborers of the Conference, and make their work effectual. And as I take up the work in Indiana, I do it with a heart full of courage, expecting the Lord of the harvest to put his hand to the work, that my labors may not be in vain. R. S. DONNELL.

#### WISCONSIN.

APRIL 27 I began visiting among some of our churches in Wisconsin, in the interests of medical missionary work. The battle-cry of the campaign was: Every Christian Seventh-day Adventist to be a missionary, and every Christian Seventh-day Adventist home and farm to be a mission home and farm. I went into the field with strong courage and faith in God, knowing that his abundant blessing and help would attend the work. Although I had hoped for excellent results, it was evident, when I finished work at the first church, that the Lord's rich blessing was far beyond my expectation.

The Lord gave me the burden to present before our people the importance of natural, genuine, sympathetic Christianity. It was made clear that such Christianity can be attained only as we come up to the summit of the high mountain of perfect purity and holiness of character; and that to arrive at the summit of this blessed and holy ground, means the reception of the Holy Spirit in his fulness, and the consequent shedding abroad of the love of God in the heart. Simple, natural, Christianity is so intensely practical in its workings, so absolutely free from self-love, and so full of love for others, that very few people ever become Christians. Indeed, to become a genuine, sympathetic Christian, is to acquire the most splendid accomplishment possible for human beings.

As I presented the wonderful privileges of this gracious redemptive work before the brethren and sisters, I was greatly rejoiced to see how readily and freely they responded. I was really astonished to see how the blessed Holy Spirit did work. I was fully convinced that God is about to accomplish a marvelous work for humanity,—the work of gathering in the outcast and forsaken, and of giving refuge and help to the poor and wretched.

Our brethren generally have not understood that every soul who is true to God and the message for this time is to have an active part in this wonderful work of love which is to astonish the whole world. They rejoice when they understand it, and are ready to throw their lives and all they have into it. When these things were presented to them, many who had been half-hearted, discouraged, and sorrowful became happy, hopeful, and earnest. In every church I visited there was a spirit of re-consecration and a turning to God for blessings, that every one might be a blessing. In some places, the spirit of self-surrender was wonderful.

The Lord helped all to see that it is a mistake to regard anything as a blessing which does not tend to increase our efforts in behalf of humanity. Every real blessing will enlarge our hearts and broaden our generosity. It will help to make our love for our neighbor more practical. The brethren and sisters were enabled to see that when we love our neighbor as we do ourselves, we shall love our neighbor's children as well as we do our own; and when we love our neighbor as we do ourselves and his children as our own, we shall treat other men as we treat ourselves, and care for their children as tenderly as we care for our own little ones.

As an evidence that the twelve churches that I have had the privilege of visiting, re-

ceived blessings which will make them a blessing, I am glad to report manifest fruits. Eighteen homes have been opened to the homeless, more than two hundred dollars was given in cash and pledges, thirty acres of crops were devoted to the missionary-acre fund, and about thirty dollars' worth of other offerings was given. One brother who owns about five thousand dollars' worth of city property desires to exchange it for a farm, in order to furnish a home and employment to needy men.

Many who had been in the dark were brought to see the light, and to know the liberty of the gospel of Christ. As I read some of the gracious promises of deliverance, and prayed with those who had long been bound by Satan, it was most blessed to see the bonds broken and the captives set free, to become workers together with God. The Spirit convicted of such sins as the tobacco habit, gluttony, selfishness, covetousness, and many unclean and hurtful practises in diet and other things. Repentance was manifested that will yield the peaceable fruit of righteousness.

Although the meetings held with every church were richly blessed, the last meeting with the last church visited was the most blessed experience of all. Hearts were made tender under the influence of the Spirit of God. Tears of sorrow for wasted days were shed; but tears of joy were also shed, because the Lord is ready to take us now, and use us so abundantly that we shall be able to redeem the time. A remarkable spirit of generosity was present.

It was with regret that I ceased to visit churches, telling them the wonderful things for the people now, and seeing almost every family respond in some way to the call of the Holy Spirit. But my heart is full of gratitude to God for what he has done, and for a part in this marvelous closing work of the gospel.

W. J. FITZGERALD.

WEST SUPERIOR.—The writer organized a church of sixteen members in West Superior, May 20-22. The Lord has used our literature, a little Sabbath-school, and some volunteer Bible work to prepare the way for this good result. No meetings had been held there by our people, neither had any certified laborers been employed there by the Conference.

