

# The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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### SHARON'S ROSE.

A PERSIAN fable says: One day  
 A wanderer found a lump of clay  
 So redolent of sweet perfume  
 Its odor scented all the room.

"What art thou?" was his quick demand;  
 "Art thou some gum from Samarcand,  
 Or spikenard in rude disguise,  
 Or other costly merchandise?"  
 "Nay, I am but a lump of clay."  
 "Then whence this wondrous sweetness, say?"  
 "Friend, if the secret I disclose,  
 I have been dwelling with the rose!"

Meet parable! for not those  
 Who love to dwell with Sharon's rose  
 Distil sweet scents o'er all around,  
 Though poor and mean themselves be found?

Good Lord, abide with us, that we  
 May catch these odors fresh from thee!

—Selected.

### THE LORD'S SUPPER AND THE ORDINANCE OF FEET-WASHING.—NO. 5.

MRS. E. G. WHITE.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go

thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last."

The laborers for the Master were his official servants, upon whom he laid the weightiest responsibilities to do his work. And he agreed to give them their wages. From time to time he added others to the laborers, saying, "Go ye also into the vineyard, and whatsoever is right I will give you." Some were found waiting for work at the eleventh hour, only one hour before the close of the working-day. When the reckoning-time between the master and workers came, the last hired were the first paid. When the first came, they supposed that they would receive more than those who had worked for so short a period; but they received every man a penny. Yet those who received all that had been promised them were displeased.

This parable was forever to quench the eager, grasping, mercenary spirit which is so offensive to God. Those who possessed this spirit were revealing their own unworthiness of having their wages increased, or to have the highest place. The complaint was: "These last have wrought but one hour; and thou hast made them equal unto us, which have borne the burden and heat of the day." The answer came: "Friend, I do thee no wrong: didst not thou agree with me for a penny? . . . Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last."

The spirit with which each one labors is what determines his usefulness and faithfulness in the work. In all who indulge the spirit of criticizing and murmuring, these attributes are confirmed, and thus the root of dissension and bitterness grows up imperceptibly. When circumstances occur that demand the most attentive, whole-souled interest, to do the right kind of work, to co-operate with God, such are found on the wrong side. Satan's temptations find a place in their mind and heart; and they work to counteract, rather than to co-operate with, God.

The Lord understands all the defects in human character. He desires to save man. It was for this purpose that he came to this world. In him all sufficiency dwells. In him dwells all "the fulness of the Godhead bodily." The defective characters that remain thus, when One is among them who came to our world for the express purpose of taking away the sin of the world, make manifest that they do not appreciate the attributes of Christ sufficiently to hunger and thirst after righteousness, and they will not be exalted as worthy. "Blessed are the meek," were the words that fell from his divine lips; "for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God."

These are the characters that are fitting for heaven. Christ is every possible strength to all who will appropriate his words by faith. He is indeed the Bread of life. No man, woman, youth, or child can say, I have cravings that he can not satisfy. All cravings that he does not fill are supplied with a superior sufficiency, which is for the perfection of Christian character.

We all need to understand that the craving for supremacy is placing men where they will never gain the supremacy in the future life, even if they gain it in this. The ordinance of feet-washing was a revealer of character, and always will be. The Holy Spirit is present on such occasions to convict of sin, and the heart is touched and made contrite. The penitential confession clears the moral atmosphere of the soul, and awakens holy principles. The subduing grace of Christ comes into the heart, and the love of Christ draws hearts together in a blessed unity. Sins are seen in the light in which God views them. They are confessed, they are forgiven.

The administration of the sacrament of the Lord's Supper is for the purpose of making a forcible illustration of the infinite sacrifice made for a sinful world, and for us individually, as a part of that great whole of fallen humanity, before whose eyes Christ has evidently been set forth crucified among them.

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

This is a special service; and in its observance there is to be a peaceable, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord gave for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, betrayal, and sufferings, as an offered sacrifice. In symbol, Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblems of the Lord's sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christ's communion with his disciples. Before the mind passes the whole scene of his great agony in the garden of Gethsemane. All the abuse and suffering that man could heap upon his fellow man were endured by our Lord and Master.

The Lord Jesus is present on every occasion. He reads every purpose of the heart, and his righteous principles are vindicated in the heart-

searching, the heart-humbling, the penitence; and the atonement itself provided by Infinite Love is acceptable to God, and Christ's righteousness is imputed to the sinner. The humiliating ordinance is made an occasion of appeal to the spiritual imagination, and there is a vital connection with Jesus Christ. If a man is to be convinced, the truth as it is in Jesus must be presented to his mind, and must appeal to his heart. Christ refuses every other method,—everything like compulsion, or restriction, or force. His only weapons are truth and love. "I, if I be lifted up from the earth," he says, "will draw all men unto me." Fallen humanity is drawn, not forced, into any position.

To all who receive him, Christ is an inexhaustible treasure-house of supply for all spiritual necessities. Then let us take in all the blessedness of the provision made, that when we shall engage in the ordinance of feet-washing, we may take in all its significance. The Holy Watcher is present from heaven to make this season one of soul-searching, one of conviction of sin, and of the blessed assurance of sins forgiven. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God." They have the blessed assurance, "Lo, I am with you alway, even unto the end of the world."

And now, with humble, subdued, and grateful hearts, they come to the sacramental service. We need to have an understanding that we are living under the dispensation of the Spirit. Our senses must be cultivated through the improvement of our God-given opportunities to lay hold, with intellect and soul, upon the mystery of godliness by obtaining a more thorough knowledge of the work of redemption. This is not to be merely the work that ministers must do. Every soul who names the name of Christ must participate in it. The members of the church who listen to the word that is preached among them are to put to a practical use that word as a God-sent message to them individually. They are to comprehend, which it is the privilege of all to do, far more intelligently and deeply than they have done, the expiatory sufferings of Christ.

#### HOW TO PREACH.

MAKE no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first; and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the Lord for putting you on guard, and take care that the story never comes true. Throw away your cravat. If you do not want to break, make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels fly fast with no load; but when they draw anything, they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is n't shot. Thunder isn't lightning. Lightning kills. If you have lightning, you will thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Do not re-

peat, saying, "As I said before." If you said it before, say something else after. Leave out words you can not define. Stop declamation, and talk. Come down from stilted and sacred tones, and become a little child. Do not tire out yourself and every one else. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Look people in the face, and live so that you are not afraid to. Take long breaths, fill your lungs and keep them full. Stop to breathe before the air is exhausted. It is easier to run a mill with a full pond than with an empty one. Be moderate at first. Hoist the gate a little way; when you are half through, raise a little more; when nearly done, put on a full head of water. Aim at the mark. Hit it. Stop, and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets.—*Selected.*

#### POOR IN SPIRIT.

*The King's Messenger.*

"BLESSED are the poor in spirit," said Jesus; but we are a continual contradiction to his statement, and our working is a clear manifestation of our lack of faith in his words.

Self is a subtle creature, and often assumes a mock humility which is but vainglorious pride. We become lifted up in ourselves, and we desire to excel others in spiritual power and graces. We long to be very spiritual and strong, and full of faith and humility, that we may be conscious of our riches in these things; but God has written that measuring ourselves by ourselves, and comparing ourselves among ourselves, is not wise. Then it is a great deal better to be "rich in faith" than rich in conscious blessing; for it is bad to be self-conscious on any line.

We deplore poverty of spirit; we struggle against it, and weep over our weakness, when these are the blessed conditions which make possible the knowledge of God and his strength. We need to learn the blessedness of being barren and poor in spirit; for it is the barren-one that he asks to sing, and the poor in spirit that possess the kingdom of God. Hence my richest knowledge of him comes when I am consciously most bereft, even of spiritual strength and graces, and I learn to glory in my infirmities, because the power of Christ rests upon me.

Rejoice in a sense of utter weakness and helplessness; for then his strength is made perfect. It may be very gratifying to self to feel strong, but it is infinitely and eternally better in utter-weakness to know by faith the power of God. Our extremity in anything is blessed, little as we realize it; for there God delights to make himself known. Isaiah says, "He giveth power to the faint; and to them that have no might he increaseth strength." He gives profusely just where men would give cautiously. He is not afraid to trust extreme weakness with a great outpouring of his strength. In fact, he can never give niggardly of anything, only as he is compelled to by the sheer want of room in us to receive; and if he finds a truly empty one, he lavishes upon him the knowledge of God.

It is the desert that he causes to blossom as the rose; the waste places that he loves to build up. Not into places of exquisite order and beauty, but into the wilderness, he allures his beloved, and there speaks comfortably to her. Valleys of Achor he rejoices to turn into doors of hope. Ah, he is so wonderful, and his ways are so much above ours! Do not grieve over weakness, nor deplore your spiritual poverty; but rather, rejoice in being able to furnish scope for the exercise of his infinite resources in and through you; and you will soon come, by the power of the Spirit, to a

knowledge of his infinite riches displayed in the place of your poverty.

Blessed indeed are the poor in spirit; for these learn to depend on God, who alone is rich. It is often true that ruin follows in the wake of spiritual riches as really as it sometimes follows temporal prosperity.

Of old the people of God "waxed fat," and then they "kicked" against him who had bestowed the blessings. In their poverty and abject slavery, God took them; humbly they leaned upon and obeyed him; and, rich in his love, he abundantly supplied their need. Yea, more; he lavished blessings upon them until they stood exalted above every nation. There was no nation like them, and it was known that their God was the Lord. But when they began to claim as their own that which God had bestowed, they lost the real knowledge of him, and a poverty far worse than they had known in Egypt possessed them.

Hezekiah, when deeply blessed in spirit of the Lord, and wonderfully healed in body, became self-conscious of his blessings. His heart was lifted up, and there was wrath upon him and upon Judah and Jerusalem.

It was from Solomon's God-given height that he fell, and the very things God had given cloyed and became bitterness. When Solomon was a "little child," and did not "know how" to go and come, he had communion with God; he heard and knew the voice of the Almighty; and that was even better than the wisdom and glory afterward bestowed; for to know God is better than being wise or rich, even in spiritual things.

O, it is our bane that we claim as ours what we receive! We become self-conscious, even in spiritual things; a sense of superiority possesses us; and in our riches we become like the Laodicean church, naked and blind and miserable, and we know it not. It is much better to be poor in spirit,—to recognize always that we are nothing, and that he is all; that the righteousness that is wrought in us is not ours, but his; that it is his holiness, not ours. We gladly sit at his feet, we rejoicingly walk at his side, we exultantly receive and give out of his riches; but we ever remember that they are his, and while we have "all things" in Christ, of ourselves we have nothing. And while the fruit may and will grow on us as branches, its source is in the life of the Vine that bears us, and we give all glory to him. To be humble, to be poor in spirit, is blessed; for with such God delights to dwell.

#### THE TRUTH.

TRUTH wears a shining face; its glory never dims. Time has crowned it with a wreath of honor. Truth never shies when it encounters a fact; it will not dodge an issue. It can stand before the bar of reason without blushing. It will not back down on an assertion, because it can back it up with proof. Evidence can not scare it, and proof is always its friend. Honesty loves to investigate. Principle rejoices in discoveries of truth. Honor will stand by the right. Mental freedom will not wear the chains of prejudice. Bigotry can not blind the eyes of candor. Superstition can not charm wisdom. Common sense will not worship at the altar of credulity. Reason does not fall in love with vagaries. Facts do not appeal to fancy. Revelation is better authority than speculation. The oracles of God are preferable to the opinions of men. Scripture testimony is ahead of sophistical theories. Inspiration is clearer than imagination. Paul is worth more than Plato in deciding Scriptural truth. Christ is higher authority than Cicero on human nature; and Scripture can not be set aside by Socrates. Pagan philosophy may suit the masses; but true Christians

will give more credence to Pauline theology. Harmony marks the plan of salvation. Beauty of arrangement gives proof of infinite wisdom. Law and order are seen in all its parts. Truth gleams from the pages of revelation. Nature confirms grace. The natural world whispers of the spiritual. Creation bears testimony to the truths of revelation. Scripture is confirmed by facts of science.—*Selected.*

### SIN AND DARKNESS.

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

SIN and darkness are synonymous. Sin is a term applied to the absence of God in the moral world, and darkness to the absence of God in the physical world. So light and righteousness are also synonymous. Light is applied to the manifestation of God in the physical world, and righteousness to the manifestation of God in the moral world. Light and righteousness are identical, with the exception of their peculiar adaptations, the one to the soul and the spiritual needs of man, the other to his eye and physical needs. And as the absence of light, or darkness, entails physical death, so the absence of righteousness, or sin, entails spiritual death.

But sin and darkness, along with death, come from Satan. He was driven from the presence of God because he retained not God. He ceased to represent God. He is the absence of God, just as Christ is the presence of God. And just so, he is darkness, while Christ is light. Thus it is with perfect fitness that God delivered him into chains of darkness (2 Peter 2:4); for that was his choice. He chose darkness rather than light. God let him have his choice. But darkness in the absolute sense is death; and for Satan to have the fullness of his choice, is for him to die. And he will die. Of course he did not see death in his choice; nevertheless, it was there: death was his choice. "There is a way which seemeth right, . . . but the end thereof are the ways of death." Prov. 14:12.

And this is the way Satan would have us take,—the way of darkness, which leads to death. And since sin is darkness, this struggle against sin is a conflict, not with flesh and blood (the physical), but with the rulers of the world (the spiritual). Eph. 6:12. But how shall we fight darkness? and how shall it be dispelled? Darkness can not dispel darkness, neither can darkness bring light out of itself. Darkness can not be removed with a shovel; it can not be brushed away with a dust-cloth; it can not be frightened away, as are the bats. The only thing that can banish darkness is light; and just as truly, the only thing that can take away sin is righteousness. In fact, sin and darkness are not things, but the absence of something. And the only way to end the absence is by securing the presence. Since sin is the absence of God, this absence of God can be ended only by winning the presence of God. Thus it is that darkness, being the absence of light, is ended when light is introduced.

