

# The Adventist Review and Herald

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

Emma E. Craig, 203 G.  
box 449

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

VOL. 76, No. 13.

BATTLE CREEK, MICH., MARCH 28, 1899.

WHOLE No., 2317.

## The Review and Herald,

ISSUED WEEKLY BY THE

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

Terms, in Advance, \$1.50 a year.

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

REVIEW & HERALD, Battle Creek, Mich.

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

### ETERNAL LOVE.

IMMORTAL love, forever full,  
Forever flowing free,  
Forever shared, forever whole,  
A never-ebbing sea!

No fable old, nor mythic lore,  
Nor dream of bards and seers,  
No dead fact stranded on the shore  
Of the oblivious years;

But warm, sweet, tender, even yet  
A present help is he;  
And faith has still its Olivet,  
And love its Galilee.

The healing of his seamless dress  
Is by our bed of pain;  
We touch him in life's throng and press,  
And we are whole again.

O Lord and Master of us all!  
Whate'er our name or sign,  
We own thy sway, we hear thy call,  
We test our lives by thine.

The letter fails, the systems fall,  
And every symbol wanes;  
The Spirit over-brooding all,  
Eternal love, remains.

—Whittier.

### THE QUEENSLAND CAMP-MEETING.

MRS. E. G. WHITE.

THE Brisbane camp-meeting was held in Woolloongabba, one of the southern suburbs of the city, about three miles from the general post-office. The camp was composed of thirty-three tents, and was situated on high, sloping ground, just far enough from the main thoroughfare to be free from the noise of passing carts and trams. Great economy had been exercised in fitting up the camp, yet everything was neat and orderly, and the entire camp presented a wholesome appearance. At night the large tent and the grounds were brilliantly lighted with electricity, and this added much to the pleasure of those attending the evening meetings.

When we arrived in Brisbane, we were met at the station by Brethren Daniells, Haskell, Wilson, and Palmer, and were taken in a cab to a comfortable house close to the meeting. The next day was Friday; and all were busy completing the preparation of the camp, and getting ready for the Sabbath. At the evening meeting the tent was well filled, eight or nine hundred being present.

Sabbath morning there was a good attendance at the Sabbath-school. At the forenoon service Elder Haskell spoke from the words, "We would see Jesus." Like the Greeks who

made this request, the people seemed deeply interested, and the discourse made a deep impression. In the afternoon I spoke about the call to the supper, recorded in Matthew 22. I made special reference to the man who came in without the wedding garment; and sought to arouse all to understand what would be the result if any are found without the wedding garment, the white linen, the robe of Christ's righteousness, provided by the King for all who are bidden to the supper. At an infinite cost to heaven, provision has been made for all, that they may receive grace and sanctification of the Spirit, and be numbered with the blood-washed throng. The wedding garment must be put on in this life. In this life we are to be clothed with the righteousness of Christ. In the evening, Elder Haskell spoke to a large congregation.

In the night I was instructed that in this meeting we must each one look to the Lord, and not to one another, saying, "What shall this man do?" Each one must seek the Lord earnestly to know for himself what he is to do in the service of the Lord. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are build together for an habitation of God through the Spirit."

It takes all kinds of timber fitly to frame this building, and Jesus Christ himself is to be the chief corner-stone, "in whom all the building fitly framed together groweth into an holy temple in the Lord." This is the work to be done in our camp-meetings. We are to build together, not separately. We are to work unitedly. Every stick of timber is to find its place, that a united framework may be made, — a habitation of God through the Spirit. Let none of us strive to be first; for if we do this, the spirit of self will work until there is no room for the Spirit of God. Let no one climb up on the judgment-seat: for God has placed none of us there. Let no one indulge in evil-surmising. Let us all draw nigh to God. Let us learn of Christ, and wear his yoke. Our brethren and sisters are to understand that they all have a part in the work; and that their work is essential, according to their ability. "We are laborers together with God." We must give to every man his place, because God has given to every man a work; and if any part of this work is neglected, a complete habitation for God is not built.

Sunday morning I attended the early meeting. There were about one hundred present. We realized that the Spirit of the Lord was present, as we made intercession for the people and the ministers, and especially for those

in feeble health. In the testimony meeting which followed, we felt the subduing influence of the Lord. Nearly all were weeping. I spoke briefly, showing the necessity of each one seeking the Lord for himself. When our hearts are sanctified with the truth, they will be in unity with the heart of Christ. Says the apostle, "Let this mind be in you, which was also in Christ Jesus." Are self-seeking and self-exaltation pressing their way into your soul? Contemplate Jesus, your Saviour. Think how he humbled himself. He who was commander in the heavenly courts laid aside his crown, his kingly robe, and clothed his divinity with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. It was for the sake of fallen man that he humbled himself.

