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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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"IF YOU LOVE ME, LEAN HARD."

CHILD of my love! lean hard,
 And let me feel the pressure of thy care.
 I know thy burden, for I fashioned it,—
 Poised it in my own hand, and made its weight
 Precisely what I saw was best for thee.
 And when I placed it on thy shrinking form,
 I said, "I shall be near, and while thou leanest
 On me, this burden shall be mine, not thine."
 So shall I keep within my circling arms
 The child of my own love; here lay it down,
 Nor fear to weary Him who made, upholds,
 And guides the universe.

Yet closer come;
 Thou art not near enough. Thy care, thyself,—
 Lay both on me, that I may feel my child
 Reposing on my heart.

Thou lovest me?
 I doubt it not; then, loving me, lean hard.

—Selected.

TREASURE HIDDEN.

MRS. E. G. WHITE.

THE sayings of Christ are to be valued not merely in accordance with the measure of man's understanding; they are to be considered in the important bearing which Christ himself gave them. He took old truths, of which he himself was the originator, and placed them before his hearers in heaven's own light. And how different was their representation! What a flood of meaning, and brightness, and spirituality was brought in by their explanation!

Christ set forth deeper and more spiritual truths than had ever before been heard from rulers, scribes, or elders. "I am the way, the truth, and the life," he declared. The rich treasures of truth opened before the people attracted and charmed them. They were in marked contrast with the spiritless, lifeless expositions of the Old Testament Scriptures by the rabbis. And the miracles which Jesus wrought kept constantly before his hearers the honor and glory of God. He seemed to them a messenger direct from heaven; for he spoke not to their ears only, but to their hearts. As he stood forth in his humility, yet in dignity and majesty, as one born to command; a power attended him; hearts were melted into tenderness. An earnest desire was created to be in his presence, to listen to the voice of him who uttered truth with such solemn melody.

At the beginning of his ministry, Christ had declared the character of his work. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And

when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

That word was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spoke, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Every miracle wrought by Christ convinced some of his true character. Had a man in the common walks of life done the same works that Christ did, all would have declared that he was working by the power of God. But there were those who did not receive the light of heaven, and they set themselves more determinedly against this evidence.

The Jews were expecting an earthly prince, who would deliver them from the power which God had declared would rule over them if they refused to keep the way of the Lord, and obey his laws. They had made their proud boast that Israel's king, the star arising from Judah, would break their thralldom, and make of them a kingdom of priests.

It was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness, shining amid the moral darkness in such distinct rays, revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such a one as themselves. The Jews could have borne the disappointment of their hopes better than they could bear the righteous denunciation of their sins. In parables, Christ laid bare their professed sanctity. He compared them to whitened sepulchers, deceiving the people by their pretensions to purity.

In his youth, Christ was subject to his parents,—an example of obedience to all the youth. In his youth he learned the trade of a carpenter, and earned his bread by the sweat of his brow. Thus he honored physical labor. It should be an encouragement and source of strength to every human being, in the performance of the commonplace duties of life, to know that Jesus toiled to provide for his own temporal wants.

The teachings of Christ, in precept and example, were the sowing of the seed afterward to be cultivated by his disciples. The testimony of these fishermen was to be referred to as the highest authority, by all the nations of the world. They had not learned in the schools of the prophets; but Jesus had been their teacher, and had given them knowledge uncorrupted by tradition and bigotry. Christ scattered the heavenly grain, which minds and hearts that desired light and knowledge might gather up as precious treasure sent from heaven.

After his resurrection, Christ opened the understanding of his followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of

Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ had foretold his humiliation, rejection, and crucifixion, the disciples would not take in his meaning. It had been a part of their education that the Messiah would set up a temporal kingdom; and when Christ spoke of his sufferings, they did not understand his words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, he would bring many things to their remembrance.

Christ had many truths to give to his disciples, of which he could not speak, because they did not advance with the light that was flashed upon Levitical laws and the sacrificial offerings. They did not accept the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. And for the same reason, Christ's disciples of 1898 do not comprehend important matters of truth. So dull has been the comprehension even of those who teach the truth to others, that many things can not be opened to them until they reach heaven. This ought not to be. But as men's minds become narrow, they think they know all, when they have only a glimpse of truth. They close their minds, as if there were no more for them to learn; and should the Lord attempt to lead them on, they would not accept the increased light. They cling to the spot where they see light, when that which they see is only a glimmer of the bright beams they might enjoy. They know very little of what it means to follow in the footsteps of Christ.

In their harmonious relation, the truths of Scripture are like links in a chain. Just as fast as our minds are quickened by the Spirit of God to comprehend light, and in humbleness appropriate it, we shall dispense it to others, and give the glory back to God. The development of truth is the reward of the humble-hearted seeker who will fear God, and walk with him. The truth which the mind grasps as truth is capable of constant expansion and new development. While we behold it, the truth is revealed in all its bearings in the life and character, and becomes more clear, and certain, and beautiful. The mind that grasps it in its preciousness becomes elevated, ennobled, sanctified.

Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. The entire system of Judaism was the gospel veiled. Those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. But the Light of the world is sending his divine rays to illuminate the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are to be educated to look to God himself, the author of all truth.

In his habits and customs and practises, Christ did not conform to the standard of the world. What a lesson he gives to the churches that bear his name! They are not to exalt themselves above the Majesty of heaven, their

Redeemer. What do men find in the example of Christ to justify them in their feelings of superiority, in keeping themselves apart from their fellow men, hiding themselves from their own flesh, because they have obtained more of this world's goods than their neighbors? Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose example are such following?—Surely not the example of him who said, "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," "to preach the gospel to the poor."

Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer alone possesses the key to unlock the treasure-house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men.

Sharp, clear perceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of his word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found. The word of God is the mine of the unsearchable riches of Christ.

"ACCORDING TO THE WORKING OF HIS MIGHTY POWER."

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

STRANGE as it may seem, in fire we have an exhibition of the power of life. Fire is the union, essentially, of carbon and oxygen. The affinity between these two elements is tremendous. They are ready, at the slightest chance, to unite. It takes but the flame of a match to draw them together; and, once started, they continue without further aid until one or the other is exhausted. The raging flames are the revelation of the mighty power that draws these two elements together; the oxygen seizes the carbon with eagerness, and with a might that no human agency can resist. And the bond that holds them together is so efficient that when, in the chemical laboratory, we attempt to separate them by breaking this bond, we are compelled to use vessels composed of the most resisting materials, and under violent displays of light and heat; and even then we would be unsuccessful were it not that we are able to use chemical forces willing and powerful to do the work.

But strong as is this mighty bond between the two elements, the silent forces of light and life in the delicate cells of the leaf easily tear asunder this bond, set free the oxygen, and build the carbon into the structure of the plant. Great as is this bond, and mighty as is this affinity, this silent force is still greater and mightier; for it breaks the bond, and, in spite of the affinity, and in opposition to all this

great power and energy, it accomplishes its work.

And remember the labor of undoing the work of the fire is carried on *in a delicate leaf!* You can crumple that leaf in your hand. You can tear it in pieces, bit by bit. It is frail and unsubstantial. Yet within its cells a power has worked that is far more mighty than you, that is stronger than fire and death, and that is greater than all the powers of destruction: it is the power of life, the all-sufficient power of God.

Do you read the lesson?—God can do *whatsoever* he wills, *in whatever* he will. In yonder burning building the mighty force of fire is at work; but in the delicate leaf, God has put a power, silent and effective, that, being stronger and more powerful, can outdo and undo the work of the fire. Weak?—You can not be more weak than the frail leaf or blade of grass; and yet in the leaf and the blade of grass, God does a work that is equal to the might revealed in the convulsions of nature.

His "strength is made perfect in weakness." What is that?—"made PERFECT in weakness?"—Yes, just that: "My strength is made perfect in weakness." After this revelation of the work of life and sunlight in the leaf and blade of grass, we can easily believe that his strength is, indeed, made perfect in weakness. The leaf and the blade of grass are weak, but his power is made perfect in their weakness. I, too, am weak, but I am not weaker than the leaf or the blade of grass; and since his strength is made perfect in its weakness, I am sure that his strength may be—IS, bless God!—made perfect in my weakness.

It matters not though we be unconscious of the working within of this mighty power. The leaf does not feel the might of the power that works within it; for its cells could never endure the strain. The work is silent?—Yes, and so is this work of the sunlight. It goes on so easily?—It is so in the leaf; indeed, the work moves thus easily because the power is so great. So it is with us, "the planting of the Lord," in the sunshine of Christ's righteousness: though the work is silent, though it goes on so easily, and though we are unconscious of any strivings or convulsions, still if it goes on, like the plant, we shall grow. And the growth is the evidence of the power. "First the blade, then the ear, after that the full corn in the ear:" little by little, slowly and surely, yet ever silently, we grow up into Christ, our Living Head.

THE LIVING BOOK.

WHILE a student at the University of Pennsylvania ten years ago, I came very near going under in the maelstrom of scientific doubt that prevailed at the time. Ingersoll, with his "Mistakes of Moses," proving (?) the inaccuracy of the Pentateuch; the "higher criticism," invalidating whole books of the Bible as incorrect historically, textually, and spiritually,—all these forces drove me head first into infidelity.

But where are these boasted "facts" now? As fast as one scientist proved to our satisfaction that a certain king never lived, was but a myth, and that a certain event never did, and never could, happen, another scientist, somewhere in Egypt or Assyria, unearthed an inscription which proved that his wisdom was but an evidence of presumptive ignorance. And so the two have gone hand in hand; as soon as a vital point was attacked, the unfailing providence of God led some man, willingly or unwillingly, to give to the world some discovery, as inscriptions, MSS., or other, which proved beyond a doubt that the grand old Book is true, every line and letter.

What was the matter, that I left the heavenly things for a while?—That common com-

plaint of the embryo-scientist had fallen upon me—I knew too much! And that is what ails many who boldly proclaim themselves judges. But I am getting over it; every year makes plainer to me the eternal verities of God's word; and now I read and hear these vapourings, and say to myself: "God takes care of these things; why should I worry?"

Ever since I was in Egypt, read the old records myself, handled remnants of a time when Moses was not yet born, and of the age of Abraham, Jacob, and Joseph, the old Book has been alive to me, speaking with tones of power. And throughout it all, in it all, and above it all, is the Christ.—Paul L. Stangl, B. S., in the Interior.

INDIVIDUALITY.

F. M. WILCOX.
(Boulder, Colo.)

THE Lord never made one man in the mold of another. Every intelligence created by the divine hand possesses its own characteristics and individuality. And the Creator himself recognizes and honors this individuality in his dealings with every one of his creatures.

An excellent illustration of this is found in the Scriptures. While one master mind had to do with this great symposium of divine truths, more than fifty writers used by him in this work have left upon the parts passing through their hands their own individuality. Who can not readily recognize a difference in the style of the epistles of Peter and John? or of Matthew and Luke? or of Daniel and Ezekiel? And yet back of their work was one common divine agency, molding their thoughts and shaping their utterances.

And not alone in the matter of inspiration, but also in the operations of the Spirit of God, this same recognition is given to the independence and individuality of the human mind. Before the Spirit of God deigns to take up its abode in the human heart, he *knocks* for admittance; and if admittance is denied, he remains outside. If admittance is freely granted, he enters and controls the man, but only as the man's will freely yields obedience. Rev. 3:20.

In failing to recognize this principle, many disciples of the Lord have made sad mistakes in their Christian experience, and many Christian workers have made failures in their plans of operation. I well remember attending, when a boy, a revival service, into which I entered with a desire to know more of God; and of nearly making shipwreck of my faith because I failed to find just the same experience in myself that I saw wrought in others. The melting Spirit of Christ came to some of my associates, leading them to weep freely; while I, although feeling perhaps as deeply, could not shed a tear. I was led to think that if my experience was indeed genuine, it would be the same as that of others. But the Lord, in his mercy, in order to teach me the independence and variety of his workings, did not give me the experience shared by others. I was thus led to trust him for myself, through my own experience, rather than by virtue of what others felt and realized.

In Jesus Christ is found the perfection of every quality and virtue. He is the sum total of all. And while all his saints will possess spotlessness of character, there will be developed in them every variety of gift and grace. While one will exhibit one attribute of the Master, another may exhibit an entirely different phase of the divine character. Thus it will require the sum total of all the beauties exhibited in all the children of grace to make up the sum of perfection that is found in Christ. And in the development of these different phases of the divine life, different processes are necessary. God gives to one man one ex-

perience, and to another man an experience of some other kind.

By God's method of giving his creatures names, the names are indicative of the character. Thus the son of Isaac was called Jacob, because by nature he was a supplanter. But when he gained the victory, God changed his name to Israel as an indication of the victory he had won. To each of the redeemed will be given a white stone, and in the stone a new name, which no man knows but he who receives it. Rev. 2:17. Those who are translated at the coming of the Lord will sing the song of Moses and the Lamb, and none can sing this song but the one hundred and forty-four thousand. The new name indicates the character, and also the experience gained in the formation of that character; and the reason that none but the possessor can know the name, is that none but the possessor of the name has had the experience indicated by that name. So the reason that none but the one hundred and forty-four thousand can sing the song of Moses and the Lamb is because that song is a song of experience, and only those having had the experience can join in this anthem of praise.

So let every child of God remember that it is for him to have an experience of *his own* in the things of God; and if his experience is not like the experience of any other soul in the world, let him believe in its genuineness just the same. In order for one to have an experience just like another, he would have to be exactly like that other. But as no two persons in the world are exactly alike, no two persons can have experiences exactly alike.

The relation of Christ to every human being is as distinct and separate as if there were not another intelligence in all the world. As this is true, it follows, as a logical result, that God will give to every soul an experience as distinct and separate as if he were the only soul God was trying to save.

Thus, individuality should lead to dependence upon God and not upon man. It should lead every worker for God to feel that he is accountable to God and not to his fellows; that he is not to subordinate his conscience to any power but the Spirit of God; that in labor for souls, he is not to work in the harness of another man, but in his own naturalness and individuality.

But the exercise of individuality is not the exercise of obstinacy. The child of God is to be independent, yet subservient. He is to be firm, yet yielding. He is to stand in liberty, and yet avoid license. It is here that many will make shipwreck of their faith. Obstinacy will be mistaken for independence, and license for liberty. And while all should seek to labor as directed by God, all should be careful that the selfishness of the natural heart and the desires of the natural man are not put in the place of the freedom and individuality born of the Spirit of God. The emotions are not to run away with the judgment. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated." It is not impulsive, headstrong, and self-willed. It thinks not of self, but of others; not of *personal*, but of *eternal*, interests. He who is Christ's will manifest a Christian spirit in every relationship.

Do you know the Holy Ghost? Do you know his sweetness? Are you ready for his revealings, even if he should reveal things in your heart that are not right? Are you longing for his anointings and girdings? Do you desire his illuminations, so that you may know God's will perfectly, and do it? Are you afraid that he will show you some things that you cherish, and require them to be put away? Many are slightly acquainted with the Holy Ghost, but not abandoned to him, so that they can sing: "I've abandoned myself to the Holy Ghost, and his fulness abides within."—*Selected.*

POSSIBLE RESULTS OF THE PRESENT WAR.

J. COEURDELIS.
(Ottawa, Canada.)

It is, of course, quite impossible to portray, at this period, an elaborate forecast of the results of the present conflict between Spain and the United States; but from the present trend of affairs, it seems justifiable to say that bewildering complications may be confidently looked for before its finishing stroke shall be given. The interference of America in behalf of Cuba may generate events that will shape the policy of the world at large, and be counted among the most notable happenings of historical record.