And yet there is a sense in which the analogy seems to fail us. Sin is the absence of God; but in a sense it is more than this; it is active antagonism to God. The evil spirit found a soul empty, swept, and garnished. That soul was devoid of the presence of God; hence within that soul was the absence of light; that is, it was filled with darkness. But it did not remain in this condition. We read concerning that evil spirit: "Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." It is now not only the absence of the good, but the presence of active evil. And this

active wickedness is more than a negation; it is not a passive thing; its operations are in every way antagonistic to, and destructive of, all that is right and good. To this extent, and in this sense, it is more and worse than darkness.

"ASK God to give thee skill  
In comfort's art,  
That thou mayest consecrated be,  
And set apart,  
Unto a life of sympathy;  
For heavy is the weight of ill  
In every heart,  
And comforts are needed much,  
Of Christlike touch."

### THE WAR SPIRIT OF THE WORLD.

J. COEURDELIS.  
(Ottawa, Canada.)

THE June magazines abound in discussion of the Hispano-American war, and its probable effect upon the world at large. It is not strange, considering that men generally view matters from a selfish standpoint, that so great a diversity of opinion exists. While some see only great good to come from the present struggle, others see unmixed evil to all nations following its trail. But what does seem strange in this discussion is that, notwithstanding the difference of opinion entertained regarding the general effect of the war upon the political and commercial relations of the world, nearly all agree that the war is justifiable, as a humanitarian and Christian measure, and should therefore be prosecuted by the United States to the bitter end.

This is well illustrated by the words of a writer in *McClure's Magazine*, who, in describing the spirit of the American marines before Havana, says: "It seems to me that the men I saw knew that they were not simply embarking upon a war like other wars, the puppets of human passion, but upon the duty which the Prince of Peace imposed with the words: 'Feed my lambs.'"

This would seem a wretched travesty on the principles of the Christian religion, were it not that leading church organs encourage such a view. They call it a "war of conscience;" and because the people in general have become imbued with a desire to settle national disputes by sheer force, with a view to the decimation or destruction of the weaker power, they call such passion "conscience." Its impulses are advocated as right, because the sentiment has become general. An article entitled "The Church in the War," printed in the *Religious Review of Reviews*, advocates the necessity of the pulpit's seconding the voice of the people in this direction, on the ground that "the conscience of a great people is the voice of God bidding them to their duty. It is the office of the prophet to understand and interpret that voice; not to ignore it and speak of other things, but to study it, to comprehend it, and to give it expression."

It is true that in such times as these, current events should be considered by spiritual leaders, but not to uphold them because they are being acted under the direction of a nearly united sentiment of the nation. The national sentiment of the Jews was in favor of destroying Christ, and expression was given to the sentiment by religious teachers of the day; but that did not prove it to be the voice of God. Ministers are not chosen of God to voice the sentiments of men, but are heaven's ambassadors, and, as such, are to speak only as the oracles of God.

But the author of the article referred to emphasizes his position by the statements: "The movement of the people is a movement of a conscience not to be gainsaid or resisted." "It is the duty of the ministry to understand

and to interpret this voice of national conscience." "It is for the ministry to make the voice of conscience heard; the pulpit and the Sabbath afford the opportunity."

It is well to follow the three steps advocated in these statements, and note their tendency: First, a general movement of the people, from whatever motive, is a conscience which none may resist; second, ministers must interpret from the pulpit the voice of the national conscience; third, they must also make this voice of conscience heard; that is, cause it to be enforced.

Upon this ground, no matter what mania may seize upon, and quicken the pulse of, the general public, no one should have a differing mind; the popular sentiment must not only be proclaimed from the pulpit, but must be made forcible by decree. With such sentiment popularized, no extremes would be too great to reject; no scheme too fierce or too black to be discarded. But because it was hatched by public sentiment, it must be endorsed as religious verity, and proclaimed as Christian duty.

Think of it! Even the act of deliberately shooting men down in cold blood is thus justified by religious teaching, simply because the war spirit has become general. After this method of reasoning, no one, not even Satan himself, need fear condemnation, since the most diabolical acts of the past have, at different times, been justified by public sentiment. And yet, in view of this open tendency of religious teaching, many are heard to say that the religion of Christ has so far softened and subdued the human heart as to have prepared the world for an earthly reign of the Prince of Peace. How true that evil men and seducers are grown bold in deception! Not only have they deceived others, but in thus practising upon others, they have deceived themselves as well. "Can ye not discern the signs of the times?"

"So near, so very near, to God,  
I could not nearer be;  
For as the Father loves the Son,  
Such is his love to me."

LOVING as we are loved is delightful and human. Loving whether we are loved or not, is not easy, but it is like God. In the full-heartedness of youth, our love goes out in return for kindness and love received. Loving those who love us seems as natural as breathing, and so it is. But as we advance in life, the Master sets us harder lessons, and puts our loving-power to fire-proof tests. It seems a hard doctrine that loving fallible and unlovely men should be put as the test of our love for a pure and holy and all-loving God. Yet any love worthy of the name, and the only love which will bear testing, is God-derived. Only when we look to him for power to love men, do we gain that affection for, and sympathy with, our fellows, which enables us to love others with no thought of their attitude toward us. And that is the love which our Lord shows toward us, and which he would have us show toward all men.—*H. Clay Trumbull.*

"THE final test of an ambition is not its immediate object, but its effect upon life or character. The eager desire which causes one to turn aside from a life-and-death errand to gather a handful of flowers is not a worthy desire, however beautiful the coveted flowers may be. So, the desire or purpose to do a great work for mankind in the future is not a noble ambition if it leads one to neglect the humblest duty of the present moment. On the other hand, a life ambition that gives one a zest for the present duty is a worthy ambition, though it may be concerned about nothing nobler than a cup of cold water."



## 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.

### WANTED—A LITTLE GIRL.

WHERE have they gone to—the little girls,  
With natural manners and natural curls,  
Who love their dollies, and like their toys,  
And talk of something besides the boys?

Little old women in plenty I find,  
Mature in manners and old of mind,—  
Little old flirts, who talk of their "beaux,"  
And vie with each other in stylish clothes,—

Little old belles, who, at nine and ten,  
Are sick of pleasure and tired of men;  
Weary of travel, of balls, and fun,  
And find no new thing under the sun.

Once, in the beautiful long ago,  
Some dear little children I used to know,—  
Girls who were merry as lambs at play,  
And laughed and rollicked the livelong day.

They thought not at all of the style of their  
clothes,  
They never imagined that boys were "beaux;"  
"Other girls' brothers" and "mates" were they,—  
Splendid fellows to help them play.

Where have they gone? If you should see  
One of them anywhere, send her to me.  
I would give a medal of purest gold  
For one of these dear little girls of old,  
With an innocent heart and an open smile,  
Who knows not the meaning of "flirt" or  
"style."

—Ella Wheeler Wilcox.

### TYPICAL WOMEN OF CHINA.—NO. 1.

MRS. HATTIE B. HOWELL.

(Honolulu, H. I.)

THE Chinese Empire is a patriarchal government, demanding filial obedience from its subjects. Whether the emperor does, by his paternal (!) interest in the welfare of his people, merit the prerogative of "father," he assumes it. The emperor and the empress are theoretically the father and the mother of the Chinese; while the imperial harem is unqualifiedly the pattern for every household throughout the realm. The nominal relation existing between the emperor's wife and his subjects, and the ideal attitude for her to assume in consequence, are thus set forth by the inimitable Dowager Empress Ma, mother of King Chang, who ruled about A. D. 76, in her opposition to a measure which the emperor urged against her judgment: "I, as the mother of the empires [literally, mother of all mankind], endeavor to set an example. I wear coarse clothing, do not use dainty food; and those who serve me all wear cotton fabrics, and are allowed no perfumed ornaments."<sup>1</sup>

But in a kingdom where the "Throne of the Son of Heaven" has never but once<sup>2</sup> been occupied by a woman, it does not impress one that Cato's rule is verified: "The Romans govern the world, but it is the women that govern the Romans." However, the inflexible application of the rule we adopted for our guidance in estimating an individual Chinese, forbids our saying at once whose is the marrow in the bones of the government, even though its ruler always wears a man's face.

That the women of China have evinced their ability to withstand imperial edict is true. After the subjugation of the Chinese by the Tartars, two or three hundred years ago, the Manchu dynasty, which usurped the throne,

planted its heel upon the head of the conquered, and there sprang from its footprints the ubiquitous cue. Further to signalize their victory, the emperor proscribed the practise of foot-binding. But every one who has observed the Chinese, or read concerning them, knows his failure to restore to its natural proportions the Chinese lady's foot. In Peking, where the Manchu ladies are in the ascendancy, the large foot prevails; but in nearly every other part of China, the lady is known by her mincing gait and the coiffure of her hair. But not alone in maintaining such a barbarous custom as that of foot-binding does the Chinese woman display her capacity for resistance. For there are, in modern times, no brighter examples of Christian heroism and fortitude than are some of the Chinese women. Indeed, the careful student of the Chinese people soon confirms, in reference to China, the opening sentence of one of the works of Adolph Monod: "The greatest influence on earth, whether for good or for evil, is possessed by women." Notwithstanding their despised position within the inner apartments of custom, and their universal ignorance and subordination, the women of China wield an unrecognized but powerful influence, extending from the emperor in his palace to the borders of his dominion.

From the nature of her environment, no woman of China becomes famous on any other basis than that of her natural relation as daughter, sister, wife, mother, widow, or empress. Among the Chinese there have been no Florence Nightingales, no Elizabeth Frys, nor any Sisters of Mercy. We regard the quality of mercy as one of the brightest attributes of true womanhood; but in China, women no less than men are noted for their absence of sympathy.

"What do you keep coming here to eat for?" said a sister-in-law to her husband's brother, who had been away for several years, and having got into trouble, had had his eyes rubbed out with quicklime.<sup>3</sup> "We have no place for you. If you want something hard, here is a knife; and if you want something soft, there is a rope; so get along with you." This conversation was mentioned incidentally, by an incurably blind man, as an explanation of his desire to get a little sight if possible. If not, he intimated that either the "hard" or the "soft" could be made to adjust his difficulty. . . . In another instance, a young man who was known to be insane was an incorrigible thief. A party of the villagers belonging to his own family consulted with his mother; and as the result of their deliberations, he was bound, a hole made in the ice covering the river flowing near the village, and the youth was dropped in.

Such illustrations of their pitiable lack of domestic kindness might be multiplied indefinitely. The tendency of life in China is to crush the tenderest and purest emotions of the heart. One potent cause is the distressing universality of suffering, which the people are powerless to alleviate. But that human nature does show some of its finest qualities, even amid the most unhealthful environments, the personal knowledge of the author who tells us the incidents related above, plainly indicates. He continues: "Many a Chinese mother, nursing an infant, will give of her overflowing abundance to a motherless child, which else might starve."

Authorship, painting, and music are rarely touched by woman's life in China. The theorem that "through three points not in a straight line, one circumference, and only one, can be drawn," is a proposition of life wrought out by every woman in China. The offices of daughter-in-law, wife, and mother are the three points through which the circle of perfection passes. One group of model women eulogized in Chinese literature is comprised of those who have steadfastly refused to write, either as a vocation or an avocation, in spite of their high

literary attainments: That such conduct is commendable in the estimation of the Chinese, the biography of Sun Wei-lan amplifies:—

Sun Wei-lan lost her mother when she was six years old. Her father taught her the classics and the historical books, and she could recite them with a clear, pleasant tone.<sup>4</sup> She could herself, as an admirable and accomplished scholar, compose odes and songs on any subject; but she always threw them away [as of no importance]. Her friends urged her not to do so, and she replied: "It pleases me, according to my mood, to write these things; but [as a general thing] women ought to engage only in women's employments, such as weaving silk bands and cords, and [taking care of the household]. Poetical composition is not their proper business." Wei-lan's words are true; odes and songs are merely elegant trifles. There are certainly books of correct instruction and narratives of virtuous actions, that women should be allowed to read and talk about; but if a woman has not such books, it is better that she should not read at all.

Woman's accomplishments are specified in these words of the Lady Ts'ao: "Woman's employments do not call for extraordinary skill. Minding silkworms, spinning thread, preparing wine and food, and attending to guests,—these things constitute woman's work, and to them let her devote herself."

No Chinese woman has risen to prominence who could not be appreciated by the common people. And only in the exemplification or perversion of Woman's Virtues, Woman's Words, Woman's Department, Woman's Employments, sanctioned by the "Precepts for Women," has any woman escaped the oblivion in which woman's life in China ends, and attained either fame or notoriety. Throughout the pages of Chinese literature, the good are always contrasted with the bad,—good mothers *versus* bad mothers; good wives *versus* bad wives; and so on.

THE children droop in the crowded street,  
They wither like fading flowers;  
Fiercer grows the summer heat;  
Longer, the noonday hours.

And little ones perish for lack of air,  
They cry with fever and pain.  
Dear God! the world is wide and fair,  
We'll make them well again.

We'll take them where fresh breezes blow,  
Through noontide, night, and dawn,  
And where sweet flowers and grasses grow  
On hillsides, at Mont-Lawn.

—Selected.

### DEAL JUSTLY WITH THE CHILDREN.

THERE is oftentimes a great difference between the children in one family. One is quite plain, while the others are fine-looking; or one is dull, while the others are bright. It is so easy to put the pretty child and the bright child in the foreground, and keep the plain child and the dull child back. Parents have oftentimes shown such partiality in this respect that the lives of the neglected ones have been made most miserable. "For some reason or other she has never seemed to be a favorite with her father," said a friend, in speaking of a child not long ago; "he makes so much more of his other children than he does of her."

Children are quick to see partiality shown by parents; and when the recipients of it are particularly bright or pretty, the child who has not received these gifts thinks them the all-important ones, and grows to be morbid and curious. The pretty child is not always noted for sweet traits of character. Because she is made so much of, she becomes conceited and selfish.