Some of those present had been standing in their own light. Some had been quick to discover the evil, and to talk of the evil in their brethren; but the good which they had seen in the lives of their brethren, they had not commended. Thus they grieved the heart of Christ, and placed their own souls in jeopardy. It is the will of God that we humble ourselves before him. Let us follow the example of him who humbled himself for us, that we may be uplifted. Thus we shall reveal that we appreciate the sacrifice made in our behalf. "Draw nigh to God, and he will draw nigh to you." "Resist the devil, and he will flee from you." Then "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

We may learn precious lessons in Christian experience by a study of Jacob's repentance and his wrestling with the angel. Jacob knew his peril. He knew that without the protection of God, he would be helpless before his enemy. He did all in his power to atone for his past transgressions; and then in humiliation and repentance, pleaded for divine protection. With cries and tears he made his supplication to God; and when the strong hand of the angel was laid upon him, he wrestled with all the energy of his being. Jacob put forth all his strength, supposing that he was wrestling with a lawless opponent; but when the Lord put his finger with a divine touch upon Jacob, the wrestling ceased. When Jacob knew that it was the Lord, he fell upon the neck of the angel, and held him, pleading, "Bless me, even me." When the angel said, "Let me go, for the day breaketh," Jacob said, "I will not let thee go, except thou bless me." Then his name was changed, to correspond to the change in his character; for the angel said, "Thy name shall be called no more Jacob [supplanter] but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

Let us seek the Lord with all the heart. Let us have faith in God. Let us cultivate a prayerful frame of mind. Let us educate the tongue to speak right words, — words that will encourage and strengthen our fellow men. Let us talk of goodness, and mercy, and the love of God. Put away all unbelieving words, and all that is cheap and common. Then the an-

gels of the Lord will be with us, and the peace of God will fill the soul. Following these remarks, many excellent testimonies were borne, and the melting love of God was manifest among those assembled.

In the forenoon, Elder Daniells spoke to a good audience. In the afternoon the tent was full, and many who could not enter stood outside, while I spoke for over an hour on the subject of Christian temperance. In the evening, Elder Haskell spoke on the prophecies of Daniel, making the matter so clear that all could understand the prophecy.

On Friday morning we listened to the wants of the cause as they were presented by Brethren Haskell, Daniells, Semmens, and W. C. White. All about us are fields white unto the harvest; and we all feel an intense desire that these fields shall be entered, and that the standard of truth shall be raised in every city and village. As we study the vastness of the work, and the urgency of entering these fields without delay, we see that hundreds of workers are needed where there are now but two or three, and that we must lose no time in building up those institutions where workers are to be educated and trained.

Those speaking for the Avondale school said that during the first year of the workings of that school, with an attendance of sixty students, there were about thirty who were over sixteen years of age; and from this number, ten were employed during the vacation in various branches of our religious work. During the second year there were one hundred in attendance, and from among fifty who were over sixteen years of age, definite work was found for thirty-two during the vacation. Twenty-five of these were employed by the Conferences and societies in religious work.

From the first, the managers of the school have struggled amid financial difficulties to provide adequate buildings for the work. Each year the buildings provided have been crowded to overflowing, and with the present prospect that the number of students next year would be much increased, they felt that it was an imperative duty to undertake at once to erect the college hall, to cost about seven hundred and fifty pounds, two cottages for teachers, and a carpenter shop, which would bring the expense for buildings up to one thousand pounds.

Those who spoke for the Summer Hill Sanitarium said that this institution had received but little aid from our people in the way of gifts, and that the progress of the work had been slow at the first for the want of facilities with which to work. But amid difficulties its work had grown from the employment of two nurses, at the beginning, to the employment of two physicians, five certificated nurses, six nurses in training, and four other helpers. The earnings had increased from about three hundred pounds the first year to five hundred pounds a quarter. With its present facilities, the effort to train workers is hampered, and the expenses for labor are nearly as much as would be needed to do twice the work if we had larger bath-rooms. By the greatest economy, something has been saved from the earnings of the institution during the last year, but this has all been required to buy furniture, and to pay some of the losses of the first year; therefore the sanitarium has not the means with which to build new bath-rooms, and it appeals to our people to raise five hundred pounds to build and equip a good set of bath-rooms. This will enable the institution to do better work for its patients, to increase its patronage without increasing its running expenses, and to do twice as much as it is now doing in the training of workers, who may afterward go out to establish medical missions in the large cities of all the colonies.

Those who spoke for the health food business pointed out the great need of our having

proper foods to place in the hands of those who resolve to give up the use of flesh-foods, and who do not know what to use in the place of meat. They also explained that the location of the food factory at Cooranbong would enable the managers to employ students in the work, and thus strengthen our united educational effort. For this work, five hundred pounds was needed to give the work a start. The loss to our cause will be great if the work is delayed.

The Australasian Union Conference recognized the school, the sanitarium, and the food factory as three agencies working in harmony for the education and training of home and foreign missionaries, who should go forth prepared to minister to the physical, mental, and moral needs of their fellow men. We all feel that the work is urgent. There is no part that can wait. All must advance without delay. In view of this, appeals have been made to our people in all the colonies to raise two thousand pounds for the erection of the necessary buildings this summer.

When the matter was fairly before them, our Queensland brethren and sisters took hold to do their very best; and before the camp-meeting closed, those present had pledged one hundred and twenty-five pounds toward the fund. Thus they set a noble example to their brethren who did not attend the meeting, and to the churches in the other colonies.