The present conflict is not the breaking out of a sudden impulse, but the culmination of long years of irritation. Standing in the very gateway of America's southern waters, and being a genuine treasury of wealth in natural resources, Cuba has been growing in national importance for more than a century. Since the discovery of Cuba, its political affairs have been under the continuous control of Spain, whose rule has been that of *proprietor* rather than that of governor. As time has developed the intellect of the race thus held in virtual slavery, the people have struggled to free themselves from the domination of their unmerciful master.

This condition of affairs being all the time well-known to the United States, and the imperious rule of Spain being obnoxious to a people free from such vassalage as that to which the Cubans were subjected, it seemed most natural for the feeling to obtain that the free people would, in time, assist the degraded race to rise above its thralldom, either through annexation or independence. For nearly half a century, however, prior to 1868, the American government discouraged this sentiment; but during the seven years following, in which Spain was in the throes of revolution, Cuba was terribly misgoverned, and the sympathies of America were drawn out toward that suffering people. However, no interference was offered by the United States until November, 1873, when the steamer "Virginus," registered in New York as an American ship, was captured at sea by a Spanish war vessel, towed into a Cuban port, and retained there until fifty of her officers and crew were shot by the Spaniards. Only the leniency of President Grant then averted war between the two countries.

Since that time, the "intervention" sentiment has constantly grown in the United States, and the Cubans on American soil have accumulated a revolution fund amounting to \$11,000,000. The Cubans might have gone on indefinitely, in their present war for independence, without interference from the United States, had not Spain adopted her annihilation tactics, under the most brutal system of atrocities ever known in the annals of modern warfare. Strong sympathy for a maltreated race was represented to be the ruling motive for tardy interference, although the hint of broken trade relations was added, in a message to Congress, as a secondary incentive for attempting to bring about the independence of the Cubans.

But as it is impossible humanly to foresee the future, events occurred to shut the American naval fleet in the Pacific out of all neutral ports. It was therefore thought necessary to have coaling-stations in Eastern waters under the absolute control of the United States; and as the Philippine Islands seemed a good point, the plan was quickly hatched to go there, destroy the Spanish fleet stationed at Manila for the purpose of holding the natives under Spanish rule, and take those islands under the protection of the United States.

Having partly accomplished this design, the question arose as to what should be finally done with the islands. Should they be permanently retained by the conquering nation, re-

turned to Spain for an indemnity, or turned over to some European power for a consideration? Immediately the sentiment spread through American circles that these conquests should be retained as strategic points for future security. The next step was to advocate securing another such point at the entrance of the Gulf of Mexico; and it was suggested as good policy to secure Porto Rico, and thus drive Spain entirely out of Western waters, as well as to curtail her rule in the East.

Success thus far in the war has seemed to cause the American heart of sympathy gradually to retire before the growing ambition for conquest. But in yielding to this ambition, the United States will so change her attitude before the other nations as to enter upon a course that she will not be able to alter when desirable, except under the deepest humiliation. The West Indies, standing in the highway of international commerce, must connect the nation controlling any one of them with international politics. It is the same with the Philippines and the Hawaiian Islands. Let the United States assume control over any of these, and she connects herself with the complications of European politics, which will most likely prove a source of continual trouble, affecting the enterprise and prosperity of the nation.

Indeed, matters have already gone so far in this direction as to create distrust in the minds of many. As expressed by a writer in *Blackwood's Magazine*: "Unless all the signs deceive, the American republic breaks from her old moorings and sails out to be a 'world power.' Whether the start has been well made—with sagacity, with dignity, with due circumspection, and preparedness against internal disturbances, for example—is for the Americans to consider."

This is well said; for it is plain that for the United States to step into the circle where she becomes a "world power," is to have every international question that affects the equilibrium of Europe seriously disturb the internal workings of her home government.

NEBUCHADNEZZAR'S LESSON.

M. E. KELLOGG.

THE story of God's dealings with Nebuchadnezzar, king of Babylon, as told in the second, third, and fourth chapters of Daniel, is no doubt familiar to every Bible student. The second chapter is especially interesting to all Adventists, from the fact that in the great image which Nebuchadnezzar saw in his dream, the story of which is there related, a panoramic view of the history of the world's great empires, from his own day until the coming of Christ and the establishment of his kingdom, is portrayed. It is to be feared that in our deep devotion to the prophetic idea of this chapter, we may fail to gain an insight into the spiritual truth of the history, and thus fail to learn, not what God wanted to teach the world in regard to empires and kingdoms, and of the final kingdom of Christ, but what he desired to teach Nebuchadnezzar personally, for his benefit and for ours.

God permitted his people to be carried into captivity by the king of Babylon for two reasons: first, for their own benefit; and secondly, for the good of the heathen who took them captive. The Jewish people were backslidden from God, and were doing nothing to extend his name and glory among the Gentiles. The Lord knew that afflictions would lead many of them to him. Their captivity was thus the means of the salvation of many Jews who would otherwise have been lost. More than this, their awakened conscience, in the land of captivity, led them to teach the people among whom they dwelt of the true God, his past

dealings with them, and the reason they were in bondage. Thus, many Gentiles were led to believe and be saved.

When we realize that these were the objects that God had in view through the captivity of Israel, we can more readily see why Daniel and his companions were taken to the court of Nebuchadnezzar, and the reason for the events described in the second, third, and fourth chapters of Daniel. God was working on the heart of Nebuchadnezzar, that he might be converted and saved himself; and also that he might help to deepen, on the minds of all his people, the impression of the truthfulness of the word of God, which the captive Jews were preaching throughout his kingdom.

The first lesson given to the king was on the instability of earthly kingdoms. His own great kingdom, and others which were to succeed it, were shown to him in a dream. The transitory nature of earthly kingdoms and of earthly glory, and the power of God, who sets up and pulls down kingdoms, with the eternity of his kingdom, were set forth. Through this dream, as explained by Daniel, Nebuchadnezzar also saw the power of the God of Daniel. Hence in rewarding Daniel, he said: "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Dan. 2:47. Thus the dream, besides furnishing an important prophecy of the ages, made a good impression upon the mind of the king. He believed that the God of Daniel was a great God and a revealer of secrets, but that was all. He still believed in other gods; and while he bestowed honors upon Daniel, he made no announcement to his people of the power of Daniel's God. Another lesson was therefore necessary.

Evidently impressed by his dream of the great image, and perhaps, upon further thought, rebelling at the suggestion that his empire was to be succeeded by another, the king erected an image in the plain of Dura, and commanded its worship. No silver, brass, nor iron was used in making this image. It was gold from head to feet. He did not acknowledge the suggestion that his empire was to pass away.

It is unnecessary to enlarge upon the result. The three companions of Daniel refused to obey the king's command to worship the image; they would not worship the idol, nor accept the idea which the king evidently intended to convey,—that his kingdom would not be succeeded by others, and finally by the kingdom of God. The three worthies were then thrown into the fiery furnace; but they passed the ordeal unharmed, while those who consigned them to the flames were themselves destroyed. The king also had a view of the divine form which protected from the flames these faithful worshipers of Jehovah. He was greatly astonished; and when the three men were taken from the furnace without so much as the smell of fire upon their garments, he so repented of his conduct that he said: "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God."

He had now learned that the God of the Jews was more powerful than himself. He also commended the three worthies, who refused to worship any god except their own God; and, furthermore, he made a proclamation in honor of the God of Shadrach, Meshach, and Abednego, "because there is no other God that can deliver after this sort." But in all this there was no true recognition that there is but one God, and he the God of the people whom Nebuchadnezzar had taken captive. The king acknowledged that God is a great God, praised the three worthies because they clung to *their own God*, and proclaimed his glory among the people; but not yet did he recognize

the true God as he ought, nor humble his heart before him.

The Lord now took the king in hand in a more personal manner. He showed the king a vision of a gigantic tree, with spreading branches and fair fruit; and a Watcher and a holy One, commanding that this tree, so great and fair, be cut down, the branches cut off, and the fruit scattered. Only the stump, bound by bands of brass and iron, was to be left. The prophet declared that this tree meant Nebuchadnezzar himself. The king must pass through a similar experience to that which befell the tree in his dream. God was dealing with him to the end that he might know that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Then the prophet exhorted the king to repent of his sins, that he might escape from these threatened calamities. But the king did not repent. He went on in his wicked course until, in a moment of intense pride, the blow of divine justice fell upon him. A voice from heaven proclaimed his downfall; his reason fled, and he became, for seven years, like a beast of the field. Nothing but God's power, exerted in mercy, represented by the metal bands around the stump, preserved him from death and eternal loss.

At the end of the days appointed, God lifted the cloud of darkness from the king's mind. His reason returned, his counselors sought him out, and he again became established in his kingdom. He had learned the lesson which God, by these remarkable dreams and an equally remarkable preservation, was trying to teach him. Daniel had said that the king would be driven from among men until he should know that the *Most High* rules in the kingdom of men; and the first words of the humbled king, on recovering his reason, were, repeating the very expression of Daniel: "I blessed the *Most High*, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: . . . he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? . . . Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

Here is a complete recognition of God as *the God*,—the God without a rival,—the God whose kingdom is superior to all other kingdoms, and which will not pass away. Nebuchadnezzar also acknowledged that he knew, from his own experience, that God is a God who can humble the proud. Such an experience of the king of Babylon must have added greatly to the influence of the captive Jews, and caused the knowledge of their God to spread abroad throughout all the land, resulting in the salvation of many souls.

There is also, in this experience of Nebuchadnezzar, a lesson for us if we will but learn it. We must also learn that there is but one God, and that our affections and trust can not be divided. We must realize the instability of all earthly things, and the permanence of God's kingdom. More than all, we should learn that God is able to abase those who walk in pride. Are we learning these lessons willingly? or will the Lord have to put us through a humbling experience, similar to the one given to Nebuchadnezzar? Let us learn the lesson; for by it great good will come to us.

"SOME one has said, 'The preacher needs learning, not that he may talk learnedly, but that he may know how to make the truth simple.' This is a strong argument in favor of an educated ministry."

SALT FROM THE DEAD SEA.

Selah N. Merrill, D. D., in *Signs of Our Times*.

PALESTINE possesses the most remarkable salt lake in the world, which every Bible reader knows as the Dead Sea. The water of this lake contains twenty-five per cent. of salt. Moreover, at the southwest corner of the Dead Sea, there is a mountain six miles long, three quarters of a mile wide, and four hundred feet high, which is chiefly composed of rock salt. On the sides of this mountain, where no impurities have collected, the salt masses glisten like an iceberg in the sunlight. The name of the mountain is the "Jebel Usdom," or Mountain of Sodom. In this mountain and sea, a mine of wealth is awaiting the advent of capital and skill to yield up its riches.

"But," you ask, "what prevents this mine from being worked at once, for the good of the world and the enrichment of Palestine?" The answer is that the Turkish government stands in the way. It will not allow this, nor any other of the resources of the country, to be developed. At present, salt is a government monopoly; and if persons are detected in obtaining the salt from the Dead Sea, they are punished. Still, considerable amounts are collected every year, and disposed of in different parts of the country. During the six or seven hot, dry months of summer, the stones and driftwood on the shores of the Dead Sea become thickly encrusted with salt, so as to give the appearance of a light fall of snow. The effect on the eye is peculiar,—the silvery clearness of the water of the lake, the belt of pure white sticks and stones on the shore, and the wild masses of barren mountain above.

Several times I have found men getting salt at the north end of the Dead Sea. When they saw us approaching in the distance, they ran away and hid themselves; but when they discovered that we were not natives or government officers, they gradually came out of their hiding-places, and returned to their work. During my two visits to the south end of the Dead Sea, a portion of the country almost never visited by travelers, I secured several pictures of these salt-gatherers at their work. On the dry, hard earth they had deposited the salt they had collected, by simply scraping it up with their hands, in little piles two or three feet high, which looked, in the distance, like hillocks of snow. In that terribly hot region, clothing is not necessary for the natives; and some of the men who, with their guns, were guarding the salt, were absolutely destitute of clothing. This illegal salt-gathering on the shores of the Dead Sea I regard as one of the interesting and peculiar industries of the Holy Land.

TO BE a good Christian, one needs to be a good watchman. The watchman's talent is a talent for discerning beginnings,—the scarcely visible beginnings of danger. Any dullard will know when the house is in a blaze; you want a watchman who will detect the faint odor of smoke half an hour before the blaze might burst forth. So any dullard in the Christian life will be able to tell when he has fallen into a wilful falsehood. What is needed is watchfulness to discern the silent working of the leaven of hypocrisy at the beginning. He who enters Christ's service does not undertake to keep from going to sleep; he undertakes to be on the watch while keeping wide-awake.—*Sunday-School Times*.

WANTED.—A man who, though he is dominated by a mighty purpose, will not permit one great faculty to dwarf, cripple, warp, or mutilate his manhood,—a man who will not allow the over-development of one faculty to stunt or paralyze his other faculties.—*Success*.

Evangelistic Temperance.

IMPORTANCE OF GOOD COOKING.

II.

THE point in all this is: Do not try to make health-reform foods take the place of the old until they are at least as well prepared as the old. If the old were well prepared, and the new are as well prepared, the new will always be better than the old. It is true, and experience will demonstrate it every time, that when the health-reform dietary is as well prepared as the old, it will always be not only accepted, but freely chosen, instead of the old. I have seen families who despised the thought of Seventh-day Adventists, and hated the name of health reform, won to a full health-reform dietary, simply by the wisdom and tact of the faithful wife in putting on the table, along with the other foods, the health foods rightly prepared. In a little while the health foods were so freely chosen that the old kinds were not wanted at all, and so found no place.

"These changes should be made cautiously, and the subject should be treated in a manner not calculated to disgust and prejudice those whom we would teach and help."—*Testimonies for the Church*, Vol. II, page 370.

Having found in the list of what is good, that which is good for you, and having prepared it in a healthful and inviting manner, then thank the Lord for it, cast off all care and anxious thought, and eat it with a cheerful heart; and then, having so eaten it, let it alone. For if you do not let it alone, it will hurt you. Of all the times that food should be let alone, it is after it is eaten. On this point I can do no better than to quote the words of the Testimonies. So here they are:—

"Exercise will aid the work of digestion. To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately, will be a great benefit. The mind will be diverted from self to the beauties of nature. The less the attention is called to the stomach after a meal, the better. If you are in constant fear that your food will hurt you, it most assuredly will. Forget self, and think of something cheerful."—*Id.*, page 530.

And again we read:—

"You . . . keep thinking on what you eat and drink. Just eat that which is for the best, and go right away, feeling clear in the sight of Heaven, and not having remorse of conscience."—*Id.*, page 374.

This closes the series of lessons on health and temperance, that we have been studying together. There has been no effort to treat the subject exhaustively, or even fully. All that has been attempted is simply to set forth the principles, with sufficient other matter to make clear the application of the principles, in order that all may see that the health reform is as simple as any other of the Christian principles. I know that if these principles are studied, and carefully applied by faith in Jesus Christ, who is the Author of all right principles, nothing but the best of health can possibly follow. And thus will be fulfilled in all the "wish" that, "above all things, thou mayest prosper and be in health."