Sabbath, May 21, was the time appointed for the baptism of five candidates. The weather being unpleasant, and the water somewhat cold in Lake Superior, the use of the baptistery in the Baptist church was engaged; but the water-supply was in the hands of a man who thought it proper to deny us the use of this element, so we were disappointed again. Then we concluded to send two miles for a movable baptistery, owned by the Christian church. This plan succeeded, and we put the baptistery in the convenient hall where we had just organized the church. I have seldom seen a people so glad for a service as those interested in the baptism were for this. The experience was beneficial to the company. It taught them to persevere under trial, and to exercise patience when tempted to make unpleasant reflections.

There is an opening for much work in the city and vicinity of West Superior, calls being made for labor in the German and Scandinavian languages, as well as in the English. The same may be said of all northern Wisconsin. Earnest, faithful work meets with God's blessing, and bears good fruit. Within the last three weeks, as many churches have been organized in northern Wisconsin.

W. M. COVERT.

SINCE April 11, meetings have been held at Lucas, Beldenville, Prescott, River Falls, Eleva, Downing, and Knapp. At Lucas one

yearly subscription for the REVIEW was secured. At Beldenville the tender Spirit of the Lord was present during the celebration of the ordinances. Two have accepted the truth as the result of a series of meetings held at Knapp last fall. A brother at Baldwin gave fifty dollars to help the cause in the most needy places. May 6-8 I met with the company at Eleva, where two were converted, and five were baptized. I also sold one copy of "Thoughts on Daniel and the Revelation" to a man who is investigating the truth, and took one six-month's subscription for the REVIEW.

SWIN SWINSON.

#### NORTH CAROLINA.

ASHEVILLE.—Our church school closed about the first of May. The Lord has blessed this means of grace to the good of parents, pupils, and teachers. The church is advancing in the light; three were baptized April 24.

SILVERSTONE.—Meetings were held here in early May. The attendance and interest were good. Three were baptized.

NEW LIGHT.—Brother Sanford and others have labored here. When the call was made to the marriage supper, a good many started, and others are coming. Five were baptized. May these prove true and faithful.

KELVIN GROVE.—A church was partially organized here, and four were baptized. Many are in the valley of decision. May they accept God's help and step out on the right side.

RALEIGH.—Six miles from this city there are a few faithful souls. Two were baptized and united with the Kelvin Grove church. Tobacco is Satan's war-club here; but some are gaining a glorious victory in the name of the Beloved. We are too near the end to make any compromise with the enemy. Even now we can shout "Victory."

CHARLES L. BOYD.

#### KANSAS.

IN company with Brother L. J. Rosseau, I visited Atchison, Leavenworth, Kansas City, and Ottawa.

At Atchison we were much pleased to find a good work carried on by Brother and Sister L. F. Hansen, trained nurses from the Sanitarium. They are conducting bath and treatment rooms, and are doing successful medical missionary work. In the year and a half during which they have been there, they have not had a call from any one from the Sanitarium; and if it were only for the encouragement given these faithful workers, we should feel that our visit to Atchison was a success.

At both Atchison and Leavenworth we had a good interest as we presented the importance of the laws of our bodies, Christian Help work, etc. There seems to be a growing interest in these things among our people in Kansas. In Leavenworth we had an interesting meeting in the county jail on the Sabbath.

In Kansas City we found two of our old Sanitarium nurses engaged in Bible work, and making use of their knowledge of nursing to get openings for cottage meetings. We visited a number who were sick, and in every case the way seemed to open up for our workers to follow up the opening by cottage meetings, etc. Truly the medical missionary work is an "opening wedge." We have had a number of blessed experiences by the side of sick-beds.

We have just finished our meetings at Ottawa. So far, we find very few farmers, and the most of our people very poor; but their hearts are made tender when they hear of the needs of the work, and they are ready to do what they can. Some have already taken in

homeless children, and others are willing to do so, according to their ability.

We usually spend three or four days in each church, and hold from three to seven meetings in a place, besides visiting the people at their homes. At least one evening in each place is devoted to a "question box," which proves to be interesting and profitable.

W. A. GEORGE.

## News of the Week.

FOR WEEK ENDING JUNE 18, 1898.

—It is said that the authorities in Hamburg, Germany, tax dogs according to their size.

—The new war revenue bill has become a law, being signed by the President, June 13.

—It is estimated that nearly forty thousand Russians go on pilgrimages to Palestine every year.

—The Congregationalists of Britain are for the first time about to collect statistics of membership.

—During the past week, Spain made a special effort to secure European aid, but apparently without effect.

—A despatch from Troy, N. Y., announces that a \$30,000,000 collar, cuff, and shirt syndicate will soon be formed.