At the forenoon meeting on Sabbath, Brother Jesse Pallant was ordained to the gospel ministry. It cheers our hearts to see the young men of these colonies developing in experience, and being consecrated to this holy ministry. In the early morning meeting, the Lord gave me a testimony for the people regarding cheerfulness. We are to cultivate joy and cheerfulness, and thus represent the Lord Jesus Christ. He does not want his people to be mourning and complaining. He would have them talk of his love, their hearts full of hope and courage, their words expressing joy and gladness, their lives revealing the joy of their Saviour. In the afternoon I spoke to a large audience; and when I called forward those who wished to give themselves to the Lord in solemn covenant, fourteen responded, and we had a season of prayer with them.

On Sunday, the camp-ground was thronged with the interested and the curious. It was a busy day for all the workers. All felt that this was a special opportunity for earnest labor; so they mingled with the throng of visitors, conversing, answering questions, reading and explaining the Scriptures, distributing papers and tracts, and taking the addresses of those most interested.

All through the meeting the public interest steadily increased. Our own people were greatly blessed; and their hungry interest to catch every word of truth encouraged the speakers, and drew from them their richest treasures of knowledge and experience. From all parts of Brisbane the people came daily, and every evening the large tent was well filled. The daily papers gave friendly and intelligent reports of the meetings, and the electric tram-cars carried large calico signs, calling attention to the camp-meeting. This, which we had looked forward to as a very small meeting, has proved to be one of the most interesting and profitable camp-meetings held in Australia.

"DISLIKE of another is oftener a result of our injuring him than of his injuring us. It is easier to forgive in the case of one who has wronged us than to forgive ourselves, or to forget the fact, when we have wronged our fellow. If we would probe deep enough into the cause of our dislike of one whom we dislike, we should generally find ourselves and our ungenerous conduct at the bottom of it."

## BEHOLD OUR SHIELD, AND LOOK UPON THE FACE OF THINE ANOINTED.

MRS. L. D. AVERY-STUTTLE.

If Thou shouldst turn thy searching eyes,  
O thou who dwellest in the skies,  
On me, the creature of thy care,  
Well might I hide in dark despair;  
For ah, alas, what wouldst thou see,  
If thou shouldst turn thine eyes on me?

A creeping worm, a heart of lust,  
A humble creature formed of dust;  
A fainting soul, all black with sin,  
Where evil triumphs oft within.  
Thou'dst only see a worthless clod,—  
Look not upon me, O my God!

Send thou an angel from the skies  
To hide me from thy searching eyes;  
Might he not lay his hand on me,  
And shrive my soul, and set me free?  
My sin is great, O God! and yet  
May not an angel pay the debt?

Then quick the answer came to me:  
"Hast thou forgotten Calvary?  
Dost thou not know thy debt is paid,  
The atoning Sacrifice is made?  
I only ask that thou shalt yield,  
And hide behind thy mighty Shield."

I yield, O God! Look not on me.  
Look on the cross of Calvary!  
Look on the face of Christ, thy Son,—  
Behold my Shield, the Anointed One!  
So shall I hide my sin-stained dress  
Beneath Christ's shield of righteousness.

## SPIRITUAL SIDE-GLANCES IN THE SANITARIUM.

WM. P. PEARCE.

BATTLE CREEK SANITARIUM is the largest building of its kind in the world. It is three hundred and twelve feet in length, with a rear extension of one hundred feet, and is five and six stories in height above the basement. It accommodates three hundred persons, having many rooms elaborately furnished. One word might be written on the main entrance, which would apply to every part of the edifice,—  
"Home." It is a beautiful symbol of what Christ said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14:2.

At half-past seven each morning is the breathing-exercise. Possibly one hundred resort to this, moving their arms, expanding their chests, inhaling and exhaling with one accord. In like manner, prayer is the Christian's breathing-exercise. Early morning is the best time; for, as the Chinese proverb says: "It is the first hour of the morning that gives color to the day." United prayer always succeeds. "Prayer was made without ceasing of the church unto God." Acts 12:5.

In the chemical laboratory is a small and delicately constructed machine, which can weigh a hair. Taking a piece of paper three by one and one-half inches, I found it to weigh 273 milligrams. Writing my name and the weight of the paper on it with a lead-pencil, I had it reweighed, with the result that it weighed nine tenths of a milligram more. The Master goes still further. "The Lord weigheth the spirits." Prov. 16:2. "Let me be weighed in an even balance, that God may know mine integrity." Job 31:6.

The other evening Hon. G. Wharton James, of Pasadena, Cal., gave a stereopticon lecture on the Colorado River, in the gymnasium. One view was that of Powell's Temple, a rock seven thousand feet above the river. At the top was a natural gate-like formation, through

which, according to the Indians, those above will eventually come. Once a year the Indian priests sit along the edge of an opposite plateau looking for them. Beautiful expression, but sad delusion! "Blessed are those servants, whom the Lord when he cometh shall find watching." Luke 12:37.

In company with Dr. Pomare, I made a visit to the operating-room in the hospital. Information as to the use of disinfecting of instruments and clothing was given, which was very interesting, but not so impressive as the account of the adjoining room, where physicians and attendants always meet for prayer before performing an operation. It is the "upper room," where Jesus and his loved disciples meet, demonstrating Paul's exhortation: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18.

Bibles! These are found everywhere; but never have I seen so systematic a distribution of them, and heard so many quotations from them, as here. Bibles in every room, Bibles in pockets and carried under the arm, Bibles in the elevators and bath-rooms, Bible truths taught by the physicians, uttered by the nurses, and whispered by the domestics. Every one here seems to be free in the expression of truth, and why not? "Ye shall know the truth, and the truth shall make you free." John 8:32.