So we may close where we began, with the statement that all health reform, with all good health, is contained in this simple statement: Find out all that you can as to what is good food. Then find in this list what is good food for you. Then cook it well, or otherwise prepare it in an inviting form. Then thank the Lord for it, and ask him to bless it to your good. Then eat it with a glad heart. Then let it alone. *And breathe right.*

Do these things by true faith in Jesus, and you will be all right. Let us all do these

things by true faith in Jesus,— "for whatsoever is not of faith is sin,"—and we shall all be all right. Then we shall be healthy and temperate indeed, and so be true health reformers.

WHAT SHALL WE EAT?

Good Housekeeping.

WOMAN, as man's helpmeet, should know what conduces to the health, happiness, and prosperity of the home. "As we eat, so shall we be;" therefore if it is possible, by denial of certain foods, to attain a higher mental, moral, and physical life, it is certainly our duty to heed the warning, and gain that end.

Vegetarianism means moderation in all things: a true follower of it can not grow one-sided. Flesh-eating, by its many and varied dishes prepared to whet the appetite, causes an overloading of the stomach, and thus produces many ills of the flesh. More illness is caused by gluttony than by a meager diet. Moderation in meat-eating may have many advocates; but from an economical or an ethical basis, it falls far short of the high standard of vegetarianism.

By the name "vegetarian" we do not confine ourselves solely to vegetables, but include all grains, fruit, etc. Chemical analysis has proved beyond dispute that all the nutriment found in flesh food is found in the vegetable family, and in purer form. Lurking in the fibers of meat are all loathsome diseases man seems heir to. Viewing the matter from a humane point of view, what suffering and sorrow we add to the lives of our fellow creatures in the lower kingdom by our unnatural desire for flesh food. They, having the capacity for both joy and suffering, surely we, with the intellect they lack, owe them protection.

It is well known that an acre of land devoted to agriculture will produce more food, and sustain more people, than an acre of land devoted to the grazing of cattle, besides giving employment to a larger number of men. One little garden-patch, well cared for, will supply an average family with all the vegetables and small fruit required. If the chief end of life were to eat, a vegetarian diet might seem a hardship, and lack the variety of the condiment-prepared meat dishes which whet the appetite for more food and drink; for meat, being a great stimulant, easily produces a liking for something strong,—a craving which pure water does not quench.

To return to the diseases of meat: where are most of the oyster-beds situated?—At the opening of rivers and bays, where the sewage finds an outlet! Where is the pig most at home?—In filth and mud, eating all grown-up things! When is meat most tender?—After it has hung long enough for disintegration to set in! None of these objections are to be overcome in the vegetable kingdom.

Choose your food according to your needs; and while striving to get all the elements of nutrition for the growth of the body, avoid mixing too many kinds at one meal. The more plainly we live, the better for us in every way. Beans are fully equal, if not superior, to meat in nitrogenous, flesh-giving matter; wheat and other cereals are rich in carbonaceous, starch, and sugar elements. Fruit we have in plenty—cheap, too. An apple is worth its weight in gold; the only thing to remember is to choose the variety which agrees best with you. Nuts and raisins form a perfect dessert to a vegetarian's meal, as his stomach has not been overloaded. All vegetables make a delicious soup, without the aid of meat. One penny's worth of vegetable goes further than ten cents' worth of meat. While we are all aware that animals fed on meat become fierce and quarrelsome, the grain-fed animals are not wanting in strength and courage. To the latter belong

the horse, the camel, the elephant, and the rhinoceros.

History proves that vegetarian man lacks neither moral nor physical strength. Brilliant writers, scholars, philosophers, scientific men, and fighters swell the list, while the hard-working laboring classes of all nations are more or less, non-flesh eaters.

Vegetarians, if true to their principles, find their view of life larger, grander, broader. It is a sin against nature to make graves of our stomachs by receiving therein the dead carcass of animals, and a blight on our sense of justice to take life, when we have no power to give that life.

We are all marching to the same goal,—perfect manhood,—and if we do aught to injure man or beast, it leaves its impress on us. What we sow we reap, is the universal law. It is not an easy thing to leave the beaten path and tread a new way. Conviction that it is right so to do is the only thing that will carry us through. Once convinced, all the laughs and jeers of the scoffing world should but cause us to feel pity for their ignorance and a desire to show them that the way of right is the way of truth. The way to begin is to leave off meat, not half-way, but entirely.

TEA IS AN INTOXICANT.

The Vital Question.

DR. JAMES WOOD has published, in the *Quarterly Journal of Inebriety*, a report on observations regarding the bad effects of tea-drinking. He states that out of one thousand patients applying for treatment at the Brooklyn Central Dispensary, one hundred exhibited symptoms pertaining directly to tea-drunkenness, while many others were doubtless suffering more or less from it. The effects of tea, according to Dr. Wood, differ somewhat, according to the kind taken. He finds that the tea of India contains two-and-one-half times as much tannin as that of China. The headache so frequently suffered by tea-tasters he attributes to the essential oil, of which the tea contains three-fourths of one per cent. Tea-tasters drink the infusion immediately after it is made. Dr. Wood notices a great difference in susceptibility to tea-poisoning. He says: "Some people are profoundly intoxicated by indulging in two cups of strong tea a day. . . . An ounce of tea leaves used daily will soon produce poisonous symptoms. This amount will contain six grains of theine." Of the one hundred cases of tea-poisoning mentioned by the author, sixty were women, and thirty-one were men. Fifty-four drank two pints or less; thirty-seven, four pints or less; and nine, ten pints or less. The following symptoms were present in nearly all cases of tea-intoxication: hallucinations, nightmares, successive dreams, obstinate neuralgia, anxiety, a persistent sinking sensation in the epigastrium, prostration and general weakness, excitement and mental depression. According to Dr. Wood, tea-poisoning is responsible for half of the headaches and a large proportion of all cases of despondency, palpitation of the heart, giddiness, and allied symptoms. The essential oil of tea, which gives out its peculiar aroma, is, according to Dr. Wood, a powerful poison. Its injurious effects are so well recognized by the natives of China that they do not use tea until it is a year old, thus allowing this deleterious substance to escape. Green tea contains more of the essential oil than black tea, and this accounts for the fact that it is more productive of nervousness.

"YELLOW fever kills a few people, while alcohol kills millions. 'Christians' license the alcoholic traffic, but quarantine against yellow fever."

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.

ALONG TOWARD NIGHT.

ALONG toward night, when Jim comes home,
Somehow the burdens of the day
And all the worries, great and small,
They seem to slip and slide away.
The creases in my tired brow
Get ironed out so smooth and straight
Along toward night, when Jim comes home,
And kisses Margie at the gate.

I haste to get the table spread;
I smooth my hair before the glass;
I fly around at that sweet sound,—
Jim talking to his little lass.
And O, the old-time joy that comes
With that dear man I call my own!
And O, that happy time of day,
Along toward night, when Jim comes home!

And little Margie, clean of frock
And rosy-cheeked,—she'd never fail
To meet him at the gate so blithe,
And take his dusty dinner-pail.
O, joy complete! O, bliss so sweet!
Contentment is my very own.
I envy no one, rich or great,
Along toward night, when Jim comes home.
—Judge.

THE EXTRAVAGANCE OF MR. ISRAEL PLUMMER.

Harriet Francene Crocker, in Union Signal.

"UPON my soul!" said Israel Plummer to himself, "if that is n't Jonas Dodge settin' on his horse-block a-cryin'! What in the world

He urged old Fan to a faster walk, and presently drew up before the horse-block. Jonas Dodge, with his big red bandana to his eyes, sat weeping,—a lonely, pathetic image of despondent grief. He looked up as Mr. Plummer stopped his horse.

"Afternoon, Jonas," said Israel; "might I venture to inquire what's the matter? Is Mis' Dodge any worse to-day?"

Jonas burst out sobbing afresh. "She's dead," he said, brokenly, behind his handkerchief. "She left us at half-past one this afternoon."

Israel Plummer was silent with surprise and sympathy. He wanted to say something by way of comfort, but he did not know how. However, he did the first thing which came into his mind, which certainly was the best thing. He climbed down out of his buggy, and carefully tied old Fan to the hitching-post, although the good creature had not been known to walk off unbidden for many years. Then he sat down on the wooden horse-block beside Jonas, and put his big, red hand on his knee.

"I have n't no words to comfort ye, Jonas," he said; "I reckon nothin' I could say would ease you up a mite, but you know I'm powerful sorry for ye." After a moment's silence, he continued, "The Lord gave, an' the Lord hath taken away," Jonas; you know that."

"I know that," replied Jonas, in his broken voice; "but I can't just yet bring myself to say, 'Blessed be the name of the Lord.' I've tried to lead an upright life for forty years, an' serve him to the best of my ability, an' I think I may say I've been a consistent church-member, too; but this here's an awful blow to me, Israel,—an awful blow."

"I know it—I know it," replied Israel Plummer; "it's certain sure an awful loss to have the companion of your life took away so sudden. It's hard—but try to be resigned. Think of how it's been your stiddy an' constant aim to make her happy an' comfortable. Think of how you've always tried—as I believe you have, Jonas,—to ease her work, an' make her life a happy one. Think of how——"

But Jonas interrupted him with his mournful voice. "Israel," he said, wiping his eyes with his red bandana, "you mean well. You're a good man, an' a good neighbor, an' a friend for forty year. But you don't realize what you're sayin'. I was good to Mis' Dodge, in a way. I *did* do my duty by her in many ways; but what cuts me now like a two-edged sword is that I didn't let on to her how much I thought of her. I didn't somehow think of it, an' kissin' ways an' pettin'—I dropped 'em 'bout the time the honeymoon was past. Hundreds of times in all these years,—yes, hundreds,—I might have made her go ridin' with me when I had to drive somewhere five, ten, or twenty miles, an' I'd oughter done it. She always loved to ride. An' sometimes I'd look back and ketch sight of that wistful look in her eyes when I'd drive off alone, an' I'd know by them eyes she wanted to go too. But I had that foolish notion—that wicked notion—that women's place was to home, an' not gaddin' around the country just fer the sake of gaddin'. An' I'd think, too, the neighbors would say it looked foolish for us old married folks to act like a young feller an' his girl, forever a-goin' buggy ridin'."

It seemed to comfort the stricken man to talk; and Israel Plummer, according to his usual custom, picked up a stick and proceeded to whittle. His bent face was full of sorrow and genuine sympathy for his old neighbor.

Jonas went on, presently: "Strange how every little thing comes back to me now! I recollect one morning years ago—it was in May, an' the prettiest mornin' I ever see, I do believe,—all apple-blossoms an' blue sky an' bird-songs,—I had to drive the colts over to Millville on business,—fourteen mile, you know,—an' I left her a-standin' at the gate. She always watched me out of sight, an' such a wistful look in her face, I'll never forget! I'd oughter have stopped an' made her fix up a lunch an' come along, just to enjoy the pretty mornin', but I did n't. Wicked—cruel—selfish! Yes, sir, that's what I was! Selfish, most of all, though I thought my very eyes of that woman."

"Did you an' her have any conversation before she passed away?" inquired Mr. Plummer, respectfully. "You mebbly told her how you'd felt all them years, an' she died peaceful an' happy?"

"I did—I did!" cried Jonas. "I sent 'em all out of the room this mornin'; after the doctor left, an' I knew she could n't last. I knelt down there by the bed, an' kissed her as I had n't in many a year; an' I told her all about it,—how awful dear she was to me an' always had been, an' how I repented because of the things I had left undone. I mentioned everything, an' asked her to overlook it all. I shed bitter tears, Israel, an' asked her to forgive me every act of mine in the past that was selfish an' mean an' hateful. An' she did; she put her poor, thin, hard-workin' hand on my cheek, an' said not to feel bad; it was all right; she knowed, now, that I'd cared for her all the time, though she had n't always been sure. An' there wa'n't nothin' to forgive, she said, an' to never mind; mebbly the Heavenly Father would fix it so we could go ridin' together in the better land, if such things was possible. An' it didn't sound no ways disrespectful to the Lord to hear her say that; she said it so solemn-like an' trustin'. She died happy, Israel, rejoicin' in her Saviour, an' turnin' her eyes toward me with her last breath. But it's hard—it's hard. I can't seem to realize it; I can't seem to have it so."

Mr. Israel Plummer, with a sympathetic moisture in his own eyes, slid his knife into his pocket, and rose and untied old Fan. Then he climbed into the buggy,—the old, rickety, uncomfortable buggy, with which he had been content for a dozen years. He leaned toward

Jonas, and held out his hand. "Well, Brother Dodge," he said, "just call on me for any service I can render; you know I'll do all I can in your hour of need. An' I'll go right now an' fetch Mis' Plummer down. She's great at comfortin' an' consolin' in the house of mournin'. Your Lyddy'll need some motherly soul to help her bear up, an' Mis' Plummer can stay all night with her as well as not. Good-by, brother; put your trust in the Lord. He'll help you through this time of trial."

The old buggy rattled away up the road; and Jonas, with bowed head, and red, swollen eyes, went up the path to the front door, from which floated that which made him shudder,—the long, black streamer which has sent a thrill of agony through a thousand hearts.

The sorrowful, self-accusing words of Jonas Dodge rang in Israel Plummer's ears all the way home and for days thereafter. The funeral was a large one, and people came from miles around to do honor to the timid little woman, who had always stayed at home and done her duty. The old minister's sermon was solemn and impressive, and his words of consolation to the mourners were full of love and touching sympathy. Long years of experience with those that mourn had tuned his soul to utter sweet comfort to the bereaved; and on that solemn Sunday afternoon, with the strange hush, broken only by the twitter of birds in the apple-tree outside the door, his voice, broken by sobs, fell upon the ears of his listeners with such tenderness that women sobbed aloud, and men were not ashamed of their own tears. In Israel Plummer's soul a resolve was crystallizing, and the honest tears which rolled down his bronzed cheek only sanctified his purpose.

Several days after the funeral, Mr. Israel Plummer might have been seen—and was seen by his astonished neighbors—driving along the highway in a shining new phaeton, whose every curve spoke of ease and comfort. Old Fan, in a handsome, nickel-trimmed harness, held her head proudly aloft, as if the spirit of her long-departed youth had come to life within her at sight of these marvelous things. People were surprised, to say the least; for Mr. Plummer, with all his good qualities, had the reputation of being "close-fisted," and it was a shock to the community to see the elegance of his new turnout. "He needed a new buggy bad enough," his neighbors said, when they discussed the news, "but who'd ever have thought he'd launch out that way, close as he is!"

But Mr. Plummer knew what he was about. When Mrs. Plummer saw him drive up the lane, and halt at the side-door, she ran out in consternation. "Pa Plummer!" she cried, "what does this mean? Whose buggy is that? an' where did that harness come from, an' that beautiful lap-robe? Pa, tell me, what does it mean? It is n't—it can't be—*ours*?"

Mr. Plummer climbed carefully out of the phaeton, and quietly tied old Fan to the hitching-post. A broad smile strove to find expression on his face, and finally succeeded. "How do you like it, Isabel?" he said. When had he called her "Isabel" before? For years and years,—ever since the children began to come,—it had been only "ma." A slight flush spread over Isabel's thin cheeks. "Like it!" she said, slowly; "what made you get it, pa? Was n't the other good enough?"

"Not good enough for you, Isabel," he said, coming close to her, and awkwardly putting his big hand on her shoulder. At that moment Janie, the eldest daughter, came to the door, and paused in astonishment, first at the hearty kiss she caught being bestowed upon her mother's cheek, and then at the shining phaeton and the new harness.