—Jefferson Davis's birthday has been made a legal holiday in Georgia, Florida, and one or two other Southern States.

—June 7-9, at Madison, Wis., that State celebrated her semi-centennial admission into the Union. The occasion was one of great interest to the people of the State.

—The prospect for an abundant crop of all cereals in the United States has not been as good for ten years as it is at present. Especially is this true of the wheat crop.

—If the standing armies of Europe were marched in rows of five, and at the rate of three miles an hour, it would take one-and-one-half days for every man to pass a given point.

—Word is at hand that on the night of May 11, off the coast of Japan, about 200 tunny boats, manned by 1,500 men, encountered a violent storm, and are missing, with all hands.

—June 11 a disastrous fire occurred in Detroit, Mich. The Case Block was destroyed, entailing a loss of over \$300,000. Two hundred men are temporarily thrown out of employment.

—June 11 a cyclone at Riddville, Tex., a small town near San Antonio, destroyed many houses. Three people were killed outright, and many others were severely injured by flying debris.

—Trinity College, at Durham, N. C., has just received a gift of \$100,000 for the endowment fund, from Mr. Walkington Duke. This makes \$350,000 that Mr. Duke has given to this college.

—One hundred and twenty years ago, June 14, Congress adopted the American flag. Then, there were but thirteen stars; to-day, it has forty-five, representing the majesty of empire and power.

—A despatch from Madrid, under date of June 17, says: "The report that Spain proposes to exchange prisoners is absolutely unfounded. In the presence of the queen to-day the ministers denied it."

—News is at hand that work has been begun on a railroad across White Pass from Skagaway, in the Klondike country. The railway officials have hired all available men, and bought up every horse in sight.

—There has been much opposition to the rural free post-office delivery; but on June 7, the House and the Senate reached a compromise whereby the plan can be carried through, and the system put into practical operation.

—Some time ago, Ruth Frye, a little girl of Niles, Mich., was bitten by a dog owned by Charles Chapin, a millionaire. He was prosecuted, and the trial came to an end on the 3d inst., when a verdict for \$10,000 was rendered. In accordance with the statutes of the State, this verdict was doubled, and entered at \$20,000. In making the entry, Judge Buck said, "The statute makes it compulsory upon me to double this amount. And were it discretionary with me, I should feel called upon to double it myself, as the owner of the dog has shown negligence in keeping such an animal after he knew it had already bitten several children, and was of a vicious nature." This is the largest damages we remember seeing rendered for a dog-bite.

—June 9, at Sugar Grove, Iowa, a caboose and several freight-cars broke loose and rolled down a grade, crashing into a fast merchandise freight. The engineer was killed, and four trainmen were seriously injured. Several of the cars were demolished.

—There is much discussion in the Old World over the Anglo-American alliance talk. As a usual thing, there is little stock taken in it, Germany particularly declaring that if such an alliance should be formed, England would get all the advantages from the arrangement.

—The Christian Scientists are to have another church, or temple. It is to be erected in Central Park, New York City, and will cost, with the land, \$175,000. It is announced that the principal contributors to the building are persons who have been healed, one giving \$50,000.

—A car containing soldiers from Iowa on their way to San Francisco to take the transport to the Philippine Islands, caught fire early in the morning of June 12, near Reno, Nev. There were many narrow escapes from death; several were badly burned, and the soldiers lost nearly all their clothing.

—Two hundred men, claiming to be in search of work, captured a regular Santa Fé freight-train in central Kansas, and compelled those in charge of it to do their bidding, carrying them as directed. They said they were on their way to the harvest-fields of western Kansas. No arrests are reported.

—At Lewiston, Mich., there has been an outbreak of diphtheria, four deaths occurring in one family. A representative of the State board of health reports that the cause of the deaths is traced to Christian science, those having the cases in hand refusing to permit any interference or medical aid from physicians.

—Near Chillicothe, Ohio, June 8, eighteen young men started out on a "whitecapping" expedition, to avenge the alleged wrongs of a woman. Their victim was not very easily captured. When they surrounded his house, he shot into the crowd, and two of the men will die from the injuries received, and others are badly hurt; he himself received injuries from which he may die. A number of the whitecaps are now in custody.

—The general passenger agent of the Chicago & Milwaukee Transportation Company of Chicago has agreed to give to every couple married on the deck of the whaleback steamer "Christopher Columbus," \$25 in gold, the minister's services, and a complimentary annual ticket, good for two, on the steamer that plies between Chicago and Milwaukee. The proprietor expects that at least two thousand young men will take advantage of this offer during the season.