"Art thou in health, my brother?" No one need ask Joab's question here. The hundreds of patients are suffering from some ailment, mostly stomach trouble, from which the majority of other ailments come. Read Leviticus 11, and you have many of the meat prohibitions. A little more consideration of the laws of hygiene and adherence to Biblical menu, and there will be less sickness. I am glad, however, as Esaias said, that Christ "took our infirmities, and bare our sicknesses." Matt. 8:17.

When Horace Mann was asked where gentlemen should smoke, he replied, "Gentlemen never smoke." Billy Bray said: "If God had intended man to smoke, he would have put a chimney at the top of his head to let the smoke out." An automatic brass monkey on exhibition in Chicago, which advertised tobacco, got out of working-order. When taken apart, it was found that the juice and tobacco had clogged the wheels. Query: If tobacco will stop the works of a brass monkey, what will it do for man? Positively no tobacco is allowed to be used here. "Touch not, taste not, handle not," is imperative. Lesson: A clean mouth and a clean stomach help make a clean heart. "Create in me a clean heart, O God." Ps. 51:10.

One of the first tests given the new patient is the "blood test." A drop of blood is drawn from the finger, and kept for analysis, in order to ascertain the condition of the blood in general. If "the life of the flesh is in the blood," then it is through the blood of Jesus that we have life (John 6:54); also justification (Rom. 5:9); also redemption (Eph. 1:7); also forgiveness of sin (Col. 1:4); also peace. Col. 1:20. "And the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

Dr. Kellogg has invented a machine, the dynamometer, which tests the strength of every cluster of muscles in the body, and shows, according to a chart made from this test, what a man is, and what he ought to be. Take my case. The total strength of a man's arms of

my size should be 1,315 pounds, while mine is only 820. His legs, 1,903; mine, 1,295. His trunk, 837; mine, 525. His chest, 286; mine, 170. From this chart the physicians know just what exercise I need to make the weak muscles strong. How true spiritually! So many of us are below par. We have "a little strength" (Rev. 3:8), but God has said: "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.



L. A. REED.

SUNLIGHT passed through a prism divides into its rainbow colors; repassed through a convex lens, or reversed prism, it is recombined into white light. You may take red, blue, or green glass, and pound it fine. The red, blue, or green disappears, and the pounded glass looks only white. This is because the tiny particles reflect all the prismatic colors of light. "The white color of snow is the result of the combination of the different prismatic rays issuing from the minute snow-crystals. Pounded glass and foam are analogous cases of the prismatic colors blending together, and forming the white light out of which they had been originally formed."—*Encyclopedia*.

When we look closely at the flake of snow, we see reflected from its many angles every color of the rainbow; but when we let all these colors from a further distance blend and strike the eye, the snow looks only white. God has said, "Though your sins be as scarlet, they shall be as white as snow." white all spring, and return. All hues are gathered into the uniform radiance of the snow. . . . Nature's coat of many colors gives place to the white raiment with which we clothe the infant in its innocence, the bride in her purity. . . . Washed by the waves of the world, and refined by the fires of God, the landscape, like a gigantic lily, unfolds its white petals to the sun, and reflects the light in all its integrity and chastity; and thus, clothed in the vestal humility of winter, it is prepared for the many-hued splendors of summer." All the colors of the summer lie hidden in the beautiful white of the snow. Summer reveals light even as the prism revealed it,—by its wealth and magnificence of color. But these colors, passed through the convex lens, appeared again as merely white light. So the snow gives us the many-colored light of the sun as the one pure white light.

God has said our souls should be like the snow; and this is so because God's character is like light. Light, analyzed, has its different colors; united and blended, it is only white; and the whiteness of the snow is due to the reflected rays of prismatic color,—the whiteness of the snow is the whiteness of the light.

And the character God gives is white, too, like the snow; for it is all the graces, or prismatic colors, of the soul combined; its whiteness is due to the reflected prismatic colors, or graces; its whiteness is *the whiteness of God's glory*.

There is a contrast of colors called harmony; and in summer any field will teach it to us, any flower give us revelations: but in the winter we see this harmony revealed in the complete blending and unifying of the colors into white. Thus in the Christian there is a harmony of graces like the harmony of the flowers of summer; and there is also the complete blending into the color of the winter, till the soul is "whiter than the snow."

#### PORTO RICO.

##### Its Present and Future Conditions.

"FATHER SHERMAN," a Catholic priest, son of General W. T. Sherman, last autumn took a trip through the Island of Porto Rico. Some of the facts of general interest in his report have been made public by the War Department at Washington.

The condition of the public roads was found to be very bad. With but few exceptions they are either unfit for, or entirely impassable with, wagons, and a liberal public outlay on them is advised. The fact that Porto Rico passed through a national crisis without losing a town or a crop, or suffering the serious consequences of war, shows that the people were ready to exchange rulers.