"Well, I never!" she cried, and she spoke truly. Never, in the twenty years of her life, had she seen a kiss bestowed upon "ma" by "pa." Never had her eyes beheld so beauti-

ful a turnout in the familiar lane. No wonder she turned an astonished gaze upon her father. Jess and Sue came running out, presently, to exclaim and wonder and admire; and big, stalwart, sun-browned John came through the barnyard from the field, and stopped in amazement to see old Fan in her new trappings.

The young folks fell in heartily with "pa's" plan. "To be sure she shall go!" said Janie, energetically. "I guess she's earned it, after all these years of hard work and staying at home." And Jess and Sue chimed in, "Pa Plummer, you're a hummer!" And Mr. Plummer only laughed at the unexpected slang.

"You've got to let me use it, too!" cried Jess; "and here's John, thinking this minute how he'd love to take Mertilly Jones riding in that buggy."

"And you shall, John, my boy!" said Israel Plummer, heartily. "But understand, children," he said, with sober meaning, "this rig was bought specially for your mother; and she's a-goin' ridin' with me every time I have to go to town, or over to Uncle Silas's, or up to county court, or down the river to see about my other farm. An' you big girls must just take hold an' ease up the housework, an' take the responsibility on your own shoulders a good deal. Mebbe Lyddy Dodge would have had her mother to-day if she had n't always worked so hard an' stayed to home so close."

And Jess, daring girl that she was, seized Pa Plummer's arm and drew it around the little mother's waist, spread her pretty hands above their heads, and cried, "Bless you, my children!"

"A SONG of childhood! Raise the artless numbers
That rhyme with brooks, and flowers, and busy birds,
With merry romps, with angel-guarded slumbers,
With joy that laughs at inexpressive words."

TYPICAL WOMEN OF CHINA.—NO. 3.

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

THE stories given in the previous article illustrate some phases of what the Chinese consider the five virtues for women. To illustrate woman's general deportment, her words, and her employments, a volume of narratives similar to these might be read. But that such women are not the creations of authors, living only in legend and myth, the story of a few within our own lifetime shows.

Li Hung Chang, viceroy and the senior grand secretary of state (*i. e.*, prime minister), who passed through the United States a year and a half ago, in 1878 petitioned the emperor as follows:—

"Li Hung Chang requests that some monument may be erected to the memory of a girl whose filial piety was the admiration of her native district. When her mother, who was a great invalid, was still alive, she spent her whole day in nursing her, and frequently passed nights without sleep. Being the only child, she refused to marry, but decided to remain at home to wait on her parents. When her mother lost all her teeth from age, the daughter masticated the food, and so kept her alive. The father gained a living by teaching; and when he died, they were left penniless. The daughter begged some money from his former pupils for the support of her mother and the funeral expenses. The neighbors who came to condole were moved to tears by such devotion. On the death of her mother, the girl performed the necessary rites, and displayed her grief as fully as a son would have done. She made the mound over the grave, and composed the epitaph herself, and every eye that read it was suffused with tears. In

May last the girl died, and for the encouragement of such filial piety a monument in her honor is applied for. Granted Nov. 15, 1878."

The next clipping was taken from the *North China Herald*:—

"A remarkable instance of wifely devotion is reported from the neighborhood of Tien-Tsin. There was an elderly couple, and the husband was sick past the hope of recovery. The wife tended him with the most perfect self-forgetfulness, not having loosed her girdle nor closed her eyes, to quote the Chinese expression, for considerably more than a month. At last, seeing that her husband must die, and that shortly, she reasoned thus with herself: 'I have no children to live for, and am already old; when my husband finds himself in hades, he will have no one to take care of him as he has at present, and may be exposed to dangers from the fox-demons of the nether world. It is better, then, that I should die before my lord, so as to receive him on his arrival, and protect him.' Having made up her mind, she went into the adjoining room without apprising the sick man of her benevolent intentions, took opium, and died. Her husband asked after her, but was put off with excuses; in a very short time, however, he died, too, and we may hope, experienced a pleasant surprise at finding his faithful spouse ready to welcome him in the other world."

In the *Pacific Commercial Advertiser* (Honolulu) of May 7, 1898, is an account of one of these painful tragedies. A young woman, Li See, a little over two weeks ago, poisoned her two children, and herself attempted suicide. Li See is aunt of Ah Sun, one of our boarding-school boys, and lived with Ah Sun's father. With my mother, I visited this sorrowful little woman four weeks before. Here is the translation of her statement of the case to the chief of police:—

"My name is Li See, and I am thirty-two years of age. My husband died about ten years ago. He was a very good man. I loved him very much; and because he loved me, and because I had small feet, he was very affectionate to me. I have not forgotten him at all; but I have mourned for him, and taught the children to weep for him and burn prayers for him. Nobody else remembered to have love for him, though he had been good to everybody.

"Since I have been a widow, I have lived with Ah Swan, who is the brother of my husband. Ah Swan has been very kind, but I have thought that he was doing too much to care for my children and myself. He always gave us clothing and food, but it cost him much money to keep the family of his brother. It was too much for him to do, and I could not work at all, and the children were too young to help. I worry very much because we are a weight to Ah Swan, but he did not complain at all, and he said that it was all right. About ten days ago, I think that we had better all three die, and leave Ah Swan by himself; for he could not send us to my relatives in China; and besides, my relatives in China are poor. I think to myself that it will be a good time for us to die when the full moon comes. I spoke to the boy and to the girl, and tell them that we had better all go to their father; and after they listen, they say it will be good, because Ah Swan will not feed us and clothe us any more at his own expense, which is too much for him to do in these hard times. The boy and the girl are good to say they will do just what their mother advises. I send the boy for opium, and he buys a little and brings it to me. I mixed the opium in a bowl with water. Then I ask again the children if they are willing to die with me, and go to their father, and both of them say that it will be good indeed to

do so. We dress in our good clothes, and the boy drinks first and then the girl. And then right away I drink myself, and we all lie down to sleep and die."

The girl was ten years of age, and the boy was twelve. The little woman's reddened lips parted in well-nigh a smile when asked if she did not consider it wicked to destroy herself and her children. As the interpreter rendered it, she said: "It is better to die than live. All my people would say I had done what was good, and what was best. In the world it is much trouble. After death it is all happiness. I wanted that happiness with my husband, and I wanted my children to have it, too. It is not wicked. It is not bad. I would not hurt my son and daughter. They know that, and all the Chinese people know the same. When I want them to die, and go with me to their father, it shows that I love them very much. Here in the world they must always work hard, and have sorrow and bad thoughts and much worry. After we die, it is all pleasure and love all the time, without any bother."

Chinese daughters and mothers know well the meaning of personal sacrifice. Unless extreme poverty inflicts upon the whole family the deprivation and suffering which are the common allotment of women in China, the suffering part is not shared by the men. And since these sacrifices are sometimes self-imposed, as when, constrained by love, or for the sake of accumulating righteousness by works, daughters or wives offer themselves for bond-servants to redeem a father or husband sentenced to capital punishment, we know that some of these same women, having once learned of the Saviour, have endured, and will endure, "a great fight of afflictions," being persecuted for righteousness' sake because of him whom, having not seen, they love. "Behold, these shall come from far: . . . and these from the land of Sinim."

OUR OWN STANDARD.

HE was wise who wrote, "Half the sting of poverty is gone when one keeps house for his own comfort, and not for the comment of his neighbors."

Deny it as we will, few of us have the moral force to set up a standard of our own, based on our own income and our own particular home environment. We commit the folly of regulating our expenses by the income of some one else. If the Browns across the street hang up expensive lace curtains, we are discontented until lace curtains have gone up at our windows, no matter how much smaller our income may be than that of the Browns. If the Smiths put down a velvet carpet, our pretty ingrain becomes an eyesore to us. We are extremely mindful of what our neighbors will think about many things that ought not to concern them in the least. We have no standards of our own. Our dress, and even our tables, must be regulated by the standards of others. We have not the courage nor the independence to be indifferent to the comment of our neighbors. This form of moral cowardice causes many families to live beyond their income. They can face debt, and forfeit their self-respect, easier than they can face the unfavorable comment of their friends and neighbors. The extent to which this imitation of others is carried would be ludicrous, did it not bring so much unhappiness in its train. It is frequently the direct cause of the discord and discontent and debt that have driven happiness from the hearthstone. Let us have a standard of our own, based upon our own tastes, our own incomes, our own needs; and let us cheerfully and bravely adhere to this standard, heedless of that dreadful bugbear, "What will the neighbors say?"—*Harper's Bazar*.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 12, 1898.

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"PEACE I leave with you, my peace I give unto you."

Where does he leave his peace?—"With you."

Then when he leaves his peace with you, *isn't* it with you?

Whether you accept it or not, is another question: but *where is* the peace of Christ, the peace of God? *He* says he leaves it "with you."

When you leave a thing with a person, *isn't* that thing *there*? Whether that person ever uses it, or pays any attention to it, yet *isn't it there*?—You know that it is.

Very well: when the Lord says, "Peace I leave with you," then is not that peace just where he leaves it? He says that he leaves it *with you*; then it *is* with you. Whether you use it or not, it is there, it is with you.

Then since he leaves it with you; and since it *is* with you anyhow, not because you are so good that you deserve it, not because you have earned it, but it is with you simply because he *leaves it with you*, take it, and enjoy it.

Yet more than this: he says, "My peace I give unto you."

When he gives it to you, does *n't* it belong to you? *Isn't* it, then, yours?

When you give something to a person, do you not count that the thing belongs to that person? And if he doubts that it does belong to him, and treats both you and it as if it does not belong to him, then are you not disappointed and grieved?—You know you are.

Yet the Lord says, and for O so long has said, "My peace I give unto you."

Then when he has given it to you, does *n't* it belong to you? Assuredly it does.

Yet have you gone on all these days and years without it? And do you still go on without it? Do you doubt that it really belongs to you? Do you treat both the Lord and his gift as if the gift did not belong to you? Why will you so disappoint and grieve him?

"My peace I give unto you." It belongs to you, then. Why not, then, accept it, thank him for it, and enjoy it?

"Let the peace of God rule in your hearts." Do not try to *make* it rule: *let* it. Do not try to let it rule: simply let it.

The peace of God wants to rule in your heart and life. It *will* rule if you will only let it: let it.

And when you let it, then "the peace of God, which passeth all understanding, shall *keep* your hearts and minds through Christ Jesus."

It will keep both your heart and your mind: you yourself can do neither. Let the peace of God rule and keep.

It will, if only you will let it: let it.

Then, too, the Spirit of God will rule in your heart, and keep your mind; for the peace of

God in the life is the fruit of the Spirit. "The fruit of the Spirit is . . . peace."

"Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." "The fruit of the Spirit is . . . peace."

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

THE BIBLE FIRST.

THE principle in the Bible's being the leading book in all education, is the simple one that "first impressions are most lasting."

As first impressions *are* most lasting, it is all-important that the first impressions shall be the best that can possibly be made. And as it is impossible that better impressions can be made than those which are made by the word of God, it follows inevitably that the first impressions made upon the mind, both in the very beginning of the child's thinking, and at the beginning of every subject that comes before the student, should be those made by the word of God.

Is it not a familiar fact that very aged people remember clearly the times of their childhood, and yet can not remember ten minutes what you tell them to-day? Why is this?—Simply because first impressions are most lasting.

Sometimes it is said of very aged persons that they have their second childhood. If people were only considerate, they would know that in a beautiful sense this is true: they have, indeed, their second childhood; because their minds have failed for the things of to-day, and they live once more only amid the scenes of their childhood. And they live amid the scenes of their childhood because those scenes, having been the first impressed upon their minds, are the last to fade. What a blessed and beautiful thing it is when such minds can dwell amid scenes of the word of God, as the consequence of that word's having been the means of instruction in their childhood!

Now, every person, whatever may be his age, is practically only a child when he enters a new field of study. On that particular subject he has everything to learn, every thought must be acquired. It is, therefore, all-important that his first thoughts, the first impressions upon his mind, shall be the best and the truest. The thoughts of God, expressed in his word, are the supremely good and true. Therefore, the very fundamental principle of education demands that the word of God shall be given the first place in every study.

FOR nearly half a century, this people have been looking for the personal coming of Christ. This hope has actuated all the holy desires, and stimulated the self-sacrifice, that Seventh-day Adventists have ever possessed. When the work began, none thought the time of its completion would be so long delayed; neither did the children of Israel, as they left Egypt, think it would be forty years before they would reach the promised land. In that long march, many grew discouraged, and gave up in despair: But the time came when the Israelites were ready to cross over Jordan, and then their entry was a triumphal one. The tokens of Christ's coming certainly indicate that we are "nearer than when we [first] believed." What was seen in the beginning only by faith, is now literally fulfilled before our eyes. It is only because the work of the Lord in the earth is

not finished that he has not come sooner; and he has declared that this work itself will be "cut short in righteousness." How this blessed thought should thrill every lover of the Saviour's return.

"A NOVEL CHRISTIAN DUTY."

IN connection with the war that is now being waged with Spain, there is one amusing thing; and that is the efforts of the pulpits and the religious press to make it appear Christian, —to make it fit with the sermon on the mount.

Recognizing the Spaniards as their enemies, —they *call* them "*our* enemies,"—and being forced to recognize that there has been, that there is yet, and that there is likely to be, considerable killing of them, these good "Christian" preachers and editors find considerable difficulty in making all this harmonize with the Lord's direction, "Love your enemies."

The *Independent* maintains that when the war is over, "we" will love the Spaniards just as much as ever, and will do only good to them. But Jesus did not say, When you have killed all the enemies you can kill, then love all the rest. The love of Christ—that love alone which can love enemies—is a love that will not allow us to kill any of them. This love loves them so that it will not do anything that would even lead to the killing of them. Christian love loves *all* enemies long before the war is over, long before those professing it have killed all they can of them; it loves them so that there can be no war against them at all.

A doctor of divinity publishes an article on this subject, under the text, "I say unto you, Love your enemies;" and his first sentence is, "Americans are confronted to-day with an entirely novel Christian duty." And this "novel Christian duty" is the duty of loving their enemies while they are fighting them, and doing everything possible to kill all of them they possibly can! or else it is the duty of fighting and killing all of their enemies they possibly can, while loving them! it is not decidedly clear which. However, either way, the "duty" is sufficiently novel to deserve notice.

We should say that in either case that *is* decidedly a novel Christian duty,—so novel, indeed, that it is difficult to conceive how anybody who understands the first principle of Christianity could ever be "confronted" with it, or think that anybody *could* ever be confronted with it.

This doctor of divinity fears that such a novel situation threatens the "demoralization of our Christian consciousness." But any Christian consciousness that will allow the possessor of it to kill his enemies, even going across seas to hunt them down and kill them,—such a Christian consciousness as that is already absolutely demoralized.

Again, he says: "To love our 'enemies' is intelligently and actively to pity them. This we do. What American would stay his hand from ministering to the man wounded and suffering, because he is a Spaniard? Rather, we would help him the more promptly and joyfully. This much of Christ's spirit we have thoroughly learned. There is no fear that Spanish prisoners of war will be starved or harshly treated, or even taunted."

What a beautifully active Christian pity that is, indeed, that will allow the possessor of it to do his best to kill an "enemy," and having suc-

ceeded in only wounding him, and so causing him to suffer, *then* stays not the hand from ministering to him! *only then* becomes at all active!

But the true question here is *not*, "What American would stay his hand from ministering to the man wounded and suffering because he is a Spaniard?" but, What *Christian* would wound a man, and cause him to suffer, and that in a direct effort to kill him because he is a Spaniard, or any other "enemy"?