—The fact has just come to light that a sack containing over two thousand letters, addressed to all parts of the world, and written by men in the Klondike, was left at a way station by an outgoing miner to whom it had been entrusted. The letters have just been recovered, and are being forwarded to their various destinations, in most instances at the expense of the government. The carrier pocketed all the money given him for the purchase of stamps, etc.

—A sensational feature of the late convention of the American Medical Association at Denver, Colo., was a paper by Dr. J. D. Murphy, of Chicago, asserting his ability to cure consumption by the use of nitrogen hypodermically injected into the lungs, thus causing a compression which gives entire rest from the irritation caused by the constant expansion of the lung tissue in breathing. The theory is looked upon with favor by many, and will doubtless secure many advocates.

—The Michigan State Board of Health, in its May bulletin, warned the public against the artificial extracts, such as pineapple, raspberry, banana, etc., usually used in the preparation of summer beverages. They are largely manufactured from ethers, and colored to imitate the fruit desired, but contain no part whatever of the fruits whose names they bear. The ethers are themselves rank poisons, and even in such small quantities as found in the so-called "extracts," are injurious.

—On Tuesday night, June 14, the dynamite cruiser "Vesuvius," now with the squadron outside Santiago Bay, crept up close to the shore, under the cover of darkness, and discharged three shells, each holding 300 pounds of guncotton, near the forts. No sound was heard till the explosions; but the effect upon the earthworks was like that of a convulsion of nature. The report of the explosion was deafening; tons of rock were hurled into the air; and the ships in the harbor shook as from an earthquake. This is the first trial of these air-guns, and it was highly satisfactory. It means a revolution in naval warfare; for no fortification could be made strong enough to withstand their effects.

—Mrs. Julia Dent Grant, wife of U. S. Grant, has been chosen president of the Woman's National War Relief Association.

—Last January two Indians near Newark, I. T., were burned to death for the murder of a Mrs. Laird. It now develops that they were innocent; but the guilty person has been arrested, and substantial proof of his guilt has been secured. Nearly one hundred men are now under indictment for participating in the burning of the Indians.

—During the past week the war forces have been getting ready to do something. Considerable bombardment has been indulged in, with telling effect. Some marines landed from the war vessels, and, with the insurgents, had a lively brush with the Spaniards, with a few Americans lost. The transports from Tampa have landed several thousand troops near Santiago. Six trans-Atlantic liners, having on board 4,000 Spanish soldiers, are reported as on their way across the ocean, accompanied by Admiral Camara's fleet. The exact situation in Manila is not known.

—This city was startled last week over the report of a plot to kidnap and murder Lawyer Stephen S. Hulbert, concocted by Lawyer Charles R. Mains, because of a personal grievance. The trouble seems to have originated in the charge, by Mains, that Hulbert received \$3,000 in settlement of a claim, which Hulbert denies. One of the parties to the conspiracy informed Hulbert, who was therefore impersonated by one of the city police; and just when the deed was to be performed, all the persons concerned were captured, and are now lying in jail. Much damaging evidence has been discovered, and it is believed that the guilty parties can not escape long terms in the penitentiary. Mr. Hulbert has been one of the legal advisers of the Sanitarium and the Review and Herald Association for many years.

—Joseph Leiter, of Chicago, whose name has become known in all commercial lands because of his manipulation of the wheat market the past year, was forced, June 14, to give up the deal; and to save making an assignment, he transferred all his holdings to P. D. Armour, who holds them in trust to satisfy his creditors. It was through his manipulation that wheat recently went up to \$1.75 a bushel; and when it was supposed that he "owned all the wheat in the country," millions of bushels still poured in to him, under the stimulus of high prices, so that at one time he controlled fully \$5,000,000 bushels. He gave notice that he would quit in May; and had he done so, it would have been several million dollars to his advantage; but he was lured on, and now he drops all he might have made, and much besides. His failure was primarily due to the fact that his ambition outran his financial backing; and when those who had stood by him refused further assistance, he had to close out his immense holdings for much less than their real value, losing thereby, it is said, fully \$5,000,000.

## Special Notices.

### GERMAN MEETING IN CHICAGO.

THE Lord sparing my life, I shall, on my return journey from the West, arrive in Chicago, Sunday, June 26. Providence permitting, there will be German meeting in the afternoon, and probably also in the evening, of that day, at the "Bethany Home," 574 Cleveland Ave., between Webster and Belden Aves. I hope all the brethren and sisters and all friends of the good cause will be present. Brother Schaeffer (178 Evergreen Ave.) will appoint the time.

THEO. VALENTINER.