Considering that the Catholic Church has held sway in this place ever since its colonization, the words of this priest of that church, saying that "the state of religion on the island is unsatisfactory," are especially noteworthy. Some quotations from the published report will show what is the state of religion there. The following extracts are from the priest's report, as published in the *New York Tribune*:—

When the congregations have become accustomed to sustaining their priests, the Catholic religion will flourish much more in Porto Rico than it has under Spanish rule. The sacrament of confirmation has not been administered for many years in a great part of the island. The bishop recently appointed is said to be unwilling to serve, and there is need that the government should show an active interest in the matter. It would seem that a change in the ecclesiastical system was too sudden, causing a kind of paralysis and consternation among a body of men accustomed to lean on the government, and find in it their normal means of support. Religion is dead on the island. Whether it can be revived as a living influence is highly problematical. There is little or no observance of the sanctity of Sunday. Stores are open, the country people gather in the villages, and traffic is far more active on that day than on any other. The plazas of many towns on a Sunday morning present the aspect of a market and fair combined.

Though in every town of any size there is found a large and handsome edifice, the services are poorly attended. All the inhabitants of the island, with few exceptions, are, nominally at least, Roman Catholics. Few of the men are more than Catholic in name. They are baptized, married, and buried by the priests; that is the extent of their Catholicism. Now that the priests are deprived of governmental aid, many are leaving the country, and more intend to depart before the winter is over. A moderate percentage of the clergy are of native origin, and these will be more inclined to stay, as they are more in sympathy with the new order of things, and have a chance of procuring more desirable parishes, owing to the vacancies left by the departure of the Spanish clergy. The church in Porto Rico has been so united with the state, and so identified with it in the eyes of the people, that it must share the odium with which the Spanish rule is commonly regarded. Complaint is made that the priests were too much interested in political matters, that they preached Spain instead of the gospel, and that many displayed the mercenary spirit.

Another writer in the *Christian Herald*, in speaking of religion in Cuba and Porto Rico,



gives some additional light on the conditions met in those places. He says:—

Fully nine tenths of the congregations are composed of women. The men seldom attend, save on the more important feast-days. At each service confessions are heard. The confessionals are mere wooden boxes, or open stalls, placed against the wall. They have a square, grated aperture in each of the two sides, beneath which is a narrow, cushioned ledge, upon which the penitent kneels. The confessions are generally heard by a cowed, rough-robed monk, a member of one of the many orders. At high mass the music is always fine, it being the habit in Havana to employ the regular theatrical orchestra.

That the state of religion is as these paragraphs prove it to be, is evidently the result of a union of church and state. This being so, instead of carrying out the suggestion of the priest, "that the government should show an active interest in the matter," it would seem far better wisdom for the government to attend to its legitimate work of governing in civil affairs, and let the *power of true religion* work in religious matters.

As usual, laxity in religion is not the only evil resulting from Spanish domination. Education has not received, and does not receive, in the island the attention desirable. The sending of teachers from this country who understand both English and Spanish is recommended. This, it is said, will improve the system as well as hasten the Americanizing of the people. The report says, further:—

The organized charities in Porto Rico are defective. There is no asylum for the blind, who are met on the roadside begging for bread. There is much more public mendacity than is deemed advisable to permit in the United States; and while individuals are kind and benevolent, they seem to lack the principle of association in their efforts to relieve the unfortunate. There is a great deal of poverty on the island. The malformation of so many of the children is due to imperfect nourishment. The great excess of infant mortality is probably due, in part, to the same cause, and some stringent public measures should be begun to ameliorate the condition of the lower classes.

Although a high degree of civilization is claimed for the people of the island, in one thing—the disposal of the dead—they are barbarous. Sometimes the corpses are thrown into shallow graves, without box or casket. In other instances small vaults are rented for a time, and then the bones are gathered up, and thrown into a common receptacle. The Catholic Church and the municipalities both claiming jurisdiction in this duty, evils have prevailed that demand immediate reform.

In his report "Father Sherman" confesses that "the state of morality is low." He says that the eradication of this great evil is one of the most difficult problems this government will have to meet. He denies, of course, the often-repeated statement that the Catholic clergy is somewhat to blame for this state of affairs.

After pointing out in this report that "the government should show an active interest" in the matter of sustaining the priests; that "a liberal public outlay" on the roads is desirable; that Spanish-American teachers be sent there (who of course would be largely Catholic); and that efforts be put forth "to ameliorate the condition of the lower classes,"—after recommending that all this be done "at once" by the federal government, a shrewd hint for early statehood (in which, in the very nature of things, the Catholic Church would rule) is given by stating the population to be a million people, and that "political incapacity is not to be argued from factional differences." This hint is completed by comparing the "highly civilized" cities, villages, and towns of Porto Rico, with their "teeming population," to the "waste lands" of California and New Mexico in 1848, which were at that time largely Spanish colonies. A reference is also made in this connection to the "thousands of educated men" among the inhabitants, of whom the vast majority are priests.

H. E. S.

## The Sermon.

### THE THINGS OF GOD.\*

E. J. WAGGONER.

"We speak wisdom among them that are perfect: yet not the wisdom of this world. . . . But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We must not detach this text from its surroundings, and put it too far off. Almost invariably we think of these things as "by and by." "Now is the accepted time; behold, now is the day of salvation."

It will not do to spend time in dreamy anticipation; the *present* must occupy our entire attention. In looking ahead we forget the present; but we can not appreciate future blessings if those of the present are not appreciated.