There is a pathetic poem which speaks of a father calling his "pet." The footfalls that fell on his ear were from a child not in such great favor; and as he called, the little one responded, in a sad tone of voice, "It isn't 'pet,' papa. It's only me."—Susan Teall Perry.

<sup>1</sup>Perfumed ornaments and fragrant flowers are lavishly worn except during mourning.

<sup>2</sup>In the latter part of the seventh century occurred the strange phenomenon of a woman upon the throne. The Empress Wu Tai How usurped the throne in 684 A. D., and reigned for twenty years and ten months. In the chronological tables of their dynasties for over four thousand years, the Empress Wu is the only woman's name.

<sup>3</sup>The use of quicklime or of blue vitriol to put out the eyes of an offender is a common method of dealing with criminals in China.

<sup>4</sup>When a student in a Chinese school reads a book, he commends it.

## Evangelistic Temperance.

### THE TWO STREETS.

Two streets there are, in many towns,—  
A foul one and a fair:

In one the sweetest peace abounds;  
In one, a dark despair:  
In one the light of love is shed;  
In one, grief's bitter tear:  
The name of one of these is "Bread,"  
The other's name is "Beer."

In Bread street there are busy men,  
And happy homes and wives;  
In Beer street, the degraded den,  
And sad and broken lives.  
In Bread street, Plenty sings her song,  
And Labor chants his rhyme;  
In Beer street, want is joined with wrong,  
And idleness with crime.

O men and mothers! strive to do  
The most you can to make  
The children shun the ones who brew,  
But love the ones who bake!  
There is a street their feet should tread,  
And one their feet should fear:  
The name of one of these is "Bread,"  
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—The Voice.

### WHAT IS NOT GOOD FOOD.

#### IV.

If, in reading up on this important subject, you find yourself using some of the things that are named as injurious, do not fly to the other extreme, and go to starving yourself by dropping everything at once, without putting that which is better in its place. To do that is only to perpetuate the evil; for an impoverished diet will produce the same results as flesh-meats and rich food,—it will create a poor quality of blood. See "Testimonies for the Church," Vol. II, page 368.

"We would not recommend an impoverished diet. I have been shown that many take a wrong view of the health reform, and adopt too poor a diet. They subsist upon a cheap, poor quality of food, prepared without care or reference to the nourishment of the system. It is important that the food should be prepared with care, that the appetite, when not perverted, can relish it. Because we from principle discard the use of meat, butter, mince-pies, spices, lard, and that which irritates the stomach and destroys health, the idea should never be given that it is of but little consequence what we eat. There are some who go to extremes. They must eat just such an amount and just such a quality, and confine themselves to two or three things. They allow only a few things to be placed before them or their families to eat. In eating a small amount of food, and that not of the best quality, they do not take into the stomach that which will suitably nourish the system. Poor food can not be converted into good blood. An impoverished diet will impoverish the blood."—*Id.*, page 367.

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"Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all

who claim to be preparing for translation to heaven."—*Id.*, page 352.

"Fruits and grains, prepared in the most simple form, are the most healthful, and will impart the greatest amount of nourishment to the body, and, at the same time, not impair the intellect."—*Id.*, page 400.

Those who discard meat "need to supply its place with the best fruits and vegetables, prepared in the most natural state, free from grease and spices. If they would only skillfully arrange the bounties with which the Creator has surrounded them, parents and children in the work, they would enjoy simple food, and would then be able to speak understandingly of health reform."—*Id.*, page 486.

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Adopt the free use of these things, and you will find that all those other things will drop away and never be missed. Then health, such as the Lord desires that you shall have, enjoyment of life, and prosperity in all the things of God, will be yours. For "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

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"THE duty of good health"! we hear a reader exclaim; "can health be had always by seeking for it? Are not tens of thousands of men enfeebled by consumption, racked by rheumatism, tortured by neuralgia, gout, or other diseases, who have sought for health as for hid treasure for years, spending large sums of money for doctors and drugs, the aid of infirmaries, visits to watering-places and water-cures, but all in vain?"—True; but are you quite sure, my excited reader, that the diseases of all these invalids were inherited; or, if inherited, that they might not have been healed; or, at least, that their severity might not have been abated by early and adequate care regarding exposure to the weather, exercise, sleep, bathing, food, etc.? No doubt we all walk among pitfalls; and our physical constitutions will often be injured, sometimes fatally, under circumstances where no human prescience, care, or caution could prevent it. Nay, owing to one's ignorance, especially in youth, of the causes of disease, he may be running into the jaws of the enemy at the very moment when he is most confident of escape.

In spite of all this, it is positively certain that there are certain lines of conduct, the following of which will greatly lessen the chances of disease, or render it less fatal than otherwise when it occurs, and enable one to recover his health more speedily when lost, than if such conduct be neglected. The vast majority of the cases of ill health—such as excess or deficiency of bodily aliment or of mental excitement, deficiency of pure air or of bodily exercise or warm clothing, lack of personal cleanliness or of cleanliness in our houses, overwork or underrest—are unquestionably, except in the cases of the extremely poor, within our control. Is not good health, then, except in comparatively few cases, a duty? Is it not the duty of every man to make the most of, and to do the most possible good with, the

faculties which God has given him? Is it not self-evident that only a healthy man, with a sound mind in a sound body, can discharge all his duties, public and private, in the most efficient manner? Is not such a man more likely to be sunny and amiable than he who is tortured by headache, asthma, lung disease, gout, or chronic indigestion?

When will men learn, and act upon the knowledge, that "the whole of a man goes into his work? Poet, orator, philosopher, or man of business, his body follows him, and holds the pen, and shapes the thought, and imparts its pen, and to all that he says or does." Above all men, a Christian needs to be a healthy being. If he would keep bright his faith in God, if he would grapple with temptation successfully, he must have a constant care for his body as well as for his soul. Constitutional, hereditary, and accidental causes, the action of which he may more or less modify, even when he can not wholly control, and still more diseases provoked by his own imprudence, are constantly at work to modify his opinions, feelings, and conduct. Dr. J. M. Mason used to say that the grace which would make the apostle John look like an angel, would be only just enough to keep Peter from knocking a man down. Who does not know from personal experience and observation, that an east wind, gloomy skies, too much heat or cold, a sick headache, a catarrh, an attack of rheumatism, a dull sense of hearing, a dyspeptic or a plethoric habit, are almost sure, at times, to affect the personal piety of him who is thus afflicted? A disordered liver enshrouds the universe in gray; and the gout covers it with an inky pall, and makes us regard our best friends as little better than disguised fiends.

The duty of good health is especially binding on kings, statesmen, military leaders, judges, and all other men who, by fortune or their fellow men, have been raised to offices of authority, responsibility, and trust. Who can adequately estimate the influence of ill-health on statesmanship, or the administration of justice, or the general conduct of affairs? The more absolute a man's authority, the more important it is that every part of his bodily organism be in a sound, natural condition. Well may the Russians, for example, tremble at the ill health of the czar! When a prime minister of Great Britain displays an unusual degree of irritability, when a chancellor of the exchequer gets into the habit of snubbing deputations and giving snappish answers in the House of Commons, or when a leading American official is crabbed and surly to those who have a right to suffer him, we may be almost sure that he is suffering from disease in some of its forms. Although the fact of Pitt's illness behind the speaker's chair, during the speech to which he made his famous reply in 1783, did not impair his eloquence, yet the collapse of the ministry formed by Lord Chatham in 1766 was unquestionably owing to suppressed gout. The tortures of hereditary disease, united with the pangs of fever, wrung from Napoleon, in one of the most critical days of his history, the exclamation that the first requisite of good generalship is good health. There were three critical occasions—the battle of Borodino, the third day of Dresden, and, above all, the fatal day of Waterloo—on which the eagle eye of the great captain was perceptibly dimmed by physical suffering.

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gain for said Methodist bishop a position or knowledge that would enable him to send "hourly bulletins," or perhaps any bulletins at all, of the attitude of the administration? How is it that, ecclesiastically or otherwise, there is a more "close and cordial friendship" between a Methodist and a Roman Catholic archbishop, than there is between that same Methodist and any Methodist bishop?

Of course everybody knows that this "close and cordial friendship" of the archbishop's is altogether political, and solely because of political advantage. Everybody knows that it is the archbishop's political power which was exerted at the St. Louis convention and through the campaign of 1896, that makes "the close and cordial friendship" between him and "President Mc Kinley and his whole cabinet," and which made him "a fit instrument through which negotiations could be conducted" that could not be conducted at all by Martinelli, as Martinelli is an Italian, and has no standing in American politics yet; all of which demonstrates that the greatest Roman Catholic official in the United States, *out of politics*, has not the power to be, and, therefore, is not, so dangerous to the United States as was, and is, a subordinate Roman Catholic official who is *in politics*. And this is equally true of every other ecclesiastical connection in the United States. No ecclesiastic or religionist of any kind can do the mischief, out of politics, that any one can do in politics. Therefore the eternal principle is,—and this papal trick lately played is a forcible illustration of it,—that ecclesiastics and religionists of every sort should forever keep out of politics.

And when it had been "determined that the close and cordial friendship which existed," etc., "made him a fit instrument," etc., the result was that "in view of this he received a formal letter from Cardinal Rampolla, *papal secretary of state*, authorizing him to represent the pope. This was presented to Judge Day, and semi-official relations began."

It is, then, a fact that the *Secretary of State of the United States* has formally received "a formal letter" from the "*papal secretary of state*," appointing a representative of the pope, "through which negotiations could be conducted" with the *government of the United States* in an affair with another nation. Accordingly, the archbishop's statement proceeds: "Since that time, Archbishop Ireland has been in communication with Europe. Through him the official texts of the concessions which Spain was willing to make for the sake of peace, have been laid before this government, and before the European ambassadors. The composite news of the situation has been cabled to him, and by him disseminated."

The pope and his representative to the United States government did not succeed in securing a peace to perpetuate the papal power and revenue in Spanish-enslaved Cuba. But they did succeed in getting what the papacy for years has been working for,—the formal receiving of a representative of the pope to this government, upon a formal letter from the *papal secretary of state*. And thus has been established this act and the precedent of formal official relations between the papacy and this government.

This much has been gained already. And much more is planned, of which we shall have

occasion to speak. Just now, however, the report says that when the archbishop shall have made "public his reply to the attacks upon him," in which he "will go into details," "he will proceed to Rome."

Of course he must hurry off now to Rome and the pope, to report in full the progress made, and laugh with him while they map out their program for further official recognition when the time comes to settle the terms of peace between Spain and the United States.

We hope he will go into details, and give the whole story exactly as it is. And then we wish he would go to Rome at once, and, for the good of the United States, stay there forever. And then let all other ecclesiastics and religionists in the United States keep out of politics here forever.

#### WHY SO?

In the *United Presbyterian* of June 16 we find this item in reference to W. E. Gladstone:—

"William Ewart Gladstone was laid to rest in Westminster Abbey." So writes one in speaking of the burial of the great English statesman. Rather, let us say, His body rests in the grave, but his soul is with Christ in paradise.

If any wish to express their belief that Mr. Gladstone will have a part in the first resurrection, and so in the blessings of eternal life in the world to come, it is their privilege to do so. That point is not here in question; but why say that his soul is now with Christ in paradise? Of course allusion is made to the words of Christ to the thief on the cross, "Thou shalt be with me in paradise." But Christ did not say to the thief that he should be with him in paradise that very day. He only gave him the promise that day; but the fulfilment of the promise looked far over into the future, when Christ should come in his glory. This is shown by the fact that the thief did not die that day (John 19:32, 33), so the supposed soul of the thief did not leave the body, and go to paradise that day; and the third day after the crucifixion, Christ himself declared that he had not then been to paradise. John 20:17.

It is claimed that when Christ said, "Thou shalt be with me in paradise," the pronoun "thou" must mean the thief's soul, the real man. Very good. But couple with this the fact that over four thousand years before these words were uttered, God had pronounced a sentence upon this same "thou," in the circumstance of death, conveying an idea very different from that of its going to paradise. In pronouncing sentence upon Adam, after his sin, God said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19. Here is the original sentence upon all that is represented by the pronoun "thou," as the result of death. Then why say that Mr. Gladstone's soul went to be with Christ in paradise, instead of saying, as the writer quoted did say, that Mr. Gladstone was laid to rest in Westminster Abbey?

If the Bible had anywhere brought to view any such thing as a soul, according to the popular conception, capable of existing without the body, and which, in a conscious, intelligent state, left the body at death, to ascend to

heaven, or otherwise entertain itself in a disembodied condition, there might be some ground for the suggestion which the *Presbyterian* recommends. But while no such entity is even hinted at in all the Scriptures, and no instance is given of a soul's going to be with Christ in paradise at the death of the body, why make such a claim in the case referred to? We heartily endorse the exhortation as far as to the words, "Let us;" but we would finish the thought by saying, "Let us" adhere to Bible statements and Bible representations on this and all other questions, and not to the theories and traditions of antediluvian and medieval theology. u. s.

#### A THEOLOGICAL STUDY.

THE following catechism on the Sabbath was written by a California lady, and published in the *Christian Endeavorer*, over the signature of John Willis Baer, the president of the Christian Endeavor Society of America, who heartily commends it as a profitable exercise in any junior society in the country.