### SOUTHERN INDUSTRIAL SCHOOL.

BROTHER L. L. LAWRENCE has been appointed business manager of the Southern Industrial School, and is now in charge of the work. The Academy building has been repainted, and work on the new building for the ladies' dormitory is begun. Much more work is being done on the grounds, in fencing, planting trees, vines, and crops, than any year before; and with the new buildings and equipments that are being supplied, we expect a larger attendance and a better school.

We ask the friends of the school in this district to aid in making it a success by encouraging suitable young men and women to attend, and by making contributions of money, reference books, supplies for museum, etc. Those having made pledges to the building fund should now remit the same.

We hope many more will esteem it a privilege to assist. At least one thousand dollars more than is pledged and on hand will be needed to fit up the new building, and supply much-needed equipments for the school. Address all communications to L. L. Lawrence, Graysville, Tenn.

N. W. ALLEE.



THE young people in Wisconsin, who, at the camp-meeting recently held at Sparta, pledged money toward the purchase and equipment of a team and wagon for gospel purposes in connection with the work of Brother Tom Mackey in Chicago, will please notice that the money so pledged should be sent as soon as possible to A. P. Grohens, 28 College Place, Chicago. The brethren in Chicago expect to have the wagon on the street inside of two weeks, and work in the highways and byways of this great city fairly started. P. T. MAGAN.

### ARKANSAS, NOTICE!

THE next annual session of the Arkansas Conference and Tract Society will be held in connection with the State camp-meeting at Fort Smith, Ark., Aug. 4-14, 1898. We have the promise of excellent help in this meeting, and we shall do all we can to make the meeting a success. Let the churches select their delegates to attend the conference, and let every one come to the meeting. The Lord has a rich blessing in store for every soul, and we can not afford to miss a single opportunity to receive what he has for us. J. A. HOLBROOK, Pres. Ark. Conf.

### WORKERS' MEETING FOR THE CAROLINAS.

It has been decided to hold a ten days' workers' meeting, July 26 to August 4, at Hildebran, N. C., preceding the camp-meeting. The object is to impart instruction to the canvassing agents, and the church, Sabbath-school, and tract society officers and workers; also to give instruction in healthful living and cooking. It is hoped that each church and company in these States will send one or more to receive instruction, who will, in turn, return to their homes to instruct others. Come and learn how to work for others. God has given to every man his work. Let us learn how to do it. Soon it will be too late. CHAS. L. BOYD.

### CAMP-MEETINGS FOR 1898.

#### DISTRICT ONE.

Atlantic, Wilmington, Del.,	Aug.	18-29
Virginia, Alexandria,	"	11-22
Maine, Brunswick,	" 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 (general), Owosso,	"	18-28
Illinois,	" 25 to Sept. 4	
Indiana,	Sept.	1-11

#### 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, Clinton,	"	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. HOOPES, Sec. Gen. Conf.

### NOTICES.

HELP WANTED.—Two men, and one boy about 16 years old, Adventists preferred, to begin work about July 10 and continue the rest of the season. Address Box 245, Hawley, Minn.

WANTED.—Farm near good school and Seventh-day Adventist church, suitable for fruit- and stock-raising. Michigan preferred. Any one having or knowing of such a place should write to 74 Frisbie Ave., Battle Creek, Mich.

FOR SALE.—Good two-story house of seven rooms; four lots, finely located at College View, Neb. Will sell cheap or exchange for suitable property. For further particulars address Joseph Sutherland, College View, Neb., or N. W. Allee, Graysville, Tenn.

### PUBLICATIONS WANTED.

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

Mrs. B. L. Guy, Hoodoo, Coffee Co., Tenn.

Life-saving Mission, 212 N. Kansas Ave., Topeka, Kan.

Mrs. M. C. Kirk, Roanoke, Tex., Signs, Sentinels, tracts, etc.

Mary Gourley, Neoga, Ill., any late publications in English.

## Publishers' Department.

ANOTHER edition, of 20,000, of Brother J. Q. A. Haughey's tract, "Christ's Second Coming," is just off the press. It is most striking, as well as convincing and instructive, on the subject of the second advent and the signs of Christ's glorious "coming in the clouds of heaven," which is to occur before the passing of the generation witnessing the fulfillment of these signs. This tract is of convenient size to send with letters, having been arranged for this purpose. It is printed and illustrated in both Spanish and English, and is put up in both languages in beautiful enamel and illustrated pink cover, though it can be had without cover. It has 32 pages, and will be furnished to State tract societies for camp-meetings at the exceedingly low price of 75 cents a hundred with cover, or 50 cents a hundred without cover, purchasers paying postage, or express, or freight charges on the same.