"We speak the wisdom of God in a mystery." Speak "as it is written," not what has gone before. Because "eye hath not seen," is it any reason that man should not *know*? These things which we have not seen are spiritual, and our eyes are not adapted to see them. The body must wait for the resurrection to prepare it to see these things. But God expects us *now* to be spiritual, so he can reveal to us, and work in us, in spite of the disabilities of the flesh.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things,"—the things not conceived of, but known only by the revelation of God. "Unto you is born . . . a Saviour." What a glorious thing this is, that the man of the world can not know! "Every good gift . . . is from above, and cometh down." It does not stay up there, note that. Don't make a mistake, and think the things are so high you can not grasp them. The things worth the most are given by Jesus. Let us be thankful that he who has nothing can be the richest of all mankind. Millionaires get great wealth, and it may go up in smoke in a few moments; but what the Lord gives can not be taken from you. "The Spirit itself beareth witness with our Spirit, that we are the children of God." Do not let these words be mere figures of speech. You "can't understand it"?—No; it does not enter into the heart of man. But God *reveals* it to us.

We are so gross. We think in dollars and cents,—what we shall get, etc. Even in heavenly things the gold attracts many,—the harp and crown, the paving of streets, and the like. Many think we shall be heirs of God "by and by," and enter into the mansions he has prepared for us; but the true believer enters into the deep things of God *now*. With most of us our heirship of property is small. But in other things, man inherits largely from parents away back to Adam. Many of us have not had the best start in life, but we do not need to spend time in regrets that this is so. As by nature we are heirs of our parents, so by grace we are heirs of God; not heirs of the *possessions* of God merely, but heirs of God himself!

Sometimes in the conflict with evil traits, one desponds, and says: "It is no use, this is a part of my nature. God does not expect anything better of me." O, yes, he does expect something better of you: and he has the right to expect it; because he has brought to you the blessed privilege of being born again,—of having a new nature, even "the divine nature." But you say, "I can't see." Of course you can't see, God alone *reveals* it; and it is revealed only through faith. God is *here*; and when we receive him, we know it.

Christ is the representation of the Father. When his glory is considered, one's lips almost refuse to speak of the things God reveals to us. Jesus said, "He that hath seen me hath seen the Father." By accepting Christ we become heirs of his disposition, of his kingdom, of all his attributes. He has ascended to the right hand of glory; but everything that is his, he shares with us.

The confidence of our acceptance with God is his Spirit given that we may know the gift of God to us. He has a right to see in us the thing he gives us. If a parent says to his little boy, "Johnnie, do not be seen with those old boots again, here is a new pair;" or, to his little girl, "Mary, do not wear that dress again, here is a new one for you," he expects to see the new articles worn.

If we only knew the gifts of God to us, we would receive them, and rejoice. God has accepted every person in the world. How do I know?—He has paid the price: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is just that easy. You go to a store, look at goods, select, and pay for them. You give an address where they are to be sent; but they do not come. At last your patience is tried, and you go again to the store. The dealer says, "I thought you would not accept them." But you say, "They are mine. Did I not buy them? Did I not pay the price? There is no question whether I will accept them or not, you send them up." *Christ has paid the price.* The mark of the cross in his hands is the receipt. In paying the price he has accepted us. We are his.

When his ownership is forgotten, it is no wonder Christian life is at such a low ebb. He says, "I have bought thee;" but man says, "What shall I get?" O, yes; it is the dollars and cents again.

"If any man be in Christ, he is a new creature." 2 Cor. 5:17. It says, "any man;" there is no limit. Next verse: "And all things are of God, who hath reconciled us to himself by Jesus Christ." "Reconciled us." That means Paul, does it?—No; US! What a glorious gift is bestowed on all the world! *The only condemnation* of God to the world is his love.

Jesus Christ associates us with himself in the world. When the question is asked, "Can God save me?" remember he will not only do that, but will make you a *saviour*. "I will bless thee, . . . and thou shall be a blessing." "As my Father sent me, even so send I you." "As he is, so are we, in the world." Let us believe the Lord, *not for our worth*, but for *his love* to us. The most wonderful thing of my life is that God is infinitely better than I am.

Suppose while we are here in this room, warm and comfortable, you see a poor man outside perishing with the cold, could you enjoy yourself? Ah! but God is better than man; he could n't see us in *any* weakness, without saving us. He takes us, and makes us representatives of himself. The man who will be saved, forgets all about himself being saved. He loses sight of self in caring for others. Christ saved others; but he did nothing for self, so that they said, "Himself he can not save." He pleased not himself. He gave up all, that he might be here as our Saviour. "Blessed be God, even the Father of our Lord Jesus Christ."

Great as is the power of sin, so much greater is the power of God. Sin has great power; "but where sin abounded, grace did much more abound." Thanks be to God, who gives us the victory through our Lord Jesus Christ.

"A MAN'S best capital is his industry."

\*Delivered in the chapel at the Sanitarium, Jan. 7, 1899.

## Woman's Gospel Work.

"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.  
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23.

Do not forget the 12 m. hour of prayer for one another, our work, and for those for whom special requests are made.

### ONLY A LETTER.

VIOLA E. SMITH.

ONLY a missive white and small,  
 Seemingly little worth;  
 Yet it was to my heart as the soft rainfall,  
 Or the dew to the parched earth.