We give it as a study, hoping our readers may draw from it such lessons as will appear when it is carefully perused:—

When did God make the Sabbath? Gen. 2:2.  
 What did God do it for? Verse 3.  
 For whom did he make it? Mark 2:27.  
 What does he command us to do? Ex. 20:8.  
 When does he say we may work? Verse 9.  
 Whose day is it? Ex. 20:10; Mark 2:28.  
 May we work on the Sabbath? Ex. 20:10.  
 May your son or daughter? Verse 10.  
 Or hired man, or cook? Verse 10.  
 Or horses, or your visitors? May any one? Verse 10.  
 What else are we forbidden to do on the Sabbath? Isa. 58:13.  
 When ought we to prepare for Sunday? Ex. 16:23.  
 When God prepared food for the children of Israel, did he prepare any on Sunday? Verse 27.  
 What resolve did the Jews of Nehemiah's day make? Neh. 10:31.  
 What effect did it have? Neh. 13:15-21.  
 The breaking of the fourth commandment had what effect? Jer. 17:27; Neh. 13:18.  
 What about the man who keeps the Sabbath? Isa. 56:2; 58:13, 14.  
 Is it possible to keep it right, as we think, and still displease God? Isa. 1:13.  
 How shall we keep it? Luke 6:7-10; Ps. 95:6; Heb. 10:25.

How anybody with any conscience, or with the slightest respect for God, could cite or endorse such a use of the first eleven texts, followed by the question, "When ought we to prepare for Sunday?" is a mystery. And how such a person could give or endorse Ex. 16:23 as the answer to such a question, is no less a mystery. Surely such a procedure can be nothing else than a part of the very mystery of iniquity. W. E. C.

THE Washington correspondent of the *Chicago Times-Herald*, June 12, quotes "a naval officer" as follows:—

The American people do not know it; but if we were not engaged in war with Spain, we might right now have a squadron in the Mediterranean, threatening the sultan. There is a little secret history in connection with the resignation of Minister Angell and the appointment of Minister Straus, that lets a side-light on this question. Minister Angell accepted the post with the understanding that the government would sustain him with war-ships, if necessary, in the settlement of certain claims made by American missionaries. The war with Spain

made it impossible for the government to make a show of force against Turkey, and Minister Angell resigned.

It is altogether likely that this is true, as it is in such perfect accord with the "missionary" sentiments of the Congregationalists and some other sects in Turkey.

#### CENTRAL EUROPE.

THE present is a time of unusual interest for Europe as well as for America. Although we are far from the seat of the war, we are in the midst of the spirit of it. Heretofore, Europe has had very little sympathy for Spain; but in consequence of her growing dislike for the United States, she now takes sides with Spain. This is largely due to the protective tariff and the assertion of the Monroe doctrine. The outbreak of the war has had a marked effect on the manufacturing interests of the whole country; the silk- and glove-making industries of France have been decidedly crippled, working hardship to thousands; and while employment has decreased, the price of flour has nearly doubled; this adds much fuel to the flames of the discontented Socialists, who were, before, pinched by want.

As illustrated in the recent riots in Italy, the general feeling is that the governments are to blame, and that the first steps in a cure will be the overthrow of the present rulers. During the Italian riots, the chief objects of attack were the government buildings; there was considerable talk about the overthrow of the throne, and the establishment of a government on the model of Switzerland.

While the government is beset by the socialistic element on one side, it is the constant object of attack by the clericals on the other side. Some of the leaders in the government thought that the riots were largely due to the influence and preaching of the latter, and cried out in the senate that the time had come to take the clericals by the collar. Were it not for its strong military forces, the government could not long exist; and how long the soldiers will prove loyal to the government, is a question. Already some refused to fire on the rioters; these were promptly shot, and this has created a dangerous feeling against militarism.

These trying days for the government are tonic days for the papacy. From the setting up of the throne in Rome, the Catholic element has never ceased to cry out against this act as an impious usurpation, which would, sooner or later, bring down the wrath of God on the government; and now in these troubles, the papacy claims to see the fulfilment of its predictions. Although the situation has long been bad in Italy, it has never reached such a critical point as at the present. A radical change must soon take place. Both the Socialists and the papacy hope that the day of their triumph is at hand.

Something of the feeling of the working-classes may be seen in the course which was taken by them in Switzerland. When the riots broke out in Italy, the Italian laborers began to organize in Switzerland; and when the riots became so extensive that there was some hope of success, a regular exodus began; special trains were necessary to carry them to the frontier; many of them had not money enough to pay their fare, and had to make the

journey on foot. Some had not even sufficient money to buy their daily bread, but depended on charity during the journey. This illustrates how ripe the masses are for revolution.

The condition of things in Spain is equally critical. News of the defeat at Manila almost caused a revolution in Spain. It was necessary to place under martial law all the provinces but one. As far as possible, all unfavorable news about the war is not published in Spain; otherwise, the masses could not be kept in check.

Although there is no open outbreak, the general feeling in France is not much more hopeful than in Italy and Spain. A Swiss journalist recently remarked that the spirit now developing in France reminds one very much of the spirit which ruled in the days preceding the French Revolution, and that we might soon see similar scenes enacted. The spirit of unrest and war is rapidly increasing.

No topic of late has attracted such widespread attention in Europe as the talk about an alliance between Great Britain and the United States. Such an alliance would be dreaded more than any that has yet been formed. From a political standpoint, Europe is quite united in its feeling of hostility against England and the United States. It is not difficult to see how, from this basis, the fighting powers of earth could be ranged in two hostile camps.

The sudden development of affairs in the far East, where all the great powers of Europe now have interests, is very significant; and still more so is the fact that the United States has, in an unexpected manner, appeared among them on these disputed grounds. Europe cares less about the United States in Cuba than about the United States in the Philippines.

Prophecy indicates that the closing general struggle will come from the East; *i. e.*, east of Palestine. Until recently, it looked as if it would certainly come from the West,—from Europe,—in settling the Eastern question. But all at once there has been a shift in the scene, fixing the center of activity of the great powers in the East. Thus the forces of earth are marshaling into line, preparatory for the last step in human history, as indicated in Revelation 16. Even the indifferent observer can not help seeing that important events must soon occur. Surely the "great day" is very near; and all these things admonish us that we have no time to lose in getting ready.

Basel, June 3.

H. P. H.

#### NOTES FROM THE FIELD.

ELDER M. C. STURDEVANT reports three baptized at Birmingham, Ala. All are of good courage.

The Upper Columbia Conference has recently organized a legal corporation called "The Upper Columbia Mission Society of Seventh-day Adventists."

Mrs. A. F. Harrison, Sabbath-school secretary for the Southern field, has started on a tour among the Sabbath-schools of her district, which number about sixty. She writes that the outlook for these schools is encouraging.

The school at Vicksburg, Miss., conducted by Sister Agee for the colored people, has closed for the summer vacation. A night-school has been started for some of the white people who have to work for a living, and who, otherwise,

would have no school advantages. A number of colored people want a night-school, also; and it is the plan to organize one for them. The prospects are favorable.

B. F. Purdham is holding meetings at Lilesville, N. C. Meetings began in rather a private way, but now he is invited to speak in the Baptist pulpit, and to use the house as long as he desires. Already some are deciding to keep God's commandments.

Sisters Ida Simmons and Eunice Hobbs, Bible workers in New Orleans, have moved to 6331 Patton St. In some of these Southern cities the war spirit runs high, and makes it very hard to interest the people in Bible themes. This is particularly the case in New Orleans.

### 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.

#### BRITISH GUIANA.

THE first thing noticed upon landing in any tropical country is the rabble of boys and jobbers, all wanting to do something to get into your favor. They will charge a white person twenty-four cents for doing what they will do for four cents for a colored man. After landing, we first found a good private boarding-house, after which I went in search of the brethren. Failing to obtain correct addresses, I had some trouble in finding any one; but finally I found where there was a meeting of the missionary society that night. Thus I met several of the brethren and sisters. The next morning they began a search to find a permanent home for me. It seems that the Lord led them; for I was soon taken to see a house that suited us in every way better than any we could have planned. I am glad that we serve a God who looks after, and directs in, the smallest details of life, as well as in greater things.

The country around Georgetown is very flat, and the sugar plantations have thrown it all into beds, with draining-ditches and canals. The ditches drain the land during the excessive rains, and the canals are used to convey the cane from the farms to the mills. It is carried in large iron punts, holding several wagon-loads each, one mule pulling several of them. The plantations are worked by coolies from India. They live in miserable hovels, surrounded by dirt and filth of every description. At high tide the sea-water is much higher than the land. A wall of earth has been raised along the whole coast. Most of this work was done before slavery was abolished in 1834, but it has since been kept up by the government. At intervals in this wall there are *kokers*, to let out, during low tide, the rain that falls. In some places, pumps are kept going all the time; otherwise, the villages would be flooded by the rains.

The soil is mostly of clay, and in the country districts it is not uncommon to see cattle up half side in mud and water, eating grass. It would be impossible to have roads in this kind of soil; so in road-building, the roads are first graded, then covered with burned clay, pounded up. This keeps down all mud, but must be constantly renewed. Most of the streets of Georgetown, which are covered with broken stone, as well as the country roads, are very smooth, making bicycle-riding easy. This gives me the privilege of doing much work which I could not do otherwise, except at great expense.

The first week was spent in getting acquainted with the place and people. The second week I began a series of meetings, which lasted about



four weeks. Much interest was manifested from without, and the church was strengthened spiritually. Still they need more stirring. Many have been turned out of their former employment as the truth has begun to stir the town. I have advised them to get small pieces of land, and cultivate them, and some have already done so.

These people are but children in the Lord, and need much instruction. Four have joined the Georgetown church by baptism since I came. May the Lord continue to bless. One coolie brother is letting his light shine among his Hindu brethren. Most of them worship their Hindu gods. They watch the people who claim to be Christians, and say, "If that is what Christianity does for any one, we do not want it." D. U. HALE.

#### SOUTH AFRICA.

BLOEMFONTEIN.—By recommendation of the South African Conference, my wife and I came to this city, November 9. We found four persons keeping the Sabbath, which they had accepted through reading. One of them owned a hall, and in this we endeavored to hold public services; but prejudice was so wide-spread and deep-seated that the people would not attend, although we advertised liberally, and gave personal invitations. We therefore turned our attention to soliciting Bible readers, and subscriptions for the *South African Sentinel*. For the latter we sent in a fair list of names; and after some effort, succeeded in getting as many Bible readers as we could well attend to.

We remained about four months; at the end of that time, Elder I. J. Hankins took our place to carry on the work; and we, in harmony with a recommendation from the Foreign Mission Board, have started for Jamaica, in the West Indies. Before leaving Bloemfontein, a few had decided to obey, and others were interested. Six had been baptized; and at our last Sunday evening service, about fifty were present, including some of the leading men of the place, with their wives. May God continue to bless the work until every honest heart accepts the light of the third angel's message.

Our stay in Africa, lasting nearly two years, passed very pleasantly. In each place where we labored, we formed friendships that will always retain a warm place in our hearts. If we could have believed that it was God's will that we should stay in Africa, we would willingly have remained; but as we believe he is calling us to Jamaica, we go to our new field with gladness.

F. I. RICHARDSON,  
MRS. F. I. RICHARDSON.

#### SCHOOL WORK IN THE SOUTH.

SINCE laboring for a time in this field, I am persuaded that the cause of God could be much benefited if suitable persons, who are fully consecrated to the work of the Master, would establish small schools among the people here.

There are many children and youth in this territory who are desirous of school privileges, but whose circumstances will not admit of their attending village or city schools. These young people have an earnest desire for learning, and they and their parents gladly welcome school privileges that are brought within their reach. The Lord has said that "families who have a missionary spirit are to be encouraged to settle in this field, and work with the people." I wish to say, by way of encouragement to such, that my observation here has fully convinced me that families settling here would meet with a cordial welcome, and could do much good.

Those who contemplate engaging in this work should not make the advancing of financial interests the first consideration. They

should leave speculation and pecuniary gain out of the question, and expect to suffer some inconveniences for the sake of doing good in the cause of God. The Spirit of the Lord has said, in regard to labor of this character: "But let those who are to work difficult and peculiar fields, study Christ's methods. Let not their own peculiar traits of character be brought into the work; for Satan knows upon just what traits of character to work, that objectionable features may be revealed." "But schools should be established by families coming into the South, and working in schools, not with a large number congregated in one school, but as far as possible in connection with those who have been working in the South." This is very timely instruction, and those who think of engaging in this work should correspond with those who are here, and have some knowledge of the situation.

The question of school work for this field was considered by the last General Conference, and an educational committee was appointed to take the oversight of, and render assistance in, this work. For information in regard to schools in this field, the members of the committee may be addressed as follows: Elder F. D. Starr, 1609 N. College St., Nashville, Tenn.; Elder L. H. Crisler, Orlando, Fla.; S. M. Jacobs, Huntsville, Ala.; Prof. C. W. Irwin and myself, Graysville, Tenn.

N. W. ALLEE.

#### WASHINGTON NOTES.

OUR country seems to be on the borders of, if not already in, a transition period, in which the traditions of the past are almost forgotten, or at least looked upon as belonging to a by-gone age, when this nation was in her swaddling-clothes. The opinion seems to prevail that the time has now come for her to assume her proper position, and take a leading part in the affairs of the world. As the people realize that in wealth and resources our nation is the greatest in the world, it is only natural for them to aspire to the most important position they can occupy. It is also true that no such opportunity has ever offered itself to this nation to come to the front as the present. The colonial possessions of Spain are already within the grasp of this country; and these, if retained, will greatly extend her domain and influence. This touches the ambitious designs of foreign nations; and they have been, and are still, threatening intervention. This has brought about a rapid change of public sentiment in favor of closer relations with Great Britain, whose interests at present seem to be identical with those of the United States, and may lead to an Anglo-American alliance. This tendency is plainly seen in the debates and the statements of members of Congress, many of whom are in favor of such a movement. An alliance of this kind would be the most formidable in the world, as it would control the seas and many countries, and would doubtless be joined by other nations.

Whatever may be the outcome of the war with Spain, trouble seems almost sure to arise when the settlement is made. Whatever change may be made with the Philippine Islands, is sure to awaken jealousies and cause trouble, as all questions touching the far East are exceedingly sensitive at the present time.

The annexation of the Hawaiian Islands now seems certain. With this the policy of extending the national domains far from our own shores will be inaugurated, and no one can tell where it will end. One thing seems to be sure,—that the United States is to play an important part in the closing history of this world.