The special object in furnishing these tracts at this exceedingly low price is that all who are interested in this work may have the opportunity of helping their friends and others to reading-matter on this most glorious and important event that is so soon to occur. Christ's second coming is the great message for the world at this time. Then let us let the light shine out to those in darkness, that they may get into the light, and walk in the light with Jesus.

The Iowa Tract Society ordered 1,000 each of these tracts, with and without cover, for the Iowa camp-meeting, and at the close of the meeting reported: "They have all been sold, and we enclose with this a draft for \$12.50, in payment for the same." Canvassers and children can use these tracts to advantage in canvassing in the towns and cities. This plan has been tried with good success.

Address all orders to J. Q. A. Haughey, 202 Washington St., Battle Creek, Mich., or to Review and Herald Pub. Co.

### RECENT REVIEW OF "A SCHOOL WITHOUT BOOKS."

On page 284 of the July number of the *Bookseller, Newsdealer, and Stationer*, published semi-monthly at New York, we find the following:—

"'A School Without Books; or, Educational Handiwork for Home and Schoolroom,' by Martha Watrous Stearns, is an illustrated quarto for pupils in manual-training, the instruction being given in the pleasing form of a story. The author says that building and weaving are the instructive arts; and that from them all the useful arts of the present are but outgrowths or elaborated accessories. The types of these arts are shown us in the mineral and vegetable worlds. So she takes as her models the various forms of crystals, of which she makes an interesting study. Then she would have them formed in wax or soap or clay, then of cardboard, and finally of woven straw. The plates are elaborate and elegant, and the diagrams with the text give all the needful instruction. Review and Herald Pub. Co."

This beautiful book should be in the hands of every mother who is endeavoring to teach her own children at home. Price, only \$1.50, with separate pattern drawings.

Send for free folder containing full description of "A School Without Books," together with testimonials from Col. Francis W. Parker, Principal Chicago Normal School; Prof. W. F. Yocum, President Florida Agricultural College; J. H. Kellogg, M. D., Superintendent Battle Creek (Mich.) Sanitarium; Prof. Wilbur S. Jackman, Department Science, Chicago Normal School; etc., etc. Address Review and Herald Pub. Co., Battle Creek, Mich.

### A FREE SCHOLARSHIP

To Battle Creek College will be given to every REVIEW reader who is willing to do a reasonable amount of work during the summer. Do you want to go to college next year? Do you want us to pay for your board, room, heating, light, tuition,—everything but for your books and clothing,—during the regular school year for 1898-99? If so, be sure to read the full-page advertisement which will appear in the *Youth's Instructor* for June 30, 1898. This number of the *Instructor* will be issued one week in advance, or on June 23. Send for a sample copy.

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

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

EAST.		8	12	6	10	14	4	36				
		*Night Express.	Detroit Accom.	*Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N Shore Limited.	*All'nto Express.				
Chicago.....	pm	9.50		am	6.50	am	10.30	pm	11.40			
Michigan City.....		11.40			8.48	pm	12.08		4.40			
Niles.....	am	12.48			10.15		1.00		5.37			
Kalamazoo.....		2.10	am	7.15	11.55		2.08		6.55			
Battle Creek.....		3.00		7.66	12.50		2.42		7.35			
Marshall.....		8.30		8.22	1.20		3.22		7.56			
Albion.....		4.00		8.47	1.45		3.30		8.15			
Jackson.....		4.40		10.05	2.35		4.05		8.67			
Ann Arbor.....		5.50		11.10	3.47		4.58		9.47			
Detroit.....		7.20		12.25	5.30		6.00		10.50			
Falls View.....						am	5.28		pm	4.18		
Susp. Bridge.....							5.38			4.38		
Niagara Falls.....							5.58			4.58		
Buffalo.....						am	12.20		6.45	am	3.10	
Rochester.....							3.13		9.56		5.50	
Syracuse.....							5.15		pm	12.15	7.45	
Albany.....							9.05		4.50		11.25	
New York.....						pm	3.25		8.45		pm	3.00
Springfield.....							12.16		8.34		2.36	9.32
Boston.....							3.00		11.35		5.20	10.45

WEST.		7	15	3	5	23	13	37				
		*Night Express.	*N. Y. & Bos. & Chi. Sp.	*Mail & Express.	*N. Shore Limited.	*Western Express.	*N. Shore Accom.	*Pacific Express.				
Boston.....						am	5.00	pm	3.00			
New York.....						am	10.30		6.00			
Syracuse.....						pm	5.00		am	2.10		
Rochester.....							6.55		4.15		am	2.25
Buffalo.....							7.50		5.40		pm	3.50
Niagara Falls.....							8.30		6.23		4.32	
Falls View.....									6.54		5.12	
Detroit.....						pm	8.20		am	7.50	am	1.50
Ann Arbor.....							9.40		8.12		1.38	
Jackson.....							11.15		9.10		1.38	
Battle Creek.....						am	12.40		10.21		pm	12.55
Kalamazoo.....							1.35		10.57		2.13	
Niles.....							8.15		12.23		4.00	
Michigan City.....							4.25		pm	1.22	5.20	
Chicago.....							6.30		8.00		7.15	

\*Daily. †Daily except Sunday.