You know how one bird with his melody  
 Will make all the woodland gay;  
 And how, from a rift in a lowering sky,  
 The sunshine will find its way;

Thus that dear letter's words seemed to glorify  
 With music the day and night,  
 And it parted the clouds of my life's dark sky,  
 And flooded my path with light.

"I love you,"—O sweet was the message I read!  
 And the robin took up the refrain;  
 The winds, as they passed, seemed to hear what  
 he said,  
 And repeat it again and again.

One said, as I passed, "You are better to-day;"  
 And I hastened his words to approve;  
 But I thought, with a smile, of the notelaid away,  
 And the miracle wrought out by love.

### STUDIES IN PRINCIPLES.

#### LIBERTY.

LIBERTY is the absence of compulsion, restraint, limitation. It is immunity from anything that can hamper or circumscribe. It is the power of unrestricted choice, of the exercise of will and desire without hindrance. It is the perfect law by which life operates (James 1:25); and it is the law by which every intelligent being must be judged. James 2:12.

Liberty is license. License is a grant by which what may be called "restricted liberty" is guaranteed, subject to some sort of purchase favor or preference. It is an article of commercial exchange, and depends on a certain appraisal of value. It may be curtailed, withdrawn, or refused at any time. License of all things, but is one of the most arbitrary of all things.

Liberty is *the* lawkeeper, and yet is absolutely untrammelled by it. It is independent of any grant or permission. It can not be bought or sold; it is an inherent principle of life and being, and can not be made subject to any limitations. It will, with the agility of sunbeams, elude every power that would restrict it. It may bind itself with the strongest bonds; but it will not submit to be bound by the lightest thread of gossamer "restricted liberty,"—a taunt of Satan more bitter than bondage or death itself. Rom. 7:15-24.

Of all principles, liberty has the most to do with growth, development, increase. It is the dearest to all consciousness, and to any continuance of life is the most necessary.

Any attempt to restrict liberty is a murderous thrust at God himself,—a crucifixion of Christ over again. It is a binding of the doings of the Holy Spirit. It is setting a bound to the tides of life, saying, Thus far and no farther shall God manifest himself; from this point he must be turned back upon his own shadow. Jer. 34:16, 17. If that could be done, it would rob him of his Godhead, and leave the universe fatherless indeed.

Wherever God is, there is liberty; and since God is everywhere, no place can be digged so deep, or be so built about, so covered or hidden, that liberty can be excluded from it.

Liberty is the birthright of every living thing; for life is an investment of the Spirit. The proclamation of liberty was the first one ever made by God to man. Gen. 2:16, 17. The commandment is in itself a recognition of liberty, and also an expression of confidence. In using the first word of command, God practically abandoned the principle of liberty to man, and in so doing declared a father's confidence in his son; or trust with confidence, at least his purpose to trust him with the opportunity to prove himself worthy of confidence.

If we would trust God as he has trusted us,—grant him the same liberty that he has granted us,—we should never know bondage or burden. John 8:36; Ps. 119:45. This principle is the one ground of controversy between God and man. It is here that every battle of conviction of error and obedience to the truth must be fought; and upon this point turns eternal destiny. Joshua 24:14, 15; Eze. 33:1-19.

God has made provision for universal liberty instead of the bondage of any soul. He has built no prisons in any portion of his wide domain. "The soul that sinneth, it shall die;" but there are no life-prisoners under his government. Rom. 8:15-23.

The most remarkable favor conferred upon man was the liberty to use or abuse liberty, just as he should choose (Gal. 5:13); and in its use to become victor over every enemy (Rom. 7:25; 1 Cor. 15:57); or in its misuse to become a bondman, with the death-sentence over his head. 2 Peter 2:2-22.

Liberty is more than "skin deep." It does not depend on conditions that appear. Paul and Silas in prison were the freest men in Philippi. If any man loses his liberty, it is because, by his voluntary submission, he gives place to that power that would bring him into bondage. Gal. 2:4, 5; 5:1. Liberty being this most individual and personal matter, is jeopardized the instant any man begins to use his liberty for the purpose of oppression. In a world of sinners, one among his fellows exalted to the position of ruler can sometimes do no better than, in the interests of good order, to restrict the liberty of any evil-minded man to do harm. This power to restrict is delegated by God to human governments, for the preservation of sin-tainted society. Rom. 13:1-6.

But in all things that pertain to the real man in his relations to God or to any conviction of truth, God has delegated no power of restriction or interference. The use of power for the purpose of constraining the free exercise of thought, or restraining obedience to conscience, is a most daring and blasphemous perversion of a divine gift. Rom. 14:4-13; 1 Cor. 10:27-33.

The children of God have a peculiar privilege in the use of liberty,—that is, freely to choose to submit themselves, as Jesus did, to even foolish laws of men. Knowing more of the principles upon which government, social order, and human rights are based than do their rulers; understanding the one true way of all political perplexities, because taught in the wisdom of the kingdom, yet in order that with their obedience they may put to silence the ignorance of foolish men, as servants of God they use their liberty in Christ to become subject to masters, and even if they must in this subjection suffer what those who rule over them suppose to be, and intend to make, oppression, yet they are free with a liberty that nothing can restrain or for one instant jeopardize. John 8:32-36; Rom. 8:2, 15, 28, 36, 37. One especial thing for which Christ came into the world was to bring liberty to those who had been made captives of sin. Isa. 61:1; Luke 4:18; but—1 Cor. 8:9-13.