An interesting local matter touching the Sunday question is the arrest of a few small

boys last week for crying the Sunday papers on Sunday morning. They were fined one dollar each, and charged not to do so again. The police regulation, however, forbidding newsboys to cry their papers, or hucksters their goods, on Sunday, was immediately modified, with the result that they are now permitted to do so, provided they do not halloo too loud. This was doubtless due to a strong sentiment in the District against Sunday regulations.

GEORGE B. WHEELER.

#### DISTRICT 1.

THE trustees of the South Lancaster Academy, with other brethren and sisters, met at South Lancaster to consider the work of the school, May 17-24. This was the closing week of the school year. God has blessed the school during the year. A start has been made in furnishing work for students, and more will be done the coming year.

The financial situation of the school has caused considerable anxiety, but the present outlook is encouraging. For several years there has been a loss each year; but during the past year, the debt was diminished over three thousand dollars, with a good prospect of still further reducing it next year.

We expect that a sanitarium will be opened not many months hence at South Lancaster, thus bringing another line of educational work in connection with the school. This enterprise will be started as soon as ten thousand dollars more can be raised for this purpose. We hope that God will open the way for this work to be begun the coming fall.

After this meeting, Elder H. W. Cottrell and the writer attended the annual meeting of the Maritime Provinces, held at Moncton, New Brunswick. There was a good attendance from the city, also of our own people in the provinces. The work in these provinces is steadily moving forward. A spirit of union and love, which is a sign of success in any Conference, exists among the laborers.

June 1-6 I attended the camp-meeting in the Quebec Conference. Elders Corliss, Pierce, Leland, Rickard, and Blake assisted in the meeting. Elder Corliss labored especially hard, and with freedom, in presenting the truth for this time. Zechariah 3 and 4 were often impressed upon my mind during the meeting. Two spirits seemed to be present; at times one Spirit seemed to be in the ascendancy, and then another power would take possession. On Sabbath a large number came forward for prayers and a new consecration to the work of God. Some of these were made free, while others, I fear, did not fully sense what complete consecration means.

There are two church schools in this Conference, both of which are doing a good work for the young people. For years the work has gone slowly in this Conference; the brethren have expected but little, and they have realized no more than their faith has claimed. Two hundred and eighty dollars was raised toward starting more aggressive work in the cities. Better days are before this Conference, if the brethren will move in the order of God to reach souls with his last message of love.

On reaching the Pennsylvania camp-meeting, I found the brethren encamped in a beautiful grove about one mile from the outskirts of Harrisburg. The location was all we could ask for, except that it was so far from the people in the city that but few of them could attend. An open field, with not a shade-tree, in the city, where we can reach the people, is far more to be desired for the location of a camp-ground than beautiful grounds too far from them. With this exception, the meeting was a success. Elders Jayne, Thompson, Mead, Hoopes, Svensson, Evans, and the wri-

ter, besides the laborers in the Conference, and several who came with Brother M. E. Olsen to work in the interest of the health principles, were present. The meeting began with revival work, and earnest heart-searching continued till the close. One evening at the close of the sermon, the way was opened for testimonies. A spirit of confession began with some of the laborers, and a glorious meeting followed. Angels of God were present to give victory. The meeting did not close till about one o'clock in the morning; but thank God, every soul found deliverance from sin before it closed. The brethren were all made happy to see the cloud lifted from Elder J. G. Saunders, and he once more free in God, and restored to the confidence of his brethren, and ready to go forth to labor again in the cause with which he has so long been connected.

Thirty-five were baptized. The closing meeting was one of joy and gladness in the Holy Ghost. The brethren and laborers went from the meeting full of courage in God. Elder Evans and I have just reached the New England camp-meeting. The camp is beautifully situated, and is surrounded by an excellent class of people. The outside interest is reported good, and our own people are receiving a blessing.

R. A. UNDERWOOD.

#### THE NORTH PACIFIC CAMP-MEETING.

THE camp-meeting of the North Pacific Conference was held at Salem, Ore., May 19-29. The State Agricultural Society kindly gave the free use of their grounds, situated near the city, and nicely arranged for such gatherings. Usually more rain falls in this part of the district than in others, and for this reason the grounds are laid out with walks. Some rain fell during the meeting, but not enough to hinder the work.

During the year three new churches had been organized, and these were admitted to the Conference at this time. The business sessions of the meeting passed off pleasantly. All business was out of the way early, and the remainder of the time was given to the spiritual interests of the people. Never have we seen such an earnest desire upon the part of all to seek God with the whole heart as was seen here. The message brought by Elder Ballenger was received by all, and the work of repentance was deep and thorough. Experiences mentioned in "Early Writings," pages 45, 46, and 131, were actually seen. These things have been looked for by our brethren for many years; and when we were brought face to face with them, conviction rested upon all.

One peculiar feature of the meeting was the deep and earnest work among the ministers. From year to year, things have arisen that have caused some to feel grieved. Through this, criticism has been allowed, which has brought darkness into the mind; and as a result, that success has not been seen in the work that might have been. But as the work of grace went on, these things were brought to light and put out of the way, and the sweet peace of God came among the brethren, and feelings of tenderness and love prevailed.

As we look over the work, we see that the time has fully come for God to give his Holy Spirit to all who will receive it. We can see the necessity of all seeking God with the whole heart, by putting away doubts and unbelief, accepting pardon by faith, and claiming victory over every sin.

In harmony with a recommendation of the General Conference, the North Pacific Conference voted to pay a teacher in Walla Walla College the coming year. Elder Taylor, Bible teacher from the College, will spend the summer vacation in this Conference, working in the interests of the school, looking out those

who ought to attend, and helping to lay plans, where such are needed. There are many young people who ought to spend some time in one of our schools, in order that they may become fitted for a place in the work. Those having the matter of education in charge will spare no pains to make these schools what God would have them be, that those who do attend may get, in the shortest time possible, what will give them a fitness for the work.

Elder H. Shultz was present at this meeting, in the interests of the German work. His labors were appreciated by the German brethren, as it has been some years since he has visited this part of the field. The same good Spirit visited them that had visited the English brethren, Brother Shultz bringing out some of the same lessons given by Brother Ballenger. It is unfortunate that more of the writings of Sister White are not translated into the German language, especially "Early Writings," so many things that are to be fulfilled shortly being mentioned in this book. In speaking to them, with Brother Shultz interpreting, their hearts were touched as I read from this book, and all expressed an anxiety to have it in their own language. We hope those having this matter in charge will give it careful thought.

Sabbath and Sunday were good days on the grounds. The same Spirit was present until the close. All who remained to the parting meeting on Monday morning, say it was the best they ever attended. The brethren returned to their homes having gained victories never gained before, and rejoicing that the Holy Ghost can be claimed by faith and kept by faith. The ministers went into the field united in heart and soul. Success must attend their efforts in bringing the truth before the people. Forty-eight were baptized, many of them children of parents who have prayed for years for their conversion. Do not get discouraged, brethren; for the time has fully come for the hearts of the parents to be turned to the children, and the hearts of the children to their parents.

At the close of the meeting on Sabbath afternoon, L. Johnson was ordained to the work of the gospel ministry. This adds another Scandinavian worker to the force already in this field. There are many thousands of Scandinavians on the Pacific Coast, and more ought to be done to reach them. May the Lord give the workers a burden for this people, and give no rest until more is done to bring the truth before them.

A. J. BREED.

#### ONTARIO CAMP-MEETING.

THE Ontario camp-meeting was held June 9-19 at St. Thomas, a city of about twelve thousand inhabitants. Most of the ministers and Bible workers were on hand to help set up the camp. Brother J. D. Gowell came from Michigan to superintend the preparation of the camp. His interest in this field and his counsel to the workers were greatly appreciated.

The Ontario Tract Society and the London Health Food Company had a tent for the display of books and health foods. The sales were good. The vegetarian dining-tent was well patronized.

The educational work was represented by Professor Salisbury. It was clear to all that the testimony of the Spirit should be believed, and that arrangements should be made to teach Seventh-day Adventist children in Seventh-day Adventist schools. Brother and Sister Wilson worked faithfully in the interests of healthful living and medical missionary work. Professor Salisbury and Brother Wilson spoke several times; and as the people saw the importance of the work, they rejoiced in the light, and felt that these things could not any longer be looked upon as "side issues" to the message.

Dr. Stewart, from Battle Creek, was with us three days, and was kept busy examining patients.

Good feeling and harmony prevailed, and the abiding presence of the Holy Ghost was felt in many hearts. At times there seemed to be a great conflict of spirits, and Satan worked mightily to overcome, by bringing in darkness; but his schemes were discovered, and the evil spirit was cast out. Truly the dragon is wroth with commandment-keepers, but Christ has overcome him.

The first Sabbath of the meeting, the rain came down in torrents, watering the thirsty land; the latter rain also fell upon the believers gathered in the large tent.

Several Christian workers from the churches in the city bore testimony that the Spirit of God was present. One of these, and a young woman who came later on, accepted the truth. Elder J. H. Morrison and Sister S. M. I. Henry came to the latter part of the meeting. Sister Henry closed her first meeting with a consecration service, nearly all in the tent coming together to unite in surrendering all to God. In her closing talk, she said: "I have never seen, in all my many years of evangelistic work, such a marked manifestation of the power of the Holy Spirit."

About one hundred attended the meeting. In the closing praise-meeting, held at 6 A. M., June 20, all said they had received a great blessing. The Ontario believers begin to see the need of such gatherings as this. This was shown by the vote taken to hold another camp-meeting next year. Not one dissenting voice was heard.

As the Conference workers and many of the brethren went among the people with the *Signs*, "The Arming of the Nations," etc., they were treated very kindly. Many papers and tracts were sold. Hundreds came out to the evening and Sunday services, listening with deep interest to the simple presentation of the word of God.

The city is greatly stirred, and we hope to see many souls take a stand to obey all the commandments of God. The work will be followed up by a tent effort.

P. M. HOWE.

#### THE NORTH DAKOTA CAMP-MEETING.

THIS season a camp-meeting was held again at Jamestown, N. Dak., June 7-13. It was a blessed meeting, and will be long remembered by those who attended. About fifty tents were pitched, and more than three hundred lodged on the grounds. Three large tents were used, — one for preaching, and devotional services in English, one for the same in German, and the other for children's meetings and other services; in this the Scandinavians also held a few meetings.

Elder N. P. Nelson, the outgoing president of the Dakota Conference, who now labors in Nebraska, kindly consented to attend the camp-meetings in Dakota this summer, to assist Elder W. T. Millman, the incoming president, in becoming acquainted with the situation and the work in his new field. These two, with Elder A. Mead, of Minnesota, and several of the active laborers in the Conference, were in attendance. During the past year, six of these have labored much of the time in this State, which is a comparatively new field. About five hundred Sabbath-keepers are scattered here and there. May they truly be "jets of light," reflecting the light of the glorious gospel to those around them.

The time was well filled. A commendable spirit of unity and love existed among these servants of the Lord, who all gave meat in due season to the household of faith, and timely instruction to those who attended from without.

Not a discordant note was heard during the meeting. Truly the Lord led by his Spirit. Some talks and lessons were given in the English and German tents, on the rise and progress of the message, spiritual gifts, and the workings of the Holy Spirit in the time of the "latter rain." The importance of our having the Holy Spirit, of walking with God, and of being true representatives of Christ, were leading themes in the preaching and social meetings. God drew very near to his people.

On Thursday, those who were anxiously seeking for light, and who desired to be prayed for, were invited to occupy the front seats, and fifty-two responded. The work continued until the Sabbath, which was truly a good day for God's people. On Sunday, and on Monday morning, eighteen were baptized in the Missouri River. Several interested persons from without were present to witness this ordinance.

The friends of the cause in this part of the Conference, though few in number, aim to keep out of debt. Besides what they paid on tithes at this meeting, they contributed for the North Dakota tent fund, \$178.22; for foreign missions, \$38.62; for Union College, \$42.23; and a Sabbath-school donation of \$38.06. They also gave \$5.67 for the Omaha Mission.

The campers left the grounds with their hearts filled with joy and gratitude for the blessings received. Some of the brethren arranged to go to the soon-coming general camp-meeting in South Dakota, having the fullest assurance that God would meet with his dear people there.

A. C. BOURDEAU.

#### IN THE STATES.

(Compiled from the State papers.)

##### Atlantic Conference.

FORD'S STORE, MD.—The institute here closed a short time ago, and the canvassers went to their fields of work with excellent courage.

ROCK HALL, MD.—Eight people were recently baptized and added to the church at this place. More are expected to follow in this ordinance soon.

##### California.

SACRAMENTO.—Two with whom Bible readings have lately been held began the observance of the Sabbath. The mission continues to do good work, and excellent results are following in the wake of the efforts put forth to help the poor and outcast.

SAN DIEGO.—Two here have decided to give themselves to the Lord.

ST. HELENA.—Several here have given their hearts to God, and a number were recently baptized.

UKIAH.—The Sabbath-keepers at this place have been organized into a church, and the usual officers elected. It is expected that a house of worship will be erected in a short time.

##### Colorado.

CRIPPLE CREEK.—Six earnest people were baptized and united with the church, and there is evidence that the good work will continue right along.

##### Iowa.

HASTINGS.—As the result of a short series of meetings here, one person turned to the Lord, and a number of others are deeply interested. Five subscriptions for the *Signs* were secured, and one "Steps to Christ" was sold. Some express surprise that Adventists believe in "experimental religion." The laborers were hospitably entertained by the people of the town, who contributed liberally to the expenses of the meeting.

MT. PLEASANT.—The church at this place has a membership of one hundred and twenty-one. One was lately received into the church by letter. The Sabbath-school and meetings are well attended, and the Spirit of the Lord pervades the exercises.

OLIN.—Five discourses upon live topics were well attended by many of the best citizens of the town, and good attention was paid to the words spoken. An interest was awakened which, it is hoped, will bear fruit later on.