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

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

## GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

EASTBOUND.		LEAVE.
Bay City, Detroit, Port Huron, and East.....	† 7.00 A. M.	
Bay City, Detroit, Port Huron, and Int. Stations.....	† 3.45 P. M.	
Port Huron, Susp. Bridge, New York, and Montreal.....	† 8.22 P. M.	
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.	

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

### SLEEPING AND THROUGH CAR SERVICE.

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

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

### CONNECTIONS AT DURAND.

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

\* Daily. † Except Sunday.  
A. S. PARKER, Ticket Agent, Battle Creek.  
W. E. DAVIS, 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 21, 1898.

A LETTER from Elder W. S. Hyatt, from Claremont, South Africa, says: "We reached Cape Town, Sunday, May 15. We praise the Lord for a safe and pleasant journey."

If you have not read the *American Sentinel* of June 16, then you have missed more good than you can afford to. "Its weight in gold," is not a just comparison of the worth of this number; it is worth more than that. Get it; study it; absorb it; and be wise.

THE readings for the coming season of consecration, we have printed in a supplement, because in that form they will be much handier for use than if printed in the body of the paper. These readings are of very first importance just now. Let every soul give them careful and prayerful study.

THE *Christian Herald* says that "a committee consisting of influential members of the synagogues of Berlin has organized a systematic agitation in favor of the observance of Sunday, not instead of Saturday, but rather in addition to the seventh day as the Sabbath. It has published an appeal that attracts a good deal of attention."

EVERY private soldier in the Russian army must be a member of the Orthodox Greek Church. All officers and soldiers are required to partake of the communion once a year, and must also take part in church parades. What a travesty on the religion of Jesus Christ! but it is only what might be expected when the state makes compulsory an outward profession of religion.

IN the two months of April and May, one press alone in the Review and Herald press-room printed 670,675 impressions, making 15,365,767 pages of reading-matter. In this work there were 62 different forms. It required within 40 pounds of 64 tons of paper, and 186 pounds of ink. Actual time spent in running, 380 hours, 43 minutes; and 90 hours, 15 minutes, in making ready.

IN more ways than one, Christians and Christian lands can learn lessons in morals from the heathen they seek to convert. Many customs and practises of Christendom would not be tolerated in a heathen country. For instance, Rev. J. Southey, a returned missionary from China, says that during all the time of his residence there, he never once saw an indecent picture of any kind. That people, he says, would not tolerate many of the pictures exhibited in the tobacco shops of this country.

A ROYAL commission is being asked for by one of the leading members of Parliament to inquire into the subject of ritualism in the Established Church of England. The reason for this, as stated in the resolution offered, is "the rapid spread of the Roman Catholic doctrine in the Church of England, and the apparent inability of the bishops to grapple effectually with the evil." The reason for all

this is that the ritualistic system is so much like the Catholic, and is in principle so essentially Catholic, that the adoption of it is virtually the adoption of Catholicism.

AS NOTED last week, the reports from the various camp-meetings are of a most encouraging nature. A private letter from the president of the North Pacific Conference has this to say of the camp-meeting recently held there:—

We had the most excellent meeting I ever attended. I never saw anything like it before. The power of God was displayed in a wonderful manner. Nearly all obtained experiences in advance of anything they had ever had before. While the Lord healed spiritually, he also healed the body, fully thirty afflicted ones being restored to health, in answer to prayer. Most precious victories were gained over long-standing besetments, and I assure you there was general rejoicing in the camp. Throughout all the business, there was not a jarring note. It was victory from start to finish. The workers all go out filled with hope and courage.

May God help his people at this time to come up to the help of the Lord against the mighty. Now the waters are troubled; now is the time to step in.