How much of Christ's spirit has any man even partially, much less "thoroughly," learned who will do everything he can to kill his "enemies," and will wound and make prisoners of war all that he can not kill? We were *Christ's* enemies; and instead of doing his best to kill us; he suffered us to kill him. We were enemies; but instead of wounding us, "he was wounded for our transgressions." We were enemies; but instead of causing us to suffer, he suffered for us; he "endured the cross," "the just for the unjust, that he might bring us to God."

Again, this doctor of divinity says that "Christian love does not demand that we make war feebly." No; Christian love demands that its possessor shall not make war at all. "Put up again thy sword into his place," is the word of the Author of Christianity, the embodiment of Christian love.

So long as men think they can be Christians, and at the same time be a part of worldly governments,—a part of nations which do fight and will fight; which do make war, and kill all the enemies they can, and wound and make prisoners of war all the others,—just so long will they be confronted with that "novel Christian duty" which is so entirely novel that it works the absolute "demoralization of Christian consciousness" in every one who occupies such an attitude.

But just as soon as men recognize the truth that Christians are not of this world, but are chosen *out* of the world; that Christians are strangers and pilgrims on the earth, seeking a country, even a heavenly; that no Christian can make war,—that no Christian can kill even his enemies, even in war,—just so soon will they be easily rid of the inconsistency of the "novel Christian duty" of doing their best to kill the "enemies" whom they "love," and of exercising active Christian pity toward them only when, having failed to kill them, they are wounded and suffering.

When men will hold Christianity as that which separates from this world, and all that is of this world; as that which lifts them above this world, and joins them to heaven; as that which empties men altogether of the Spirit of this world, and fills them with the Spirit of heaven and of God, *then* this world will have a chance to know that God has sent Jesus Christ into the world, and has loved us as he loves Jesus Christ.

THE *poor* of the world are the ones the Lord has ever chosen to show forth what true sacrifice means. The story of the widow's two mites will always stand out on the pages of inspiration as a wonderful example of giving. But examples of this spirit are not lacking, even in our day. As is well known, Booker T. Washington is doing his best to elevate his race. At the Tuskegee Negro Conference,

held last February, at which two thousand farmers were present, he said to his people: "Get land; get a decent home; raise something to eat, improve your schoolhouses, and give the rising generation a chance." Then he told this story:—

One day a lame black woman, seventy years old, who was born in slavery, hobbled into my office, holding something in her patched apron. "Mr. Washington," she said, "I's ignorant and poor, but I know you is tryin' to make better men and women at dis school. I knows you is tryin' to make a better country for us. Mr. Washington, I ain't got no money, but I want you to take *dese six eggs, and put 'em into de eddication of one of dese boys or girls.*"

PASSING EVENTS.

The "New World-Power."

BETWEEN Spain and the United States there exists, and there has existed for some time, a state of war. And though the actual war has but little more than fairly begun, there have already sprung prospects of possibilities that are of most profound interest to every soul in the United States, whatever his view or his attitude concerning it.

As a matter of fact, the *incidents* of this controversy are of far more importance to the country than all the actualities put together, so far. It is these things that we are watching and studying with most absorbing interest. We are not, in these things, criticizing; we are simply calling attention to important developments.

One of these, which we have pointed out, is the distinct advance made, and point gained, by the papacy in her designs with regard to the United States. More will be heard from that before the controversy shall be ended.

Another is the proposal and prospect of an alliance between Britain and the United States.

And now a third is the proposal and serious prospect of a *world career* to be seized and followed by the United States, all on her own part. This prospect has already become so tangible as to excite the serious attention of leading and thinking men both for it and against it. The most calm and considerate view of the situation as it is, that has yet appeared, is set forth by Colonel T. W. Higginson, in *Harper's Bazar* of June 11, under the title, "A New World-Power," the substance of which is as follows:—

It startles one a little to turn back to Bacon's Essays, and read there the quiet remark, made three hundred years ago (in the essay on the "Greatness of Kingdoms"), that the only two nations of Europe which excelled in arms were the Spaniards and Turks; though he admits "great declination" as to the latter race. He little dreamed that a few hours in the Bay of Manila were to reveal the existence of a wholly new power, which in his day had not even been born on the planet; and before which the Spanish race should apparently be destined to yield. It has been given to few men and to few events to construct so much of human history as was accomplished in those few hours by Admiral Dewey. Not only did it seal the downfall of one great world-power, but the arrival of another; and it will cost all the power of resistance on the part of moderate men to keep this country from following the steps of England into an imperial position on the globe. It is a curious fact that the Monroe doctrine—"let the western hemisphere alone, and we will let the eastern hemisphere alone"—was the attitude held to be radical only so long ago as the days of Cleveland and Olney. Yet those who now hold that same Monroe doctrine, and propose to abide by

it, are taunted as conservatives. There have been, in political history, few greater and more sudden transformations of public opinion.

When the Athenian general Themistocles was asked to touch a lute at a feast, he said that he could not play on that instrument, yet he could make a small town into a great city. No matter how large the country, the temptation to make it larger is just as strong. Rome means to us the Roman Empire, and England the British Empire. There are none now living who can personally recall the excitement provoked when Jefferson bought the vast Louisiana Territory in 1803; but although it was a direct violation of all his political theories, and perhaps actually unconstitutional, it evidently swept the nation, and practically annihilated the opposing party. There are many living who uttered the threat, "Texas and disunion;" yet who would now be willing to forego the national possession of Texas? It would certainly be the same with the much-distrusted Alaska. It is inevitable that those who have seen, again and again, these successive steps in enlargement of our territory, should be tempted to raise the cry of "manifest destiny." It is as inevitable as the temptation, when a man has already enlarged his farm by buying an adjoining lot on the northeast, that he should look with increased favor on the offer of another adjoining strip on the southwest, and so on indefinitely.

Yet the farmer who yields much to such temptations is pretty sure to come to grief sooner or later; and it is the severest test of the judgment and self-control of a nation when it knows how to stop. Practically, this nation holds Alaska by the grace of England, just as England holds Canada by the grace of this country; and perhaps this recognized interchange of hostages is a sufficient guaranty. The case is very different when we plan to go far from home, and to become occupants of islands which may involve us with all the leading powers of the world. All the entanglements of the older nations become partly ours when we once set foot on their very ground. What is worse, all the safeguard of the Monroe doctrine vanishes; for there is no reason that those nations should not proceed to parcel out South America as they have Africa, the moment we depart from the traditions of Monroe. All this is to bequeath to our children a wholly different world of policy from that which their parents have dwelt in,—a formidable result to follow from a few hours of target-practise at Manila.

There will be involved, also, the enormous expense and labor of keeping up an army and navy on the scale of European nations. And this, with our vast scale in the payment of pensions—an expense far exceeding that of European nations—will affect all taxation, and consequently our whole habits of living. Nothing that we can do in any foreign waters will be worth half so much to the world as to perpetuate a successful republic on this continent; and to endanger that is to forfeit our chief mission on this planet.

The only *republic* that ever went over this ground before was the republic of Rome. And when Rome once became imperial in *territory*, it was but a little while before she became both imperial and *imperious* in *spirit*, and then it was but a little while before she became imperial in *government*.

Anybody who is really acquainted with the course of Rome, can readily appreciate the wisdom of the following words from *Harper's Weekly* of June 11:—

The sound American believes in the genius of the republic and in the virtue of its institutions. His government was founded for the benefit of the individual citizen. Its task is the most beneficent of all the tasks performed by government the world over. Its burdens rest so lightly upon its citizens that they hardly realize its existence. It makes mistakes; it is sometimes ignorant; it is often awkward; it exasperates us; it is frequently inefficient as it is; it would be *always inefficient* if the burdens of large military establishments and of colonial government were imposed upon its executive power. Its virtues lie very largely in this executive weakness. But awkward and mistaken, inefficient and exasperating, as it often is, it has worked more last-

ing good in the world than all the other governments combined. It does not govern colonies. It governs no man against his will, or without his consent: expressed as to the smallest detail. Its accomplishments for the human race and its virtues are the consequences of its differences from other governments. Other governments can manage colonies, because they possess the machinery for ruling men against their wills, for levying taxes without the consent of those who pay them. In the elements and features of our government, which differ from those of Europe, lies its Americanism; and those who wish to maintain the government as it was framed, and as it has existed until now, are the true Americans; while those who want to go abroad in distant oceans for new territory thus express their distrust in our institutions, and their longing for a return to the flesh-pots of Egypt.

THE EARNEST EXPECTATION.

In Rom. 8:19 Paul says: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." This thought naturally leads out to a little digression, explaining our situation in this present world, and our hopes for the world to come. So he continues: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

As all creatures, and even inanimate nature itself, have been affected by man's sin, falling under the curse and the evils of mortality, so the whole creation is embraced in the plan of redemption, and will share in the glory of the promised restitution of all things. The terms "creature," and the "whole creation," may therefore be understood as including all below man in the scale of life and existence. This has all been made subject to vanity; that is, it has been subjected to the evils of this mortal, perishing condition, "not willingly," not by any condition or fault of its own, but by reason of him, or on account of the action of him—that is, man—who, by his sin, brought death and all its attendant evils into the world. It is man's course that has subjected all things to this condition.

Verses 20, 21, as they stand in our common version, are not connected in a way to bring out the true sense of the passage. The Revised Version reads: "In hope that the creature itself also shall be delivered from the bondage of corruption." Thus the words "in hope," instead of standing at the close of verse 20, and modifying what precedes, should stand at the opening of verse 21, and modify what follows. The idea is, not that man subjected all things to vanity in hope; but that, though all things have thus been made subject to this evil condition of things, it has not destroyed the underlying hope that there will come a day of deliverance from the bondage of this corruption.

Placing the words "in hope" as the opening of verse 21, verse 20 would be wholly parenthetical; and then the idea brought out would be this: "For the earnest expectation of the creature waiteth for the manifestation of

the sons of God, *in hope that* the creature, or creation, itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." In no more forcible and touching language could it be expressed that all nature sympathizes together in the sad state into which all things have been plunged by man's sin. The language of verses 22, 23, states how we, even Christians, who have in our hearts the first-fruits of the Spirit,—that is to say, the "earnest," or "pledge," of the coming redemption (2 Cor. 5:5; Eph. 1:14),—now groan together under the evils of this present state. And these verses state, also, that for which we look; namely, the adoption, or redemption, of our body. And when the time comes for the redemption of the body; when this corruption puts on incorruption, and this mortal puts on immortality; when the righteous dead are raised, and Christ returns to take his people to himself; and when the benign work of the restitution of all things is fully accomplished, then death will no more reign over the animal creation, nor the curse blight the fair face of nature; but all the universe will be a joy, the glory and the honor of its great Creator and Redeemer.

Should not our "earnest expectation" be in lively exercise every day for such a state as this? Should we not seek to realize, day by day, what manner of persons we ought to be, and *be* that kind of person, that we may hasten its coming? 2 Peter 3:11, 12. And should we not, with hearts filled with joy, look up, and lift up our heads, that we now stand on the very verge of the time when this expectation is to be realized by every faithful follower of the Lord Jesus? u. s.

HOW TO GIVE.

In the fashionable world to-day, there is much importance attached to what is called "the proper form." Anything that is said not to be the "correct form" is discountenanced in polite society. So in our giving, there is a correct form; and the Lord has given us the rule concerning it. The apostle Paul makes this remarkable declaration on the subject of giving: "God loveth a cheerful giver." 2 Cor. 9:7. The right way to give, therefore, is to give cheerfully. The word "cheerful" in this passage is one of peculiar significance. It is *hilaron*, from which comes our English word "hilarity." The teaching here, then, is that when the opportunity comes to give, Christians, instead of yielding with a long, sour face, and grumbling and complaining, should even be *hilarious* in their response,—throw up their hats, shout aloud their satisfaction, and, as the modern phrase is, "tumble over one another" in their haste to get to the contribution-box.

Other texts should be taken in connection with this. In Rom. 12:6-8 the same apostle places the act of giving in a fine catalogue of special graces, making it stand high in the list of Christian endowments. "Having then gifts," he says, "differing according to the grace that is given to us, . . . let us wait on our ministering: . . . he that giveth, let him do it with simplicity," or, as the margin more pointedly reads, "liberally." This he backs up, in another place, by a statement based on a well-known law of nature: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall

reap also bountifully." All of these testimonies show that the act of giving, performed, of course, with a sincere and loving heart, is peculiarly acceptable to God. If the cheerful giver is the one singled out and made mention of as the special object of God's love, the plain inference is that it is the act of giving, performed in the manner and spirit named, that makes the distinction, and calls out this expression of the favor of the Lord. That individual stands in a different relation to him from what he would if he did not perform that service, and different from those who do not engage in such acts. With this agree the words of John (1 John 3:22): "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are *pleasing* in his sight." And the apostle further says, in Heb. 13:16: "But to do good and to communicate [that is, to contribute of our means to help the cause and people of God] forget not: for with such sacrifices God is *well pleased*."

It is true that when we have done all that we can do, we have done only what was our reasonable service, and are still unprofitable servants; and while, so far from being able to do any work of supererogation, we can do nothing to merit anything in the sight of God, nor bring any reward, under the title of debt, still, inasmuch as God has seen fit to attach his pleasure to certain acts, and has placed on record that they are acceptable to him, and that he is pleased with those who do them, is it not the privilege of the servant of God to feel the comfort and satisfaction of knowing that he is able to do, and that he does do, things which the Lord regards with pleasure?

And does not 2 Cor. 9:7 apply to the paying of tithes as well as to any other act of Christian service? Is it acceptable service when we render to the Lord his own under protest? Would he not be better pleased if the element of cheerfulness entered in here, also, and the tithe was paid with alacrity and love, the amount being supplemented with as large a contribution, in the form of offerings, as could be spared? In shaping our attitude of liberality toward the cause of God, the Scriptures point the Christian to the cross of Christ, and ask, How much owest thou thy Lord? "Freely ye have received, freely give."

It is true that the tithe is the Lord's before we give it, and so it may be said of everything which we possess; just as David said, with reference to the munificent gifts offered by the people for the temple of the Lord: "All things come of thee, and of thine own have we given thee." Yet the Lord has been pleased to account our offerings as gifts to him. The Sabbath is his own time; yet he attaches a blessing when we acknowledge it, and devote it to him in a proper manner.

We are servants of the Lord; literally, "slaves;" but our service should not be a slavish service, in the sense in which the word has come to be used. The cords which bind us are cords of love; and the service is the voluntary and spontaneous manifestation of gratitude to him who has done so much for us. And under this impulse of love, the nature of our actions is determined by our knowledge of how the action will be regarded by the one we love. If one truly loves another, he

will not, on account of that love, do anything to grieve the loved one. On the other hand, what a delight it is to do those things which we know will be acceptable, and furnish pleasure and satisfaction, to the one we love! Do we, then, love God? If so, we will refrain from all that we know will displease him, while our feet will be swift to do all that service which will give him pleasure. Now he has told us that some things are an offense to him, and that some things please him. Among the latter he has said that he loveth "a cheerful giver." Shall we do those things that are pleasing in his sight, and so rejoice in his love? Let the following eloquent and impressive words from John Harris, D. D., have their full bearing on this subject:—

Muse on the prophetic paintings of the latter-day glory,—that day without a cloud; the enemies of man subdued; the disorders of the world hushed; all its great miseries passed away; Christ on his throne, in the midst of a redeemed, sanctified, happy creation; all things sacred to his name; all tongues rehearsing for the last great chorus of the universe; all hearts united in holy love; and in that love offering themselves up as one everlasting sacrifice, ascending before him in its own flames; new heavens and a new earth, wherein dwelleth righteousness. All things are waiting for it. All things are ready, but the church of Christ; and until its wealth, all its energies and resources, are laid at the feet of Christ, all things must continue to wait. Then, by the mercies of God; by the richness of his goodness toward you in nature, providence, and grace; by the sacredness of the commands which he has laid upon you; by a legitimate regard for your own well-being; by the credit of that religion whose honor should be dearer to you than life; and above all, by Christ's painful self-denial and deep humiliation, by his obedience unto the death of the cross, and by that mystery of love which led him to become poor, that he might make you eternally rich,—O Christian soul! dedicate your property as you dedicate your soul to God.