THAYER.—A minister held a short series of meetings in a schoolhouse four miles north-west of this place. The attendance was larger than was expected, and at least one is in the "valley of decision."

##### Maine.

EAST WASHBURN.—Four were lately baptized and united with the church. The interest in the meetings is good.

##### Michigan.

BAY CITY.—A few made a start to be Christians, and a number took advance steps in the Christian life, as the result of services recently held.

EVART.—Five went forward in baptism, and six united with the church by letter, at a recent meeting at this place.

HAMILTON.—Two Bible workers and two canvassers have been at work in this city; several have begun the observance of the Sabbath, and others are becoming interested in the truth. A Sabbath-school has been organized, and it is hoped that ere long a good company will be raised up.

INDIAN RESERVE.—The work here is in a prosperous condition. A year of faithful work has resulted in developing a strong company of Sabbath-keepers, and a neat church building is nearly completed. Several are now awaiting baptism.

MARQUETTE.—A lively interest has been awakened, and those in charge of the work are kept busy filling the openings for labor. Two more have begun to keep the Sabbath, and four others have almost decided to do so.

ROBINSON.—Meetings are being held near here every night, with excellent results. The tent is pitched at four corners in the country, yet the attendance ranges from eighty to one hundred, and the best of attention is given to the spoken word.

##### Missouri.

HAMILTON.—June 15 the church here was dedicated. The city paper speaks of it as "one of the neatest and prettiest finished churches in the county." It is dedicated free from debt.

JOPLIN.—Meetings at this place have not been largely attended, but a lively interest is manifested on the part of the hearers, and there is evidence that some fruit will be borne.

MEADVILLE.—The meetings held have been but sparsely attended. In spite of prejudice, which runs high, there are those who have the courage of their convictions. Two more have just taken their stand for the Lord.

MOBERLY.—Meetings have begun here with two ministers in charge. It is too early to predict results, but the indications are that some will obey the truth as it is in Christ Jesus.

##### Nebraska.

ARCADIA.—Labor bestowed at this place resulted in the baptism of four and considerable interest.

KEARNEY.—A tent has been pitched here, and meetings are being held regularly. There

is much bitter opposition; still we are favored with good audiences each night. One brother has secured a hundred subscribers for the *Signs*, and delivers the paper weekly. The ministers are warning the people against us, appearing to be much agitated, and have published an article against our work. We shall faithfully present the truth, and leave them to do the fighting.

##### New York.

BUFFALO.—The mission established at this place is doing a good work, and some excellent results have followed the effort put forth to help the needy and cast down. Friends of the mission are cordially invited to contribute cash or produce.

##### Ohio.

CORK.—Public meetings lately begun are well attended, and excellent attention is given to the word spoken. It is hoped that some will take their stand for God and his truth.

FAIRFIELD.—Three young people were recently baptized here; this has been an encouragement to the church.

LEIPSIK.—Tent-meetings are well attended; and while it is too early to see any fruits, the indications are that some will move out in the light.

LOCUST POINT.—A house of worship was dedicated here before a large audience a short time ago.

ORAL.—The people are attentive, and seem anxious to hear the truth proclaimed. They volunteered to haul the tents eight miles, and have given the workers a pleasant plot on which to pitch them, and an organ free of charge. We hope for good results.

##### Oklahoma.

ENID.—Five were recently received into church fellowship. Several others are keeping the Sabbath, and a well-organized and well-equipped Sabbath-school is in operation.

##### South Dakota.

CAMPBELL.—Some have already decided to obey the truth, and others are deeply interested in the meetings. Several will be baptized.

CHANDLER.—Three have lately accepted the Sabbath, and there are now enough to organize a Sabbath-school, which will be done at once. The outside interest is good.

MILLBANK.—Considerable aggressive missionary work has been done at this place. As a result, five have received the truth; these, with three others, were lately baptized.

##### Virginia.

STAUNTON.—As the result of an extended effort at this place, eight have begun to obey the truth. Many others are convinced, some of whom, it is hoped, will decide for the right.

##### Wisconsin.

ASHLAND.—On the 15th ult. a church of twenty-two members was organized, and twelve others have requested baptism after the brethren return from camp-meeting. Others have accepted the Sabbath, and are investigating other features of the truth. The *Signs* has been used extensively in this work, with good results. A house of worship will soon be erected. Altogether, the prospects for the future of this company are encouraging.

COLUMBIA.—Six families unite in Sabbath-school and other meetings. An intelligent couple have recently accepted the truth. Notwithstanding opposition, all are earnestly endeavoring to live it out.



ELEVA.—A few meetings have been held. Two made a start for the kingdom, and five were baptized.

MT. HOPE.—Owing to the busy season, the attendance at meetings held here recently was rather small; but those who attended seemed interested, and two or three will, we trust, soon decide to obey God.

SHAMROCK.—Several have recently gone forward in baptism at this place. The Lord is working for his people here.

STANLEY.—The house of worship begun here some time ago is sufficiently completed to hold services in, and an extended effort is to be put forth in the immediate future.

WEST SUPERIOR.—A church of sixteen members was organized here, May 22. Some are keeping the Sabbath, and a number are much interested. The work at this place is rather remarkable, considering that the Conference has employed no certified laborers here, and no series of meetings has been held by any of our ministers. The Lord has used our literature, a little Sabbath-school, and some volunteer Bible work to accomplish the good result.

#### MICHIGAN.

MENDON.—We closed a series of meetings, May 22, with a good attendance at the close. Eleven were baptized, and united with the church. It was a solemn occasion. As some came up out of the water, they shouted praises to God. The candidates were examined and baptized by Elder Hebner, whose labors over Sabbath and Sunday were greatly appreciated. The good instruction he gave us will, we believe, be long remembered.

I go from this place to join Elder Wellman in Chatham, Ontario. I am of good courage, trusting in God for success. B. HAGLE.

In our work in eastern Michigan we have realized that there is a blessing in simply confessing that Christ is the Son of God, and in telling of the fulfilment of Luke 14:23. Our first meeting was held at Saginaw, where we were cordially received by our people. A number of strangers attended the meeting; all seemed much interested, and desirous of helping in any way possible.

We next visited the brethren and sisters at Freeland. Homes for two men were given. One brother said he would give his farm and all to the work of the Lord.

Sabbath and Sunday were spent in Bay City, where this church had a joint meeting with the people of Saginaw. This was an excellent meeting. The people sought earnestly for the outpouring of the Holy Spirit. God was surely present with us, and some who had been on the background made a new start. The privilege of telling of our branch of the work was given to us. All were much interested, and several homes were opened for unfortunate men and children. We were invited to speak at one of the city missions. Realizing that we should permit the Lord to work through us as he may think best, we occupied the time for two nights, with his blessing.

Edenville was the next place visited; here we had the opportunity of occupying the time on the Sabbath. The Lord blessed us here, and gave us great freedom in speaking of the work. We visited several sick persons, glad that we might help the body as well as the mind. We received much encouragement to see with what patience a sister withstood an incurable disease.

We also held meetings at Coleman, Alma, St. Louis, and Ithaca. In all these places much interest was manifested in the medical missionary work. Several missionary acres and

gardens were given. All were anxious to help in some way. After one of the meetings, a sister, a widow, said she would give all she had,—her prayers. Her son is in the work, and her daughter will soon enter it. Health principles were presented whenever an opportunity offered itself. We were much pleased with the interest manifested in these principles, and to see how anxious our people were to receive the light on this subject.

Several copies of "Healthful Living," were left in different homes. We are sure the truths presented in this little volume will be accepted by those who are seeking for light. We were much impressed with the cordial welcome given us by the people. The eagerness with which they accepted the principles of health reform clearly shows us that this is indeed a part of the third angel's message.

We believe that God can use the most humble of his servants, if they only surrender all to him. The way to grow in grace and knowledge of the truth is to tell others of the light God has given us.

W. R. SIMMONS,  
P. M. KELLER.

#### OHIO.

I ARRIVED at Hicksville about noon on Monday, and found that there are only one or two families of Adventists in town, and only three or four more in the country. I then visited a farmer living in a little town thirteen miles northeast of Hicksville, and met the people there, visiting them in their homes. The people are interested in the work, and desire to receive further instruction. I hope they will be sufficiently interested to study "Healthful Living" after I leave.

Many have consecrated their all to the Lord, though but few are able to do much. Yesterday I found a sister who wants to take a child to bring up, but her husband thinks they can not do so at present. She says she would be glad to take some "fresh-air" children from the city for a few weeks' outing.

I find a number here who have been at the Sanitarium for treatment, and have given a favorable report; there is a good interest among them. Yesterday I met a doctor who is interested in the Sanitarium, and who talks Sanitarium to his friends and patients.

H. W. SHRYOCK.

#### SOUTH CAROLINA.

CHARLESTON AND MT. PLEASANT.—There seemed to be no opportunity for meetings in Charleston, so I moved my family to Mt. Pleasant, just across Cooper River. I secured the town-house, and began meetings the last of April. Brother House, with his family, accompanied me to help in singing, etc. There was but a small attendance at first. It was commonly reported in the village that we were Mormons. Almost everywhere we go in South Carolina, this report is circulated. But it so happened that a school-teacher from Ohio, who has charge of the industrial department of the Laing school at this place, with another teacher from Connecticut, attended the opening meetings, and was much interested. These women contradicted the reports, and urged the people to attend. We transferred the meetings to the Presbyterian church, which was kindly offered to us, and soon had a fairly good attendance. The people seemed interested, and manifested their kindly feeling by contributions amounting to twelve dollars in cash, besides rent and other gifts.

We left many friends, and at least two Sabbath-keepers, one of them being the teacher from Ohio. She expressed fears that her acceptance of the message might break up her connection with the school; but true to duty,

she stepped out firmly, choosing rather to suffer than to disobey God. Brethren House and Chapman will remain, holding Bible readings and following up the interest.

May 31 my wife and I started northward, for a visit to our old home in Vermont, but stopped at Richmond, Va., where we have done some missionary work. Here I preached nine times in the various churches of the city, and formed an acquaintance with many excellent people. We also sold books to most of the colored preachers of the city, also to some of the white preachers. About one hundred copies were sold. To-day (June 15) we start for Washington, D. C., expecting to go on to Vermont about July 15, and to return South the last of September.

I should be glad to furnish names to missionary workers who will send the *Signs* and other reading-matter to interested persons. Address me at 135 Church St., Charleston, S. C.

I. E. KIMBALL.

#### FLORIDA.

FORT OGDEN, NOCATEE, AND ARCADIA.—We closed our meetings at Fort Ogden, May 1, after continuing them for five weeks. Both the interest and the attendance were good from first to last, and forty persons signified their determination to walk in the light of God's eternal truth; others are deeply interested. We sold twenty dollars' worth of books and tracts, took twelve yearly subscriptions to the REVIEW, and received thirty-seven dollars in donations. The Sabbath-school, which has a membership of thirty-five, meets in the Baptist church. The company is making rapid progress in the different lines of reform. All seem of excellent courage.

From Fort Ogden we moved our tents to Nocatee, six miles away, and began meetings the evening of May 4, with about one hundred present. We continued the meetings there nearly four weeks, and the interest was good throughout. We gave away several thousand pages of tracts, sold some books, received seventeen dollars in contributions, and took seven subscriptions to the REVIEW. Fifteen decided to obey God's commandments. One of our tent company will meet with them each Sabbath to encourage and instruct them.

From Nocatee we came to Arcadia, and began meetings the evening of May 31, with one hundred and fifty present. We are of good courage.

June 3.

M. G. HUFFMAN,  
A. C. BIRD,  
C. P. WHITFORD.

#### IOWA AND WISCONSIN.

FROM May 21 to June 5, it was my privilege to attend the Iowa workers' meeting and camp-meeting. Of the former I will say that it seemed to me the best workers' meeting I ever attended. Of the camp-meeting, Brother W. E. Cornell has written in the REVIEW. I fully endorse what he said of this excellent meeting. The camp was composed of one hundred and seventy-five tents, and there were eleven hundred Sabbath-keepers in attendance. The meetings of the last Sabbath had the most of the Spirit's power of any I have witnessed in late years.

June 6-12 I was at the Wisconsin camp-meeting at Sparta. In this camp there were one hundred and twenty tents, and about nine hundred campers. Most of the ministers and public laborers of the Conference were present. In addition to these there were representatives of the Battle Creek College, the Sanitarium, etc. Sister Henry took part in the evangelistic work during the entire meeting. Brethren Irwin and Morrison were present a part of the time. Brethren Mackey and Sadler were with

us the last half of the meeting, and represented the work for the fallen and lowly.

The report of the Conference showed its membership to be three thousand and forty, a net increase of one hundred and fifty during the year. These paid tithes amounting to twenty-two hundred dollars more than last year. All the laborers in the Conference were settled with, and there are no debts. During the meeting, about nine hundred dollars was given for home and foreign work. All is moving on in harmony among the laborers and churches. Brother G. W. Brown was ordained to the work of the ministry in the early morning meeting of Sabbath, June 11.

The Sabbath day of this camp-meeting was one long to be remembered as a time of a special outpouring of the Spirit. In the revival service, conducted by Sister Henry, many came forward to seek the Lord for the first time. There was no excitement, and no undue urging, but the deep movings of the Spirit led almost the entire audience to consecrate themselves to the Lord. Thirty-eight were baptized early First-day morning. The effect of the entire meeting seemed to be a settling into the work of the Lord. If vows there made are kept, a new impetus will be given to the cause in that part of Wisconsin. So may it be.