WE have always admired sanctified business enterprise in every department of the cause of God, and particularly when manifested in getting the truth before the people through the spoken word. From a private letter we take the liberty of making the following extract, which shows how a little Christian enterprise in a large city will bring out the people:—

Our meeting Sunday night was a success. The night was warm; but we had an attendance of over five hundred, and the best of attention was given. Tickets for the next lecture were given as the people passed out; over six hundred were taken, some asking for as many as fifteen. The expenses were fully borne by collection. To-day I saw the leading clothiers, and proposed that they give us five hundred fans, with their "ad." on one side. They took me up so quickly that I hardly had time to breathe. Thus we shall make the people as comfortable as possible. We shall continue the meetings through June, create a favorable impression by the Lord's help, and then drop off until September, when we will renew the attack. We hope to take one point after another, and then, at the opportune time, pour in a broadside, as Dewey did at Manila.

AT Danville, Ill., June 5, there was a puritanical Sunday closing of all places of business, that is causing considerable newspaper comment. Not a hotel was open for business, the barber shops were closed, all news-agencies countermanded their orders for St. Louis and Chicago papers, and the drug stores displayed sarcastic placards, advising the people who needed medicines to eat one more cut of pie, and make the final arrangements with the undertaker. The *Chicago Journal* says:—

But the preachers liked it. The law did not apply to churches; and with congregations swelled by those who had no bicycles and nowhere else to go, the ministers of the gospel held forth valiantly on the manifold iniquities from which the town had been delivered. . . . The thing to reform, however, was not the Sabbath, but the board of aldermen and the mayor, that could descend to such baseness as to make a blue-law ridiculous by enforcing it.

These exhibitions of blue-law enforcement of Sunday rest are laughed at and ridiculed; but the sure word of prophecy is to the effect that they will continue to increase in frequency until public sentiment is sufficiently matured to enact State and national laws that will require

universal recognition. This is what the Sunday-law advocates are striving for with might and main; and it means persecution, pure and simple, to those who, for conscience' sake, refuse to acquiesce. W. E. C.

WE have received a letter from Sister Jessie C. Dorsey, of the Industrial School for Colored Youth, Denmark, S. C. She says they had over two hundred children in the school until about two months before its close, May 30; but at no time during the school year, less than a hundred. She says: "The people think that we have done better in the line of teaching than any of our predecessors; but I want to do more directly for the souls of the people. I expect to do a great deal of medical missionary work this summer. In Ohio last year many persons promised to send us second-hand clothing and books, but the most have forgotten, or could not do so; I do not know which. Such things come handy at all times." Any who can send such things, charges prepaid, will do a good work by forwarding them to Miss J. C. Dorsey, Denmark, S. C.

ELDER W. L. ILES, aged thirty years and nearly three months, died at Phoenix, Ariz., June 7, 1898, of consumption. Brother Iles was baptized at the age of thirteen, uniting with the Seventh-day Adventist church at Waterford, Ohio. From early childhood he always manifested great faith in God, and in his eighteenth year he began using his gift in preaching the present truth. Four years later he was licensed to engage in the ministry; and on Aug. 19, 1893, he was ordained as a minister of the Ohio Conference, rapidly developing in his chosen calling. The great secret of his success was his gift of making the truth clear and plain. His labors were in connection with the Ohio Conference until the General Conference in the spring of 1897, when he was asked to join the writer in the Arizona Mission Field. He recognized the call as from the Lord, and on June 3 began to work in this territory. Just before starting, he had a medical examination, and was told that he had lung trouble. When he learned this, he looked on it as the hand of the Lord in sending him to this climate. For some time he seemed to do well, but in August he began to fail. He continued in the work until November, when he went to the sanitarium at Boulder, Colo. He continued to fail until the middle of May, when he returned to Phoenix, where, for a short time, he seemed to improve.

On June 6 a telegram summoned me to his bedside, which I reached a few hours before his death. Never had I witnessed such a triumphant death. He leaves a wife and small son; and a father, Elder J. S. Iles, of the Ohio Conference, besides five brothers and one sister. Personally, I feel the loss of a dear fellow laborer, and that the cause in this needy field has lost a valuable worker. We laid him to rest in Phoenix, knowing that when the trump of God sounds, we shall meet him if we are faithful. The funeral services were conducted by the writer, assisted by Elder C. D. M. Williams.

GEORGE O. STATES.

THE Annual Announcement of the Southern Industrial School (Graysville Academy) is now ready. Every family of our people in the South should have a copy. Whether you have children to send or not, or even if you do not intend to go yourself, you should have an interest in that school; and therefore should have a copy of this Announcement, so that you can know what the standing of the school is. Be sure to send in your name to the Southern Industrial School, Graysville, Tenn., and receive in return a copy of the Annual Announcement for 1898-99.