U. S.

RECENT LABORS.

SOME time has elapsed since my last report, for the reason that my attention has been so fully occupied with other work that I have found it necessary, to a large extent, to neglect my writing.

My last report closed with my visit to Matabeleland, Africa. At that time the outlook was bright, and the prospects for the mission were encouraging; but reverses have come, and we are called to mourn the untimely death of faithful and devoted laborers. Personally, I am still at a loss to understand the cause of this calamity. The future may bring us more light on the matter, and reveal to us the lessons that we are to learn from it. That there is a work to be done among the sin-darkened natives of that great field, there can be no doubt. Whether our manner of procedure is right, is a question to be studied. May the Lord lead us to a right understanding, so that our work may accomplish that which God has intended for these people. We must not, for a moment, think of abandoning the work begun; on the contrary, we must study the situation carefully, adopt the best methods, and push the work with prudence; then God will give success.

Leaving Buluwayo, I spent two days at Mafeking, and baptized two persons. Going on from there, I stopped at Warrentown, intending to visit our Dutch brethren, a number of whom live somewhat scattered in that part

of the country; but I was prevented by much rain, that flooded the country and made the roads impassable. I then went on to Port Elizabeth to confer with the brethren there concerning advanced plans for the work, and to look for a camp-meeting site. Since my previous visit in August, 1897, the number of believers had increased, and a neat chapel had been built and dedicated.

After this I visited King William's Town. Here, too, the work had made progress since my former visit. The brethren had purchased a piece of property which provided a chapel that would seat two hundred people, also a good-sized schoolroom, besides living rooms for a family. The chapel was dedicated at this time. After enjoying the privilege of baptizing four persons, who united with this church, I returned to Cape Town.

On my arrival, I learned that word had come from the Mission Board requesting that I be released from the responsibility that I was carrying in connection with the work in Africa, and soon proceed to Europe to take up my appointed work in that country. At the same time, the offer was made to send Elder W. S. Hyatt to South Africa. This offer was gladly accepted by the brethren, and I began at once to make preparations for the passage northward.

I have become deeply interested in the work in South Africa. The field is an extensive one, and there is a great work to be done. The mission field among the natives is immense; but having written of this before, I need not enlarge on it here. The sanitarium and the school at Claremont were both enjoying a good degree of prosperity when I left. If these institutions are carried forward on the plan that the Lord has indicated to us, there can be no question about their success. I shall always feel a deep interest in the work in Africa, and shall pray for its prosperity and success. I am glad this field is being provided with good help. Elder Hyatt will meet a hearty welcome. May the Lord greatly bless his labors.

March 2 we took leave of our brethren and friends in South Africa, and boarded the steamer "Hawarden Castle" for London, which we reached March 20. After spending four days very pleasantly with the friends, we proceeded to Copenhagen, Denmark, where we arrived the evening of the 28th. Our passage from Africa to London was favorable; but in crossing the North Sea, we were caught in a very severe storm. However, God kept us from all harm, and brought us in safety to our destination. To his name be all the praise. Our brethren had made arrangements for us to stop at the sanitarium at Skodsborg, one of the suburbs of Copenhagen. Here we found a comfortable room in readiness, and warm-hearted friends to welcome us. Mrs. Olsen has been in poor health for some time, and to her the long journey was a severe strain. I hope that rest and favorable conditions may prove helpful in restoring a degree of health and strength.

We are thankful for the privilege of renewing our acquaintance with the brethren and friends in Scandinavia, and earnestly desire and pray that God will bless our labors here to his glory and the advancement of his truth.

Almost immediately on our arrival in Denmark, the brethren called me to Christiania,

Norway, to confer with them on important matters relating to our work and the publishing house there. Property has had a rapid rise in the city; and our establishment, being centrally situated, has become very valuable. After prayerful thought and consideration, it is the mind of the brethren here to sell our present property, and secure a place for our publishing work which will be just as favorable, but not nearly so expensive. This suggestion was submitted to the General Conference Association, and we have now received word of their approval of the plan.

On the same tour, I was requested to go to Sweden, and meet the leading brethren at Nyhyttan, where they were to take possession of a farm that the Sweden Conference has purchased for school purposes. This I did, and spent a few days with the brethren in planning for the school to be established and carried on there. The farm contains about six hundred acres; and it is the desire of the brethren that this school shall be conducted in harmony with the principles given us by the Lord.

After this I returned to Denmark to get ready for the annual meetings. O. A. OLSEN.

A CALL FOR FARMERS.

To Seventh-day Adventist Farmers in America.

DEAR BRETHREN: Do you want to do a noble work for the Lord before he comes,—a work which will bring blessings to his people, and everlasting joy to yourself? Are you willing to make a regular *missionary* of yourself, and work unselfishly for souls that need your help? If you are, then may the Holy Spirit draw near while I try to tell you of one place where you are needed just now. If I could only picture the situation as it is, I am sure you would not wait for a second invitation.

Let me tell you of a brother's experience here last week, which is a sample of many others. He was a trusted employee on the government railroad; but having learned the truth about the Sabbath, he offered his resignation, though he had only six dollars. I asked him what he was going to do to make a living; and he replied, "I don't know, but I am going to do something—whatever my hands find to do." I advised him to secure a piece of land. He succeeded in getting an acre and a half of wild land about three miles from the city, for six dollars a year, paying three dollars down; and with three dollars to buy tools, and keep his family till he raises his first crop, he started in, working with a will. But to see him working hard all day, trying to clear land with no other implement than a cutlas—a large knife—made my heart ache. The farming implements here are all of the crudest type. The people know but little of American industry or inventions for farm work. They manifest but little ambition to work with what they have, until they are converted; even then they have neither knowledge nor means to accomplish much. Now is the time for us to step in and teach them how to till the soil, that they may provide abundantly for themselves, and also advance the cause of God.

We pay double price for nearly everything we eat, because the people have never been taught how to raise these things themselves. Why this is the case, is very plain to us, though it is not understood by the people them-

selves. A foolish pride, which looks upon work of this kind as degrading, is the cause of it; but when the Spirit of God takes this pride out of the heart, our brethren and sisters are willing to work. But the people are poor, and can not rent an acre of ground, except in rare cases, as cultivated land, near the town, rents at from twenty to even one hundred dollars an acre. What kind of land must it be that affords such a rental? Surely "there is wealth in the soil."

Now if you would come here with two or three thousand dollars, buy a piece of land, and rent it out in small lots to these brethren, and at the same time teach them how to work it, it would do more to advance the cause of God than for the Foreign Mission Board to send us another minister. At the same time, you would be more than self-supporting, even if you did none of the work with your own hands.

Just as I am writing this article, the morning paper is handed to me. It contains the following editorial right to the point, and I must give you the benefit of it:—

We have repeatedly called attention to the fact that Trinidad is almost entirely dependent upon the mainland and its sister islands for its food-supply. The people of Trinidad apparently look with disdain upon all cultivation which has not for its object the production of the island's staples,—sugar and cocoa. So long as our supplies from outside are not cut off, either by pestilence or war, we are happy enough; but we are afraid that there would be a very different tale to tell if untoward circumstances, which would throw us on our own resources, should arise. Possessed of the most fertile soil in the world, and a climate in which foodstuffs grow with hardly any cultivation, it is nevertheless a fact that were the sloops from Venezuela, Grenada, St. Vincent, and Barbadoes suddenly to stop coming here, for, say three weeks, or a month, we should all be on the verge of starvation; for we are utterly unable to feed ourselves. We have a large population that understand the rudiments of agriculture [?], and the methods necessary to grow plantains, tannias, yams, sweet potatoes, and the like; but for all these things which we could easily grow ourselves, we are dependent upon the enterprise of outsiders. Our beef comes from the mainland; and when there is a revolution, we immediately find meat supplies falling off. Our sheep come principally from Tobago, Grenada, and some other islands, and now and again from the United States. Poultry is imported in large quantities from other places. For salt fish we are dependent upon Nova Scotia and Newfoundland. The provisions enumerated above are all grown by our neighbors. Rice, which grows here splendidly, is also imported. Now we can not find the wherefore for this state of things. Mr. Meaden has shown us that we can raise cattle, and other gentlemen have proved that we can grow provisions. That we can cultivate a fine quality of rice is well known. Our waters swarm with the finest fish; and yet, with all these advantages,—with thousands upon thousands of acres of the finest soil, with thousands of people who could make a good thing of provision-growing, and with as good roads as they have in the other islands, and a railway to boot,—if we were beleaguered, as Cuba is at the present time, we should be starved out in less than a month. Why is it? There must be a reason. Will some one explain why such a state of things should exist in an island which is one of the most productive, as well as one of the fairest, in the round world?

Now, my brother, the way is open for you to step in, and answer this question to the glory of God and his truth; and this appeal is the Lord's call for you to do it. If we do not do this work, the opportunity may pass by, and the enemy step in and gather where we might have reaped. When you hear the "go-

ing" of the Lord, bestir yourself; and remember that the King's business requires haste. O, if my brethren in America knew what I know, this call would be answered at once.

My address is 19 Oxford St., Port of Spain, Trinidad, W. I. Who will be the first to write? Let me hear from you at once.

J. O. JOHNSTON.

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.

NOTES FROM THE SALEM, ORE., CAMP-MEETING.

OF all the camp-meetings attended this year, the one at Salem was the best. One of the principal reasons for this was that the president of the Conference, with one or more of the Conference workers, had already accepted the message, "Receive ye the Holy Ghost," and during the year had gone from church to church and fed the people with this present truth. Another reason was that early in the meeting, the ministers and workers, through repentance and confession, cleared the King's highway, so they might go before the people bearing the ark.

In the early part of the meeting, several brethren were called to pray for a crippled child, who must leave the camp on the next train. Earnest prayer was offered, but the child was not healed. One brother was greatly disappointed, and remained on his knees, mourning the absence of power to heal. With pathetic sympathy and earnestness, he told the Lord that he was disappointed, and that he was ashamed to go before the people again, and tell them to have faith in God. So great was his sorrow, that the crippled child forgot her affliction; and her sympathies were turned from herself to the weeping servant of God. The child told the gray-haired minister that it was all right,—that the Lord could not heal then, but that he would heal some other time.

Finally the minister arose, and asked the writer to go with him to the grove, and there seek the Lord to know the reason that the child was not healed. There again he poured out his soul to God, telling him how disappointed he was, and how he was ashamed to return to the camp, and face the people again, and talk to them about having faith in God. He asked the Lord, if the difficulty was with him, to reveal the sin, and said he would put it away; and if the trouble was with Brother Ballenger, to reveal it to him, and he would repent. While the writer was praying, a strong conviction came over him that not many mighty works can be wrought in the midst of God's people until sin and unbelief are driven from the camp.

With this conviction, I returned to the camp, and spoke for three quarters of an hour with great freedom. Although call after call had been made for sinners to repent, and these calls had been responded to by many, one hundred and fifty people came forward to seek the Lord for clean hearts when the call was made this time. Some confessed that, though members of the church, they had secretly been using tobacco; others confessed that they had cherished secret roots of bitterness that had poisoned their lives; still others confessed that they had misrepresented Christ in their home lives by their impatience. Some confessed that they had robbed God in tithes and offerings, and others that they had not cherished the light from God regarding healthful living. Following this cleansing of the camp, there was a most wonderful manifestation of God's healing power. One afflicted soul after another

sought the Lord, and realized his blessed healing power.

From the story of Christ's life, and from the incident just related, as well as many others in connection with my work, I am deeply impressed with the truth that we can not expect the promised "mighty works" until the shaking time is over, and Israel is clean from the Achans that trouble the camp. But just in proportion as the cleansing work goes on will the majestic tread of the great Healer be realized among us. So wonderful was the manifestation of God, that a neighbor who saw it brought his insane son from the asylum to his home, and sent word for the Adventist ministers to come and pray for him, that he might be healed. However, there were so many afflicted among us that we had not a moment of time to give to any one from the outside, even if we had been prepared for so mighty a work.

O, when will the reproach of Egypt be rolled away from God's people, so that they can stand before the world as a living recommendation, both physically and spiritually, of the saving power of the truth? When shall we have the overflow power which will enable us to turn our energies to the salvation of a perishing world? The answer to this is, When, in deed and in truth, we shall receive the Holy Ghost.

The closing meeting was held early Monday morning. This was breaking-up morning, when the people are usually anxious to get an early start homeward. But notwithstanding this, it seemed as if every soul was present at the meeting; and for over an hour the shouts of victory went up in rapid succession from those who had been delivered from the bondage of sin. No less than one hundred people were on their feet at once, waiting for a chance to speak.

I could fill page after page of the REVIEW AND HERALD with interesting and instructive experiences; but these few points must suffice.

A. F. BALLENGER.

IN THE STATES.

(Compiled from the State papers.)

Atlantic Conference.

JERSEY CITY, N. J.—Eleven have acknowledged their Saviour here, and the work is in such a condition that there is no room for discouragement.

PATERSON, N. J.—At our quarterly meeting twelve were received into membership, eight by baptism, three from other churches, and one by vote. This makes sixteen who have united with the church during the past quarter.

California.

LOS ANGELES.—The greater part of the past winter has been spent in public effort in the business portion of the city. The expenses, though heavy, have all been met by contributions. The cottage work has been a source of strength and encouragement to the church. "The Open Door," a home for destitute women, has been opened, and is doing much good in a quiet way. Between fifty and sixty people have united with the church during the past year.

SAN DIEGO.—Two adults were baptized, and a good interest was awakened to know "the way of life," as the result of an effort put forth here.

Colorado.

CANON CITY.—Four were baptized lately, and the interest to hear continues to increase.

COLORADO SPRINGS.—As the result of a public effort, several have accepted the truth.

CRAWFORD.—One was converted in a social meeting, and immediately desired baptism, which was administered.

CRIPPLE CREEK.—Ten have publicly declared their intention to keep all God's commandments. Many more are deeply interested. One man offered to contribute five dollars to have meetings held in the downtown mission, and the way is now open to do so.

SILVERTON.—A lively interest is being awakened here. Short street meetings preceding the general service help to secure good audiences.

Indiana.

CASSVILLE.—Four young people have recently united with the church.

NEW MARION.—A good interest from the outside is manifest, and one has just been baptized.

Indian Territory.

VINITA.—The tent-meetings held here are well attended. Several have already decided to obey the truth, one being an intelligent attorney.

Michigan.

ROBINSON.—One person has already decided to obey the truth as the result of the meetings held. The interest is good, and it is hoped that a number will decide to obey.

Missouri.

MEMPHIS.—As the result of public services, four were baptized and united with the church, a favorable impression was made upon the people, and the prospects are good for a rich blessing for the Memphis church.

Montana.

BUTTE.—Two were baptized on the 25th ult., and others will follow later. There is an excellent spirit in the church, and a shout of victory is in the camp.