J. N. LOUGHBOROUGH.

#### TENNESSEE AND KENTUCKY.

THE tent-meeting in Paducah, Ky., in progress when my last report was written, resulted in adding one intelligent sister to the number of commandment-keepers. A number are convinced, some of whom we hope to see obeying ere long. It seemed best, for several reasons, not to keep the tent in Paducah longer at present; but it is hoped that work can be resumed there in the fall, to continue until a strong church shall be organized. I have joined Brother J. D. Pegg in tent work at Memphis, Tenn., while Brethren W. H. Burrow and C. G. Lowry take the Paducah tent to Hickory Grove, Ky., where there seems to be a favorable opening. It is yet too early in the Memphis effort to form an intelligent idea of probable results.

C. P. BOLLMAN.

#### WISCONSIN.

WE are just leaving the La Grange church. We have enjoyed the work at this place. There is a considerable settlement of Seventh-day Adventists here, and we have visited most of the families around the church, and found them all much interested in medical missionary work. Some of the families live too far away to be visited. The children all gather in as we visit the homes, and are interested to hear anything we say. Nearly all the children in the Sabbath-school gave in their names for missionary gardening or raising missionary chickens; some promised to do both.

Some members of the Sabbath-school had missionary gardens last year, and all report excellent crops from them. Several of the parents have given their names for missionary gardening and farming. Most of the members of this church are poor; and they are trying to build an addition to their church, which is very much needed; but notwithstanding that, there have been a number of ready responses to do something for the medical missionary work.

Saturday evening Miss Zipf spoke on Christian Help work, and Sunday forenoon I spoke on healthful living. The house was well filled at both meetings, and nearly all seemed deeply interested, especially the sisters. As Elder Scott was present at their quarterly meeting, he occupied the time on the Sabbath and on Sunday evening. At Sabbath-school Miss Zipf spoke to the children about the children of Chi-

cago and the mission. When missionary gardening was mentioned, nearly all responded.

We did most of our traveling on foot, and so could not reach every family; but we enjoyed the work, and stood the walks very well. The Lord wonderfully blessed. We were much encouraged by the hearty co-operation of Elder Scott in this work.

We came back to Elroy yesterday. One of the sisters here made an appointment for us to speak in the Congregational church on city mission work, and sent us word to Wyeville, so we returned to fill the appointment last night. There was a good congregation of interested listeners. The pastor, Mr. Ellis, was much pleased to have the work presented to his church. As the appointment was also given out at the Baptist, Methodist, and Adventist churches, there was a mixed multitude present. We do not know what permanent good was accomplished; but if nothing more, we trust it has been a help to the Adventist church at this place.

LYDIA KYNETT.

MILTON.—We have been holding meetings at this place. The Spirit of God came near, and our people gladly received the principles of health reform. Our last meeting was a most precious one. The audience wept as we pleaded with them to open their hearts and homes to unfortunate men, women, and children. Our brethren here have dedicated seven acres to the Lord. One brother wants to take a Danish man who has been rescued. He will give him a good home and some wages, according to his ability. Homes have been offered for four babies. We have taken several orders for our health literature. The Milton church school, conducted by Miss Waters, had prepared the way for us by making "Healthful Living" a text-book in the school.

Never have we enjoyed so much of God's Spirit as now. The clouds of prejudice are clearing away. "Onward" is our watchword.

D. E. GARVIN,  
C. P. FARNSWORTH.

#### A VISIT TO MISSOURI.

My wife and I recently made a visit to our former home in Missouri, where we lived nineteen years ago. In recent years we have lived in Kansas and Nebraska, doing city mission and church work in the latter Conference. Desiring to have a vacation, we decided to spend a few days visiting old friends and relatives in Daviess and Caldwell counties. We arrived at Hamilton in time to be at the dedicatory service of the new church at that place, May 15. This service was conducted by Elders W. A. Hennig and R. C. Porter; three ministers of other denominations were also present and assisted. During the series of meetings from May 13-17, I had the privilege of speaking three times, calling attention to the present phase of the message,—righteousness by faith and the reception of the Holy Ghost.

May 20 we went to Daviess county, where we formerly lived. It was here that present truth first found a foothold in this State, thirty-eight years ago. Many have been the battles, and fierce the conflict, in this vicinity; but the truth has gained ground. Brother J. H. Mallory, one of the few remaining pioneers, still lives here. The brethren have a nice house of worship. We met with them Sabbath and Sunday, and enjoyed much of the blessing of God in recounting the steps by which the Lord has led us. Now, as we are nearing the time of deliverance, and are in the latter rain, we should arise in the majesty of the Lord's power, while the restraining angels hold the winds of universal strife till the servants of God are sealed. Soon Jesus will gather his jewels. Let us be faithful.

J. H. ROGERS.

#### BATTLE CREEK.

MONDAY morning, May 30, I took one hundred papers, and went on different streets south of the Grand Trunk shops. When I finished, I had only two papers left. In this district are some poor families that are very glad to get the reading. Some are deeply interested in the truth. The next morning I took tracts on the second coming of Christ, and went to Verona and a mile or two east among the farmers. Wednesday I went on the opposite side of the town, to the end of the Upton avenue road, then north to West Main street. In the five or six miles of travel, I left a tract or paper at every house but one. Only one family refused to take reading-matter. Thursday morning I went to Verona and on East avenue and other streets in that vicinity. I left tracts at all but two houses.

The Lord blesses me in doing a little work for him. Since March 25 I have distributed five hundred and eighty-one papers and over eight thousand three hundred tracts. I bless God that I can do something to bring others to him.

A. M. COLEMAN.

### News of the Week.

FOR WEEK ENDING JUNE 25, 1898.

—Five men were killed in a mine at Aurora, Mo., June 14.

—Congress has appropriated \$600,000 for the Paris Exposition.

—June 19 the business portion of Park City, Utah, burned. The loss is over \$1,000,000.

—At Cannes, France, on June 13, a four-story building collapsed, and thirty persons were killed.

—Miss Clara Barton returned to Cuba, June 20, to resume her work in behalf of the suffering reconcentrados.

—Fifty years ago, the population of Europe was about 250,000,000; to-day, it is considerably over 360,000,000.

—June 18 the premier of Italy announced, in the Chamber of Deputies, that the ministry formed May 31 had resigned.

—An imperial edict has been issued providing for the establishment of the University of Peking on European models.

—Whitelaw Reid has just completed, at his summer home in the heart of the Adirondacks, a tennis-court which cost \$20,000.

—June 14 the second expedition to the Philippines, under command of General Otis, sailed from San Francisco, with 3,300 troops.

—Hair-dye is considered so detrimental to long life that a Continental insurance company refuses to insure the lives of persons using it.

—General Roca has been elected president of the Argentine Republic for a term of six years, by the representatives of the fourteen provinces.

—Despatches from Hongkong say that the insurgents at Manila have taken four thousand Spaniards and one thousand native prisoners, with their arms.

—Five gas companies of Pittsburg, Pa., have just completed a deal whereby they unite their interests under one company, with \$11,000,000 capital stock.

—A severe earthquake shock was felt at several points in the South on the morning of the 14th inst., lasting from ten seconds to two minutes. No serious damage was done.

—A passenger-rate war, between the Canadian Pacific and lines of the United States, is impending. If it is begun, the fare from New York to Puget Sound will be only \$5.

—The claims of Canadian sailors arising out of seizures made by the United States in Bering Sea, were settled on June 16 by the payment of \$473,000 to the British ambassador.

—Judging by present appearances, it will be only a short time before carriages drawn by horses will be a novelty in the large cities. In London a company is now putting 2,500 automobile cabs into public service; Paris is following closely, and in New York these horseless vehicles are seen in increasing numbers.

—June 19 a destructive rain-storm visited East Liverpool, Ohio, and vicinity, the damage amounting to \$40,000 in that town alone.

—The business part of the town of Spartansburg, Pa., was wiped out by fire on the morning of June 13. The loss is \$150,000, and is almost total.

—At Camden, N. J., a brother and sister were recently united after having been separated for nineteen years, the girl having been kidnapped when she was six years old.

—Four boys, ranging in age from twelve to fourteen years, sons of prominent people of Ottumwa, Iowa, were drowned on the 14th inst. in a little pond on the outskirts of the city.

—June 14, at Ironton, Ohio, an engine on the Iron Railway burst. One man was killed outright, and several were severely injured, the most of them fatally. The engine was blown to atoms.

—While about to go in bathing at Pablo Beach, Jacksonville, Fla., the private stenographer of General Fitzhugh Lee was struck by lightning and instantly killed. The lightning came from a clear sky.

—The granite plant of Mackie, Hussey & Co., at Barre, Vt., the second largest in New England, was totally destroyed by fire, June 13. Loss, \$100,000; insurance, \$28,000. The fire was the work of an incendiary.

—For fear of pirates, who, it is supposed, have banded together to loot gold-carrying vessels from the Klondike, no transport will be entrusted with the precious metal without the escort of a government steamer.

—June 19 Robert Leach, of Watertown, N. Y., made a successful trip, in a barrel, through the whirlpool rapids at Niagara Falls, coming out without a scratch. He proposes to repeat the trip on the Fourth of July.

—A Cape Town correspondent says that war between the Transvaal and Swaziland may break out at any moment. The Swazi king has 20,000 warriors, well armed and drilled, and there is much anxiety in the Transvaal.

—While racing with a Lehigh Valley Express, a New Jersey Central train left the track on a curve near Mauch Chunk, Pa., June 20. The engineer and a newsboy were killed, and several persons were badly hurt. Much damage was done to the train.

—Naval officers report that Captain General Blanco has notified the American blockading fleet that he will hereafter recognize no flag of truce, adding that every vessel within six miles' range will be fired upon, whether flying the stars and stripes or a white flag.

—Phil. Davis, lieutenant-colonel of the Blue and Gray Legion of Chicago, prominent in military and social circles there, was taken into custody on a requisition from the governor of Maryland, upon the charge of forging railroad bonds to the value of \$280,000.

—On the night of June 20, two men, supposed to be secret foes of the United States, set fire to a powder-plant at King's Mills, Ohio, with the evident intention of wrecking it. The powder, however, was in such a condition that it did not explode. The damage was only about \$2,000.

—The seniors of the Ypsilanti Normal School have declared their intention not to accept diplomas at this year's graduating exercises, because they are filled out on blanks used before the last legislature changed the name of the institution to the "Michigan State Normal College."

—Fire broke out in Armour's immense packing-house plant, at Chicago, on the 17th inst., and for a time it was feared that it would be wholly destroyed. Nearly all the fire-engines of the city were called out. The flames were stayed, however, with the loss of but one or two buildings.

—Russia is about to construct a canal from the Black Sea to the Baltic, deep enough for the passage of her heaviest war-ships. It will be over 1,000 miles long, and will utilize the rivers wherever practicable. The cost of the canal is estimated at \$97,000,000, and it will be completed in four years.

—Purely for revenge, a colored servant at Parkersburg, W. Va., poisoned a chicken that was to be eaten by the family of United States Judge John J. Jackson. Mrs. Jackson ate a portion of it, and was very ill; but the other members of the family were warned in time to prevent their eating the meat.

—The New York *Sun's* Rome special of June 15 says: "In consequence of the gravity of the situation in the Philippine Islands, the pope has telegraphed to the queen regent, placing his services at her disposal if she thinks the moment has arrived to invoke the intervention of the powers in favor of Spain. The queen regent in reply thanked His Holiness, saying that at the opportune moment she should feel that his offer was very precious."

—It is stated that within the next two months, about \$20,000,000 in gold will be shipped from Dawson City to San Francisco.

—The common soldier in Russia receives about \$2.25 a year. The daily rations are two pounds of *suchary*, which is a very coarse kind of bread made of cracked rye, baked hard at first, then cut into small pieces and further dried in a heated oven, with a small quantity of salt, and some soup.

—A centrifugal gun, discharging 30,000 bullets a minute, has been invented by an English engineer. The bullets are poured into a case from a hopper, and guided into a disk three feet in diameter, revolving in the case at the rate of 15,000 revolutions a minute. They are discharged from the edge of the disk.

—On the 20th ult., Secretary Long received a call from Dr. Kindleberger, assistant surgeon of the "Olympia," flag-ship of Admiral Dewey's squadron, and Gunner Evans, of the cruiser "Boston," both of whom participated in the battle of Manila. These are the first persons participating in that battle who have reached the United States.

—It was announced in the House of Lords, London, on Wednesday of last week, that all the officers implicated in the Transvaal raid of 1895, with the exception of Sir John Willoughby and Colonel Francis Rhodes, will be reinstated in the army on half-pay. Lord Salisbury also acknowledged that China had given Great Britain the reported concessions in the vicinity of Hongkong.

—It is reported that Pope Leo has lately investigated the Spanish navy, and finds that it has only two ships worth anything. One of these is at Cadiz, and the other is with Cervera. "Poor armament and defective machinery," is his verdict. The French built most of these ships; and this, it is claimed, greatly militates against them as ship-builders. The retort is that the Spaniards don't know how to take care of their vessels.

—A new whisky trust, with a capital stock of \$24,000,000, was recently formed, with headquarters at Trenton, N. J. It is called the "Standard Distilling and Distributing Company." The Sugar Trust and Standard Oil people are said to be interested in it. The new company has purchased every distillery and distributing plant in the United States, except those owned by the American Spirits Manufacturing Company; so these two companies will hereafter control the entire whisky business in this country.

—Steamers just from Sierra Leone report that 1,000 persons were killed in the recent uprising in that district. One hundred and twenty inhabitants of Freetown, most of them traders, are known to have been massacred; other colonists were carried into the bush by the "war boys," and undoubtedly met a worse fate. Three hundred friendly natives were killed; and besides the white missionaries, six colored missionaries of the United Brethren of Christ were murdered. The English missionaries are at the mercy of the "war boys," but have not yet been molested.

—The report has been circulated that Hobson and his crew, who sank the "Merrimac," have been killed, but this is not verified. Admiral Cervera and General Pando, in command at Santiago, have been instructed by the Washington authorities that they will be held personally responsible for the safety of Hobson and his men. If they are maltreated or killed by the Spaniards, Cervera and General Pando are to be hanged when they fall into the hands of the American forces. Spain has refused to exchange Hobson and his men for Spanish prisoners now held by the United States.