CLANCEY.—One lady here cut loose from the world and human creeds, and walked out in the light of truth. Like the early apostles, she is doing missionary work among her friends and neighbors.

Nebraska.

OMAHA.—The mission work is progressing, and a good work is being wrought. Thirteen have lately been baptized and united with the church. The spirit of work is among the people.

Oregon.

HOULTON.—As a result of a public effort, five soundly converted people were baptized.

Texas.

NEW HOPE.—The little company here stand firmly for the truth; and one more, the head of a family, has united with the church.

Virginia.

NORFOLK.—Four more adults have lately been added to the list of Sabbath-keepers. A day-school for the colored people began with fourteen pupils, and this number soon increased to fifty-seven.

TENNESSEE.

I WILL report what we are doing, hoping it will encourage other churches to receive a blessing. We send out appointments to different places for meetings on Sunday; and when the time comes to fill them, several of us take our Bibles and hymn-books, and hold religious services with the people. We have some good experiences in this work. At some of the places we have a large attendance and a good interest. We are now planning to conduct meetings each night at one of the places where

we have been holding services on Sundays. We expect, by the help of the Lord, to give the people of that place an opportunity to hear the truth; and we pray that when they do hear it, they may have courage to obey.

Dear brethren, those of you whom the church has chosen to be officers and leaders, if you are doing your duty, you can go out in the world, and teach the truth to others. If you have not the burden of Judgment-bound people resting on your heart, seek the Lord for his Holy Spirit. When you receive him, you will have a great burden for others; and the Lord will go with you, and help you in the work. Try it, and learn for yourselves that it is good to work for the salvation of others.

W. S. LOWRY, *Church Elder.*

WYOMING.

AFTER closing the work in Cheyenne, we went home for a few weeks. While there, we visited the isolated Sabbath-keepers in that section, riding over one hundred miles in the saddle. We found a brother and his wife, who had accepted all points of Bible truth by reading papers which had been put into a rack in their post-office.

After arranging things for the summer, we returned to Cheyenne, visited the little band of believers and some others, and shipped our tents to Laramie. We then traveled eighty miles on our bicycles, visiting isolated brethren along the way, and crossing the line into Colorado to visit a family living far up in a cañon.

Laramie, a town with a population of about six thousand, is situated on the main line of the Union Pacific Railroad, fifty-four miles west of Cheyenne. We found four Sabbath-keepers here. Our tent is finely situated on Main street, and is lighted by electricity. We have held two services, with good attention. The people treat us kindly, supplying all our needs. We have received three dollars in cash already. The Methodist Episcopal minister called on us, and offered to assist us in any way he could. We have distributed handbills, have access to the papers, and have set up a large bulletin-board, on which each day's subject is announced. The business men have granted us favors which have been refused to others. Best of all, we have God's blessing and support.

We expect good results from this meeting, and believe its expenses will be met, as were those of the one at Cheyenne, by contributions. Any of our brethren who may pass through this town are cordially invited to call on us.

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

MINNESOTA CONFERENCE PROCEEDINGS.

THE thirty-seventh annual session of the Minnesota Conference was held on the campground in the suburbs of St. Paul, May 31 to June 5, 1898. The officers and laborers were all in attendance, with one hundred and two delegates, representing fifty-one of the seventy-eight churches composing the Conference.

The report of the treasurer showed the tithes for ten months to be sufficient to pay the indebtedness of upward of three thousand dollars brought over from the previous year, fully to pay the laborers for the work during the year just closing, and still leave a surplus with which to begin another year's work.

The following officers were elected: President, C. W. Flaiz; Vice-President, C. M. Everest; Secretary, D. P. Curtis; Treasurer, C. M. Everest. Conference Committee: C. W. Flaiz, C. M. Everest, Fred Johnson, Andrew Mead, J. H. Behrens.

Seven new churches, with an aggregate membership of one hundred and eight, were

received into the Conference. O. O. Bernstein was ordained to the work of the gospel ministry. Credentials were given to thirteen ministers, ministerial licenses to nine persons, and ten more received missionary credentials.

While the discussion of the resolutions presented called out some differences in sentiment, the action was harmonious. The help of the laborers from abroad was highly appreciated, also courtesies extended by the railroads and the press of the Twin Cities.

D. P. CURTIS, *Sec.*

News of the Week.

FOR WEEK ENDING JULY 9, 1898.

—A paper of Bremen, Germany, recently told its readers that the Spanish fleet had bombarded Chicago.

—A company has been organized at Anderson, Ind., to manufacture glass tombstones and monuments.

—The average daily income of the Omaha Exposition for June exceeded the average daily expense by \$1,200 a day.

—July 2 a memorial monument, dedicated to the late Henry George, in Greenwood Cemetery, New York City, was unveiled.

—There is a society in Lehigh, Wis., comprising no fewer than 9,000 members, which gratuitously succors the sick and buries the dead.

—In the early days of the Atlantic cable, the tariff was \$100 for twenty words, and \$5 for each additional word. Now it is 25 cents a word.

—In an oratorical contest at the Idaho University for the Watkins medal, Jennie Hughes, the only colored student in the institution, was the winner.

—From a German sanitarium the report comes that Michael Munkacsy, the famous Hungarian artist who painted "Christ before Pilate," is very near the end of his life.

—Patrick Higgins, reputed to be the oldest man in Pennsylvania, died at Scranton, June 29, aged 117 years. His father died at the age of 111 years, and his mother at 107.

—On account of the new disease called the "bicycle heart," produced by fast riding, or "scorching," as it is called, many persons have been rejected as unfit to serve in the army.

—Last Friday was reported to be the hottest July 1, with one exception, in the history of New York City. It was 99° F. at 4 p. m. There were many deaths and scores of prostrations.

—The Northern Pacific steamer "Columbus" arrived at Port Townsend, Wash., on June 29, 14 days from Kobe, Japan, with a tea cargo. It is estimated that the war duty on her cargo will exceed \$400,000.

—June 28 five persons were drowned by the capsizing of a ferry-boat on the Big Horn River near Cheyenne, Wyo. None of the bodies were recovered, as they were swept into the cañon of the river and lost.

—A letter received from John Muldoon, of Johnsonville, Ohio, June 28, who is now in the Alaskan gold-fields, says that of the 101 men who left Seattle with him in March, only four survive. Two were drowned, and the others perished from cold and hunger.

—On July 3 eighteen Klondikers arrived at Seattle, Wash., from Dawson. They have \$500,000 in gold-dust. The season's output of the Klondike is estimated at \$15,000,000. An average of three deaths from scurvy and typhoid pneumonia occur daily at Dawson.

—At Macon, Ga., Henry Williams was arrested June 29, suspected of being the principal in an assault case. He was taken from the jail during the latter part of the following night, and hanged to a bridge. He protested his innocence to the last. Strong efforts were made by the citizens, including the sheriff, to induce the mob to allow the law to take its course, but to no avail.

—A tornado swept a portion of the New England coast on July 4, doing much damage. A steamer out from Beverley, Mass., with 150 passengers aboard, was sunk, and twenty or more were drowned. At Hampton, N. H., great damage was done, and nearly a hundred persons were injured, a number being killed. A yacht off the beach was struck; and of the nine persons aboard, five were drowned.

—Despatches say that a revolution has broken out at Montevideo, Uruguay. It is reported that 400 were killed.

—The Ohio Supreme Court has sustained the Pugh law, which provides that if a man petitions for a particular party ballot to be put on the ballot sheet, he must vote the ticket of that party.

—July 1 the Pullman Palace Car Company divided up among its stockholders \$26,640,000 surplus. This is the richest gift ever made to its stockholders by any corporation. Each share drew \$72.

—General Hernandez, the rebel leader in Venezuela, who was recently captured, has been wounded in battle 18 times, has been captured by the enemy 20 times, and was for some time an exile in Cuba.

—Appalling destruction was caused by a recent snow-storm in Caucasia. In addition to the loss of thirty-five human lives, over 9,000 horses, nearly 30,000 cattle, and 14,000 sheep, goats, etc., were destroyed.

—The Chicago stereotypers who struck last week were getting \$3.25 for eight hours' work. They demanded \$4 for seven hours' work. Now they are out entirely, and the publishers declare they will never again employ union stereotypers.

—At Shelby, Ohio, July 4, a public wedding was celebrated on a bridge crossing the Mohican River. Just as the ceremony had been completed, the bridge went down with a crash, falling 18 feet. There were 1,000 people on the bridge. Four were killed outright, and over 100 injured, some of them seriously.

—At Boise, Idaho, July 2, Miss Birdie Sanders, in resisting an attack by three men, who opposed her retention as teacher of the White Cross school, shot two of them, the third running away. It is supposed the men intended to abduct Miss Sanders, in order to scare her out of the country. She is from Fort Wayne, Ind.

—July 2 six masked robbers flagged a Texas and Pacific train near Stanton, Tex., covered the engine crew with Winchester, cut the express-car loose, forced the trainmen to move it onto a side-track, and then blew it up with dynamite. All the money in the safe was secured, said to amount to \$50,000. The robbers escaped on horses.

—July 1 the war revenue law went into effect. It means that in about every transaction where a document figures, a stamp of varying amounts, all the way from one cent to \$5, must be used. In this way the whole people bear proportionately the expense of the war, which amounts to not far from \$1,500,000 a day at the present time.

—Michael Schwab, one of the anarchists who was convicted of complicity in the Haymarket riot in Chicago, when seven policemen were killed by a dynamite bomb in 1886, died June 29, in a penniless condition. He was sentenced to life imprisonment; but after serving seven years, he was pardoned by Governor Altgeld, and restored to citizenship.

—On Friday, July 1, the stereotypers' union of Chicago notified the daily newspaper publishers of that city that unless certain demands were acceded to in the way of an increase of wages, they would strike, and thus tie up the daily papers. The publishers regarded this as arbitrary, and refused to comply with their request. As the result, there was no English daily paper issued in Chicago from Saturday morning until Wednesday afternoon, when the places of the striking union men were filled by non-union stereotypers. This strike, coming just at the time of the destruction of Cervera's fleet, caused great inconvenience and loss to the publishers.

—On the morning of July 3, with the land forces closing in on Santiago, and the harbor blockaded by the American squadron, Cervera made a desperate effort to escape with his fleet. He was discovered and immediately pursued. A terrific naval engagement took place, which resulted in the destruction, or running ashore and sinking, of every Spanish vessel, and the capture of Cervera, with about 1,600 prisoners. The Spanish killed and wounded were not far from 1,200, while the Americans lost only one man, and there was but little damage done to any of the ships. It was planned to bombard Santiago on the 4th, but this was postponed in the hope that the Spaniards would surrender without the loss of life that a bombardment would entail. The American land forces have not been so fortunate as have the naval forces, nearly 1,800 men being killed and wounded during the past week. Hobson and his companions, who were taken prisoners after the sinking of the "Merrimac," have been exchanged for Spanish prisoners held by General Shafter. It is now believed that the end of the war is in sight, unless some unforeseen complications arise. Sagasta, it is said, refuses to act in the matter; but the administration expects Spain to sue for peace this week. In London it is predicted that a peace cabinet will be formed at once.

—On July 4 there occurred one of the most disastrous accidents that has happened on the ocean for many years. The French liner "La Bourgogne," with 831 persons, including passengers and crew, aboard, collided with the British ship "Cromartyshire," off the coast of Newfoundland, and sank in ten minutes. Six hundred of the passengers found watery graves, and only one woman out of the three hundred aboard was saved, and she by her husband. They were in the water eight hours before they were rescued. The captain of the boat, and all his officers except the purser, were drowned. Most of the passengers were from New York; but there were a number from Chicago, Cleveland, Denver, Washington, Cincinnati, and St. Louis. The "Cromartyshire" was badly damaged, and was towed into Halifax by a passing steamer.

Special Notices.

THE ILLINOIS CAMP-MEETING.

THIS meeting will be held at Forrest, on the same grounds occupied last year. Good shade and excellent water. The location is central, and we anticipate a large attendance. We trust all the churches that have not already done so will elect delegates for the Conference immediately, as the next annual session of the Illinois Conference will be held in connection with the camp-meeting, August 25 to September 4. The next annual session of the Illinois Conference Association will also be held in connection with this camp-meeting, the first session of the association to be held Monday, August 29, 1898, at 9 A. M.

S. H. LANE.

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 21, 1898. This number of the *Instructor* will be issued one week in advance, or on July 14. Send for a sample copy. Address the *Youth's Instructor*, Battle Creek, Mich., sending two-cent stamp.

RATES TO TEXAS CAMP-MEETING.

ALL roads in the State give the following rate to the camp-meeting to be held at Fort Worth: From all points one hundred miles or more distant, a rate of one fare for the round trip; from all points between seventy-five and one hundred miles distant, \$3 for round trip; from all points less than seventy-five miles distant, one and one-third fare for round trip. Tickets will be on sale, July 20, 21, and 25, good to return any time till August 3. No receipt is required. The one ticket is good for coming and returning. This is a rate never before enjoyed by us in Texas, and we hope it will be so appreciated as to bring many over the railroads. Teams will meet all trains on the days named. Plenty of tents will be pitched. Any correspondence concerning tents or rooms should be directed to W. R. Ranson, Keene, Tex.

C. McREYNOLDS.

EASTERN CAMP-MEETING FOR WISCONSIN.

The second camp-meeting for Wisconsin is appointed to be held August 15-22, at Appleton, a city one hundred miles north of Milwaukee. It is reached from three directions by the Northwestern Railroad, while the Wisconsin Central from the south and west runs to Neenah, only a few miles away. It is also situated on Fox River, thus making it a place easy of access. Reduced rates on the railroads may be expected.

We hope that this meeting will be more than a local affair. Considering its situation and the favorable season of the year, the attendance should be about equal to our June State camp-meeting. Our people from all the eastern part of Wisconsin should attend. Elder J. N. Loughborough will be present during the entire meeting. Other help from abroad is expected. Seventy-five or eighty family tents will be pitched, to be rented at the usual rates. Regular services will be held in English, German, and the Scandinavian languages.

The ground secured is beautiful, and situated conveniently for attendance from Appleton.

WM. COVERT.

A CARD.

COLLEGE VIEW, NEB., June 30, 1898.

To Whom It May Concern:

Whereas, some weeks ago I signed a letter requesting, as a stockholder in Battle Creek College, that a mortgage recently executed against this College, in favor of the Seventh-day Adventist Publishing Association, be set aside, I do now most emphatically revoke and annul that request, and desire and request that the mortgage be permitted to remain against the College. When I signed the request, I did not understand this matter; but since that time I have been made acquainted with the facts that make it necessary for the mortgage to be placed upon the Battle Creek College; and inasmuch as my life is bound up in this message, I am always in favor of any move that will best serve the cause we hold so dear.

J. W. WATT.

It will be of interest to the friends of the Battle Creek Sanitarium and the work which it represents, to know that the plans which have been in progress for several years back for the reorganization of the institution for the purpose of continuing the work which it has been doing for the last thirty years, have finally been consummated in a manner which will doubtless prove satisfactory to all whose hearts are in sympathy with this work.

The receiver's sale, advertised to take place July 1, was duly held; and the institution, with all pertaining to it, was passed over into the hands of the new corporation—the Michigan Sanitarium and Benevolent Association—without the slightest opposition whatever. This fact will be welcomed as good news by those who have been disturbed by the many rumors which have been floating about during the last few months. The work of the Battle Creek Sanitarium will be carried on in harmony with the same principles which have prevailed in the institution since its establishment.

J. H. KELLOGG,

President of the Michigan Sanitarium and Benevolent Association.