—There are now twenty-four chaplains in the navy; and thirty-four post, and three regimental, chaplains in the regular army. The post-chaplain ranks as captain in the army, his pay for the first five years of his services being \$1,500 a year; and this is increased for every five years' additional service. A chaplain in the navy receives \$2,500 a year when on sea duty, and \$2,000 a year when on shore duty for the first five years; after that he receives \$2,800 for sea duty, and \$2,300 for shore duty. The chaplains must be of good standing in the church, but are free to use any service they please.

—It will be recalled that the people's bank of Philadelphia was compelled, some months ago, to close its doors as a consequence of the suicide of its cashier, John S. Hopkins. An investigation showed that its resources had been impaired to the extent of \$800,000 through bad loans. President McManes heroically announced that he would personally guarantee that not a depositor nor creditor would lose a dollar by the bank's failure, and he has made his word good, having just given to the receiver his check for over \$400,000. The bank will now pay a dividend of 90 per cent. The remaining 10 per cent. will follow in two months.

## Special Notices.

### 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 July 7, 1898. This number of the *Instructor* will be issued one week in advance, or on June 30. Send for a sample copy. Address the *Youth's Instructor*, Battle Creek, Mich., sending two-cent stamp.

### KANSAS CAMP-MEETINGS.

It has been thought best to hold two camp-meetings in this State this season,—one at Salina, for our brethren in the western part of the State, and the other at Ottawa, at which will also be held the annual Conference. We have secured beautiful groves, well supplied with water, and easily reached by the people of these cities. As Salina is near our German churches, a large representation of Germans is expected. Suitable help will be provided, and we look for a blessing from the Lord. Brethren of the Kansas Conference, plan to attend, and prepare for, these meetings. Come expecting much from the Lord; he will not disappoint you. All the delegates should attend the meeting at Ottawa. The dates of these meetings are, Salina, Aug. 18-28; Ottawa, Sept. 8-18. J. W. WESTPHAL.

### 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, Grafton,	"	8-18

#### DISTRICT TWO.

Mississippi, Amory,	July	6-12
Louisiana, Alexandria,	"	13-20
Georgia, Atlanta,	"	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, Tiffin,	Aug.	11-21
Michigan (general), Owosso,	"	18-28
Illinois,	"	25 to Sept. 4
Indiana,	Sept.	1-11

#### DISTRICT FOUR.

Manitoba, Brandon,	June 30 to July 10
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 (southern), San Diego,	Aug.	18-28
Utah, Salt Lake City,	"	3-8

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.



NOTICE!

BATTLE CREEK COLLEGE desires a skilled tailor, who is a Seventh-day Adventist, to take charge of its tailor shop...

HELP WANTED.—The undersigned is desirous of corresponding with a competent calciminer, decorator, and painter.

understandingly, according to his best judgment. The selections are most excellent, not only presenting the best method of using language to make the desired impression...

"WORDS OF TRUTH SERIES."

THIS shows the first page of our illustrated thirty-two-page tract, "The War between Capital and Labor." Read it!

PUBLISHED QUARTERLY.

WORDS OF TRUTH SERIES

No. 12.—Extra. Battle Creek, Mich., June, 1898. 10c per Year.

THE WAR BETWEEN CAPITAL AND LABOR.

How Will the Conflict End?

By E. T. RUSSELL.

A CONFLICT between capital and labor has been waging for some time, and many are prophesying how it will end. It is with forboding of evil that some view the future of this struggle...

My first text will be found in Isa. 2 : 7: "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots."

Entered at the Post-office in Battle Creek, Mich. Price, 2c.

Just the right size for an envelope! Send ten cents for yearly subscription to the Words of Truth Series; and before the year is out, you will receive many times the worth of your money.

AN INTERESTING EXPERIENCE.

ONE of our ministers sends us the following interesting experience in regard to the use he has been able to make of the Signs of the Times. He says:—

"I was holding meetings in —, a coal-mining town of Montana, with a very small attendance. As I could not get the people to come to me, I concluded to go to them; so I went out with the Signs and canvassed the town. I then went to another town, and canvassed that. There are a great many foreigners in these localities, who are nearly all Catholics. The population of both towns is about fifteen hundred, half of whom are foreigners. I worked a little less than three days, and secured twenty-one orders for the Signs for three months, ten for six months, and ten for one year, making forty-one in all. I could have done much better in the winter; for the miners are running on half-pay at present. We shall pitch our tent here in about two weeks for a series of meetings. I appreciate the Signs and the work it is doing, and think it is getting better and better all the time."

No doubt there are many of our ministers who are having but a small attendance, with little interest, in the localities where they are laboring, who might see the interest revived, and the work greatly advanced, by taking up such work as this with the Signs. Recent Testimonies have told us that there is no better work in which our ministers can engage than the canvassing work. They can gain an experience in this way, by coming in direct contact with

the people, that will be helpful both to the people and to themselves. God is directing the minds of all to the signs appearing all about us; and what could be more appropriate than to bring to them our pioneer paper, the Signs of the Times, which discusses these questions so fully?

"THE STORY OF REDEMPTION,

FROM EDEN LOST TO EDEN RESTORED." By William Covert. The great plan of redemption through Christ is here traced from the time it was unfolded to our first parents, until those who have heeded its requirements are safely housed in the city of God.

The book contains 237 octavo pages, exclusive of four full-page three-color engravings. Price, bound in fine cloth, with emblematical cover design, colored edges, \$1; fine cloth, with emblematical cover design, aluminum title, gold edges, \$1.25.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK. In Effect May 13, 1898.

Table with columns for EASTBOUND and WESTBOUND, listing destinations like Montreal, New York, Bay City, Detroit, Port Huron, and prices.

SLEEPING AND THROUGH CAR SERVICE.

8.27 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.

WESTBOUND. 8.52 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.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 19, 1898.

Large table with columns for EAST and WEST, listing times and prices for various routes including Chicago, Detroit, and Niagara Falls.

"Daily. \*Daily except Sunday. Kalamazoo and South Haven accommodation departs at 6.30 a. m. and arrives at 7.05 p. m. 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.

Publishers' Department.

THE "TENT-MEETING SERIES"

Is composed of two-page leaflets, many of which are illustrated. These present, in a brief and impressive style, important Bible truths. They are just the thing to hand out at camp-meetings, tent-meetings, or other public gatherings, to awaken an interest in the topics presented.

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

BELL'S LANGUAGE SERIES.

To THOSE who are anxiously waiting for further information concerning the fifth book in the series of Professor Bell's Language Series, we are happy to say that the manuscript is now all prepared, and the book will be out in a very short time. This volume, "Studies in English Literature," is a fitting close to the series of five books prepared by this author for the study of the English language.

## The Review and Herald.

BATTLE CREEK, MICH., JUNE 28, 1898.

THE Canadian Parliament has just passed a law prohibiting the importation of American Sunday newspapers into the dominion.

THE *Missionary Review* for July is out, and has some excellent matter on the Philippine and the Caroline Islands, and mission work there, besides a great fund of other valuable matter for those interested in missionary work.

THE Earl of Selborne, Under Colonial Secretary of Britain, in a speech the night of June 15, said: "The Chinese question is only at its beginning. If we wish to preserve our commercial rights and privileges in China intact, we must prepare for a land war on a large scale."

THE *Missionary Review* says that "God seems to be providing for a very rapid carriage of the gospel to the whole world." This is true. The Lord says that he will make a short work in the earth. And when this gospel of the kingdom shall have been preached in all the world, for a witness to all nations, then shall the end come.

CELSUS was a pagan opponent of Christianity, who lived about 250 A. D. With intended ridicule, he said that the Christians "tell the story of their conversion as a shipwrecked sailor tells the story of his rescue." That is still the way with Christians who are truly converted; for that exactly describes the situation. "Ye shall be witnesses unto me," saith the Lord.

"THE Life-saving Mission" is the name of a good work lately begun in Topeka, Kan. It is in charge of D. P. Ziegler, who, in a personal letter, writes as follows concerning it:—

God is graciously blessing us in our work, and souls are being saved. While we have conducted the mission but little over a month, several have been converted. Some have begun the observance of the Sabbath, and two have united with the church. To God we give all the praise.

SINCE we began the publication of the articles on "The Lord's Supper and the Ordinance of Feet-washing," we have received a number of inquiries concerning a statement in the book "Christ Our Saviour," that Jesus washed the feet "of the eleven." The answer is that that was a mistake in the making of the book. It was corrected before a second edition was printed, which was a good while ago,—long before these articles were received.

In a private letter, Elder A. J. Breed, speaking of the work of the Holy Spirit in the camp-meetings on the Pacific Coast, says that where the people answer to the call, "Receive ye the Holy Ghost," "it works deep repentance." Referring to the return of some who had been drifting backward, he says, "They are coming in, and soon there will not be a feeble one in all their tribes. Those who have been halting will catch up, and all will go along together." We believe that, and praise the Lord for it. "O Israel, return unto the Lord thy God."

"THE coming of the Lord draweth nigh." Are our hearts aglow to see him as he is? Remember that without holiness, "no man shall see the Lord." This means a *daily* consecration,—a constant recognition that we are not our own. Are we willing to make the surrender? Life and death are set before the people. "Choose ye this day whom ye will serve."

IN union there is strength; in disunion there is only weakness. This truism is illustrated by the Spiritualists. They claim adherents to the number of several millions, including men in high positions of trust, the crowned heads of Europe, etc.; yet because of petty jealousies, they could not by any means pay the cost of their late "Golden Jubilee of Modern Spiritualism," held at Rochester, N. Y., the financial loss being over five thousand dollars. A strong effort is now being made to secure it by popular subscription.

THE Lord just as truly has a message for this people to-day as he had in 1888, as he had for the world in 1844, or for his chosen in the days of John the Baptist. It naturally follows the one of righteousness by faith, and is, "Receive ye the Holy Ghost." Reports from those general meetings where this message has been received are to the effect that a mighty work has been wrought. O, that all might know the day of their visitation! that none would halt between two opinions. Then would there be an arising and a shining that would lighten all the world; for then, as in the days of old, there would not be "one feeble person among their tribes." May the Lord hasten the time when this shall be a verity.

SABBATH, June 18, the meetings in Willard Hall, Chicago, were brought to a close for the present, with a good praise-meeting. Through the liberality of brethren and sisters in many places, the truths of the third angel's message were preached in this splendid hall every Sabbath for fully six months, to audiences averaging fully five hundred people. One gentleman in the closing meeting praised the Lord "these are Adventists who are thoroughly evangelical; who believe in conversion, the witness of the Holy Spirit, and the power of Christ." He said he had attended many of the meetings, and had received much good. By others at this time, as well as at other times, the same witness was borne. The great day alone can reveal what good has been accomplished.

WE expected that our brethren and sisters would appreciate the articles by Sister White, on the "Lord's Supper and the Ordinance of Feet-washing," and we have not been disappointed. Many good words have been received for them. One subscriber says: "Those first-page articles now going through the REVIEW present the matter in the clearest light I ever saw it, and I greatly appreciate the many beautiful truths brought out." Another says: "I think Nos. 1 and 2 of the series of articles on the Lord's Supper are worth more than the price of the paper. They are full of good things." Still another says: "When we engage in the ordinances of the Lord's house at the coming quarterly meeting, it will be with a fuller sense of their meaning than ever before, because we have read the articles on that subject now appearing in our good church paper."

WE are commanded, "Watch and pray, that ye enter not into temptation." How many Christians would be saved the ignominy of defeat in their battle with the devil if their strength were only employed to *keep out* of temptation, instead of being employed in *overcoming* when they have voluntarily placed themselves within its meshes.

IT is reported that the sultan is going to present to the German emperor a piece of land near Jerusalem, "as a site for a German monastery." What on earth the emperor of Germany wants to build a monastery at Jerusalem, or anywhere else, for, is not explained. If Luther, or some one else like him, had not forsaken the monastery, Germany would never have been what she is to-day.

A story is told of a colored tenant in the South, who agreed, for the use of the land he farmed, to give *one fourth* of the crop. At harvest-time he hauled three wagon-loads to his home, and returned the empty wagon to the owner, with the information that there *was not any fourth left*. How many times it happens that when the harvest is gathered, or a job of work is settled for, there is no *tenth for the Lord!*

THE New York *Independent*, beginning with the first number in July, will be published in magazine form, the same size as the *Century*. The regular issue will contain eighty-four pages, with additional pages as special occasions may demand. And the price will be reduced to two dollars. This will make the *Independent* easily the leading magazine of the country—the best one, and the one most worthy the subscription price.

JOSIAH STRONG has just retired from the secretaryship of the Evangelical Alliance, because of "differences between the purposes of the secretary and the objects of certain supporters of the Alliance." What the nature of these differences is can be gathered from the statement that now "the Alliance will cut loose from the sociological and reformatory features carried on by Dr. Strong, and direct its attention to distinctively religious objects." The chief point in Dr. Strong's efforts, from the day that he became secretary, seems to have been to make of the Alliance a part of the National Reform scheme. It is a happy thing that the Alliance has "cut loose" from that evil influence. We are glad to see it.

WE learn that Dr. Thompson is receiving calls for his tract in answer to Henry Varley's pamphlet on Seventh-day Adventists, from Canada, Ireland, the West, the South, and even other points of the compass. Whether this is because Mr. Varley is so widely known or not, it is certain evidence that the REVIEW AND HERALD is so widely read. The price of the tract is \$2.50 a hundred. 2 Burroughs Place, Cor. Hollis St., Boston, Mass.

A NEWSPAPER bulletin has been sent out from the Michigan Board of Health, warning the public against drinking the water of streams into which sewage is received from towns along their banks, without first boiling it. Special caution is given against bathing in any ordinary stream, immediately below any city, village, or other source of sewage or privy drainage. The reason for this is that numerous cases of typhoid fever have been traced directly to these two sources.