CAMP-MEETINGS FOR 1898.

DISTRICT ONE.

Atlantic, Wilmington, Del.,	Aug. 25 to Sept. 5
Virginia, Alexandria,	" " 11-22
Maine, Brunswick,	" 25 to Sept. 5
Vermont, Bennington,	Sept. 1-11
New York,	" 8-18
West Virginia, Grafton,	" 8-18

DISTRICT TWO.

Louisiana, Alexandria,	July 13-20
Georgia, Atlanta,	" 22-31
North Carolina, Hildebran,	Aug. 5-14
Cumberland Mission Field,	" 19-28
Harriman, Tenn.,	" 26 to Sept. 4
Tennessee River Conference,	" 26 to Sept. 4
Florida,	" 26 to Sept. 4

DISTRICT THREE.

Ohio, Tiffin,	Aug. 11-21
Wisconsin, Appleton,	" 15-22
Michigan (general), Owosso,	" 18-28
Illinois, Forrest,	" 25 to Sept. 4
Indiana, Logansport,	Sept. 1-11

DISTRICT FOUR.

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, Fort Smith,	Aug. 4-14
Missouri, Clinton,	" 11-22
Colorado, Pueblo,	" 25 to Sept. 5
Kansas (local), Salina,	" 18-28
" (general), Ottawa,	Sept. 8-18
Oklahoma, Edmond,	Oct. 7-17

DISTRICT SIX.

California (southern), San Diego,	Aug. 4-14
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.

SPECIAL TO TEACHERS.

UNION COLLEGE has established a regular normal department for the direct purpose of training teachers for our own denominational schools.

There are scores of Sabbath-keepers now teaching in the public schools, who should take this course, in order to learn the plans and methods of work in the schools of our denomination.

The public schools are rapidly closing their doors to those who observe the seventh day of the week as the Sabbath; but there is a much higher work for these teachers if they will only fit themselves for it.

I should be glad to correspond with every teacher or young person preparing to teach, who would like to enter Union College next fall, and take this special course.

W. T. BLAND.

College View, Neb.

THE WIDE-AWAKE MINISTER.

THE wide-awake minister is a regular subscriber to our denominational health journal, Gospel of Health, and that for the following and other reasons:—

1. He considers that he is called to preach the whole gospel, which includes the health-reform principles.

2. In order to do this in a creditable manner, he must be thoroughly informed on the subject, and familiar with its latest developments.

3. Gospel of Health supplies the very information needed. It has on its corps of contributors more than a score of doctors, ministers, and other workers, who have devoted years of careful study to these questions, and are still studying them.

4. This journal very often contains matter of special interest and importance from the pen of Mrs. E. G. White, which will not be found in any other publication.

5. It gives instruction in regard to the care of the body, which our ministers and workers need in order to retain physical health and clear, vigorous minds, and thus be able to accomplish most for the advancement of the message.

To assist our ministers in instructing the companies they raise up this summer in all lines of the message, we would cordially invite them to write for a supply of sample copies of the journal, when they get ready to present the subject of the health principles.

For such supplies, etc., address Gospel of Health, Battle Creek, Mich.

NOTICES.

WANTED.—A woman to do the housework in a family of five, everything convenient. Position permanent if work is done satisfactorily.

WANTED.—Apprentice and skilled workmen in cycle and general repair-shop. Good references given and required.

MRS. VINA MORGAN, San Miguel, Cal., has sufficient reading-matter for the present.

PAPERS WANTED.—Mrs. M. I. Wampole, Merrillan, Wis., desires Signs, Sentinels, Instructors, Little Friends, health publications, and tracts for missionary work.

Publishers' Department.

THE CHRISTIAN EDUCATOR

Enters upon its Third Volume In September, 1898.

Contains matter of great value to parent and teacher, as it Holds up the highest standard for hand, head, and heart. It Restores the true basis to all educational effort, and hence Is necessarily and avowedly Christian in its principles.

EDUCATOR. It lays special emphasis upon actual Doing as one of the best methods of learning, and also Upon character-development as, beyond dispute, the Chief end of education.

Subscription Price, 50c a Year. Lower Rates in Clubs.

Address,

REVIEW & HERALD PUB. CO., Battle Creek, Mich.

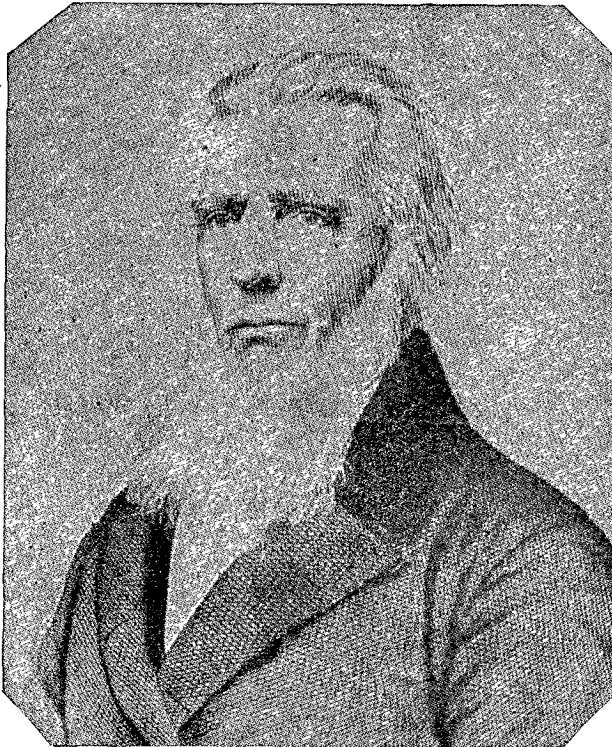
THE RELIGIOUS LIBERTY LIBRARY,

PUBLISHED QUARTERLY FOR

The International Religious Liberty Association.

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

No. 53. (extra) MAY, 1898. 25c per year. Single Copy 1 1/2c.



A. Campbell

ON MORAL SOCIETIES.

The above is a facsimile of the first page of No. 53 of the Religious Liberty Library. This number contains 24 pages. Have you read it? If not, you have missed a great treat.

Address Review and Herald Pub. Co., Battle Creek, Mich.

IN YOUR STUDY

SABBATH-SCHOOL LESSONS

Third quarter (July 2 to September 24), you will be in constant need of the following reference-books:—

"EMPIRES OF THE BIBLE," by A. T. Jones; 410 pages; cloth, post-paid, \$1.50.

"SAACED CHRONOLOGY," by Sylvester Bliss; 298 pages; prices, \$1, \$1.50, and \$1.75.

"PATRIARCHS AND PROPHETS," by E. G. White; 762 pages; prices, \$2.25, \$2.75, \$3, and \$4.50.

"Great Controversy," by E. G. White; 700 pages; prices, \$2.25, \$2.75, \$3, \$3.50, and \$4.50.

"MOUNT OF BLESSING," by E. G. White; 209 pages; prices, 75 cents and \$1.

"GOSPEL IN CREATION," by E. J. Waggoner; 169 pages; prices, 25 cents and 40 cents.

For any or all of these reference-books, address your tract society, or Review and Herald Pub. Co., Battle Creek, Mich.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

EASTBOUND.

MONTREAL, NEW YORK.

LEAVE.

Bay City, Detroit, Port Huron, and East..... * 7.00 A. M. Bay City, Detroit, Port Huron, and Int. Stations... † 3.45 P. M. Port Huron, Susp. Bridge, New York, and Montreal, * 8.27 P. M. Detroit, Port Huron, Susp. Bridge, New York, and Boston..... * 2.25 A. M.

WESTBOUND.

South Bend, Chicago, and West..... * 8.52 A. M. Chicago and Intermediate Stations..... † 12.15 P. M. Mixed, South Bend, and Int. Stations..... † 7.10 A. M. South Bend, Chicago, and West..... * 4.05 P. M. South Bend, Chicago, and West..... † 12.55 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

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

2.25 A. M. train has Pullman sleeper to Bay City via Flint; F. & P. M. R. R. Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; daily to Detroit. Daily except Sunday to Mt. Clemens. Through coach to Niagara Falls.

7.00 A. M. train daily through Pullman, wide vestibule sleeping-car to Montreal; also wide vestibule sleeping-car to New York via Niagara Falls and L. V. R. R. Also wide vestibule coach to Port Huron and Port Huron to New York.

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, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily.

† Except Sunday.

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

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC.

E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.

BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 19, 1898.

Table with columns for EAST, WEST, and times for various stations 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.

The Review and Herald.

BATTLE CREEK, MICH., JULY 12, 1898.

THE summer schools of the College and the Sanitarium opened July 5, with a good attendance of bright and earnest students in each.

THE sale of the Medical and Surgical Sanitarium of this city last week, as noted in another column, required war revenue stamps on the deed of transfer to the amount of \$138.50.

THE issue of the *Signs of the Times* for June 30 is a religious liberty number, full of ringing truths liable to be forgotten or overlooked in these days. It should have a wide circulation.

THE vote to annex Hawaii to the territory of the United States, passed in the United States Senate, July 6. Thus a "colonial policy" for the United States has been entered upon.

ONE of the leading workers of the Upper Columbia Conference, in a late letter to this Office, says: "I gave a copy of the REVIEW to an 'outsider' recently, and the next day he surprised me by subscribing for it, and that without solicitation. The REVIEW keeps pace with the message."

THE eighteenth day of next October the German "Church of the Redeemer" in Jerusalem is to be consecrated. The emperor of Germany is going in person to Jerusalem to attend the service. Already "most elaborate preparations are being made for the imperial journey and visit to the holy city."

THE president of the Illinois Conference reports one brother who evidently has faith in the value of the REVIEW as a missionary paper. He is sending it for one year to ten of his neighbors, and to some others at more distant points. Good! If one hundred others would do likewise, it would materially increase our list.

THIS and the succeeding month are exceedingly busy ones. Everything is subservient to the work in hand. Under the circumstances, your subscription to the REVIEW may expire, and the fact be overlooked. Please do not put us to the necessity of cutting any such name from our list because of a failure to renew. The little yellow address label will tell you just the state of your account. Consult it.

IN the official family of General Merritt, as governor of the Philippine Islands, there is included a Roman Catholic priest. It is said that this priest is taken thus along that he may "assure his fellow religionists there that the United States does not propose to embarrass Roman Catholicism, nor to interfere with churchly or personal beliefs in any manner or degree whatsoever." *Maybe* that is so; but there is another thing that is *certain*, and that is that this priest will be the official head of religion there, as all the religion there is Catholic; and when any Protestants go there to preach to the natives, they will find their efforts seriously hampered by this priest, who will be in a position to tell the people much more than he is said to have been sent there to tell them.

ANOTHER LABORER LAID AWAY.

ON July 3 the sad word came to this Office that Elder Charles L. Boyd was dead. Many of our readers, from Vermont, his native State, to the Central, Western, and Southern States, have enjoyed a personal acquaintance with Brother Boyd; and to most others, the reports of his labors in this and foreign countries have made his name familiar. At the time of his decease, he was laboring in North Carolina, where he and his faithful wife were engaged in opening a special religious enterprise in the city of Asheville. While out attending appointments, he was taken ill; but, partially recovering, with his usual energy and perseverance, he kept on with his work till increasing weakness obliged him to return home. This he did under accommodations and circumstances very unfavorable to one in the incipient stages of typhoid fever; for he had been laboring where sanitary and hygienic conditions were poor, and was some distance from a line of railroad. When he reached home, his family and friends, among whom were some trained Sanitarium nurses, gave him every attention that human hands could administer. The fever appeared to be easily controlled; but at length the heart seemed unable to perform its functions; and he peacefully sank to rest on the day of rest, July 2. He had often expressed a wish, if he was to be laid away, that he might die in the harness. This desire was fully granted; for his very last strength was employed in laying plans, and in dictating correspondence in reference to his work and the cause in his field. He would have been glad to live till the Lord's return, but was resigned to the will of the Master, and peacefully fell asleep in Jesus. Thus, one by one, the faithful workmen fall; but the work goes on; for it is in the hands of One who "ever liveth." His widow and children will be remembered at the throne of grace by his many friends, that divine support may be granted them in this affliction. U. S.

THE Illinois Conference has placed in the field a colporteur wagon, in charge of a competent man, who, as he passes through the country, visits every house, selling books and tracts wherever he can. If a sale can not be effected, some literature is left bearing on some phase of present truth. When there is opportunity, Bible readings are held, and prayer is offered with the family. It is the intention to go over the territory several times, until the people become acquainted with our work and faith. So far, the enterprise has yielded gratifying results. The outfit is a good one, and is so arranged that one hundred dollars' worth of books can be easily carried.

THE August number of the *Missionary Magazine* will be replete with good things on Japan. It is to be the Japan number. Excellent matter has been received by the Foreign Mission Board from our representatives there, and beautiful cuts, of which half-tones will be made for this number. The publishers would be glad to begin a thousand new subscriptions with the August number. Price to subscribers in the United States, Canada, and Mexico, twenty-five cents; fifty cents to foreign countries. Send your own subscription at once, with those of your friends, through your tract society.

THE sinking of the French ocean liner "La Bourgogne" in mid-ocean on July 4, resulting in the drowning of nearly six hundred of the passengers, is a catastrophe that has hardly been paralleled in the history of ocean travel. After the vessel was struck in the fog, only ten minutes elapsed before it went down. No effort was made to save the women, and all but one of the three hundred on board were lost. It is said that in one boat was a party of forty women, but so great was the panic that not a hand was raised to launch it, and the occupants were drowned like rats when the ship, with an awful hissing sound, went down. It is stated also by the survivors that women who endeavored to get into the boats or on rafts were pushed back into the water to drown, and in numerous instances were actually stabbed like so many sheep by the frenzied Italian sailors. This unparalleled brutality seems almost past comprehension. Do not such exhibitions indicate that the Spirit of God is being withdrawn from the hearts of men? Is it not a last-day indication?

THE Battle Creek College Summer School opened at nine o'clock Tuesday morning, July 5. About fifty teachers, from a number of the States, have come to the College for a better preparation for their Master's service. A good-sized class has also been organized in the commercial work.

Our first meeting was especially blessed; a very tender spirit seemed to enter; the presence of the Lord was there.

Many calls have come to us during the past year for consecrated workers, especially in the church school and commercial lines; and the object of this school is to prepare such workers in as short a time as possible.

We began our work by studying the little leaflet entitled, "Home, Church, and State Schools," to see what God has told us about this work, that we may have his guidance in selecting our studies.

The European plan of boarding has been introduced into our boarding-hall, and all seem to be pleased with it. Many are boarding for about one dollar a week.

If there are those who still think of attending this school, let them write at once to E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

A CANVASSER in a neighboring State relates an interesting incident. As he was canvassing from house to house, he called upon a lady who, it was afterward learned, had known the truth some years ago, but for some time had given up, and did not count herself one of us. In the course of the conversation, he showed her a copy of the REVIEW; and when she saw it, and read it over, tears came to her eyes, and she said: "I used to take that paper. It has changed its dress since then, though. I want to tell you that I never enjoyed myself so well as when I belonged to the Adventist Church." Before he left, she subscribed for the paper for a year, and now it goes each week to her address. There are hundreds of just such isolated friends, who are longing for some kind word, some gentle whisper from human lips to fall on their ear, saying, "This is the way, walk ye in it." Our church clerks everywhere ought to get into the closest communication with isolated church-members, and those who are favorably inclined who are not members. All such should be encouraged to subscribe for the REVIEW. Here is an opportunity to do practical missionary work.