S. M. I. H.

### SOME GOOD SUGGESTIONS.

THE following suggestions taken from a letter are very practical, and could not but be fruitful in good results:—

"I have had a plan in my mind for some time that I think would accomplish much good if the sisters would take hold of it: Let each one who will write a good, friendly letter on some topic duplicate it, and send it to as many others as she can. People will read a handwritten letter when they will not read anything else. One might take as a topic the life of Christ, or any point concerning the gospel or personal experience, and by this means could reach many who can not otherwise be reached with the gospel. Would it not be a good plan for one church to send the names of all in its town to some other church, who would return the names in its town to whom such gospel letters could be sent? In this way we could reach many who are strangers to the truth. Would it not also be a good plan to send circulating letters,—each one start a letter with some brief exposition of truth, or some item of experience, and pass it on to some friend, asking him to add to it some point of truth or experience, and pass it on? After going as far as it could from hand to hand, until it became too large to admit of further additions, it could be sent to some small church, or to some lonely Sabbath-keeper."

"WHAT Thou shalt to-day provide,  
 Let me as a child receive;  
 What to-morrow may betide,  
 Calmly to thy wisdom leave:  
 'Tis enough that thou wilt care;  
 Why should I the burden bear?"

### EXTRACTS FROM CORRESPONDENCE.

"HOUSEHOLD duties and care of little ones keep me closely confined, but I am hungry to be doing constantly for Christ my Saviour."

My dear sister, it is in the household duties that you are to find the greatest opportunities for working for Christ. There is no place where you can do more for the salvation of souls than right in your own home. This is the long-neglected field which must be occupied and carefully cultivated before the final reaping of the earth shall take place. As you live the Christ-life in your home, you will be able to convince husbands and children, as well as neighbors and friends, of the reality of the truth which you love and profess to follow.

"I read with interest the article in the REVIEW relating to the work for women. I do want to be a worker for my Master; but it has always been hard for me to talk to others unless they lead out, and then hard to say just the right things. I do not seem to be gifted that way, but I desire such a talent."

You say that it has always been hard for you to talk to others. I suppose that depends on what you talk about. If you talk concerning that of which your heart is full, doubtless it is easy enough to talk. If you went to the store to buy a yard of calico, you probably would have no difficulty in talking. "Out of the abundance of the heart the mouth speaketh." You say that you desire a certain talent. You are to make use of the talents that you have. The Lord does not hold you accountable for anything that he has not given you, but he does require the use of that which you have; and as you use that which you have, you will be given more. Instead of looking upon the gifts of others, and comparing them with the work which you are able to do, go honestly to work in the best way you can, and leave the result with the Lord. You will then find yourself enriched and helped, and your gifts increasing.

## Home and Health.

### THE STOPPING OF THE CLOCK.

SURPRISING falls the instantaneous calm,  
The sudden silence in my chamber small.  
I, starting, lift my head in half alarm:  
The clock has stopped—that's all.

The clock has stopped! Yet why have I so found  
An instant feeling almost like dismay?  
Why note its silence sooner than its sound;  
For it has ticked all day?

So may a life beside my own go on,  
And such companionship unheeded keep,—  
Companionship scarce recognized till gone,  
And lost in sudden sleep.

And so the blessings Heaven daily grants  
Are in their very commonness forgot;  
We little heed what answereth our wants,  
Until it answers not.

A strangeness falls on all familiar ways,  
As if some pulse were gone beyond recall,—  
Something unthought-of, linked with all our days:  
Some clock has stopped—that's all.

—George H. Coomer.

### THE SPIRITUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

You want your child to be saved. I am impressed with the almost passionate desire for the salvation of the children, which breathes through the letters that have been coming to me for the last two years,—letters from mothers who are in anguish over their little children, because they are afraid they will be *lost*. Of course the danger is imminent; if it had not been, Christ would never have left the courts of glory to work out salvation. The case is urgent,—so urgent that we can not afford to lose control of any power which has been given us to use; nor can we afford to fall out at any point with Him who is the Captain of the rescue force upon which we must depend. It is important that every one should "keep his head" in the emergency which is upon us, so that no child shall perish for want of thoughtful and premeditative effort.

Many of the efforts that are made are like those which characterize those of the average citizen when the house is on fire. I knew a woman who, when a lamp had exploded in an upper room, and a fire-alarm had been turned in, took her watch and purse, wrapped them up in a lace handkerchief, and ran and laid them down on the front steps, right in the way of every foot that was rushing out and in. Just so senseless are the spasmodic efforts that are put forth for the salvation of the children.

The little child does not need to be led to Christ; he needs to be allowed to *stay with him*. Of course he must be born again, but the Word and Spirit will take care of that if they have an opportunity. The little child does not need to be taught faith, but to be allowed to keep what he brought with him. He has been set in the midst of the grown-up world as, *par excellence*, the exemplar of faith to us all. He does not need to be exhorted to love Jesus: he loves him as soon as he hears about him. The story of his birth will capture the heart of any child; he turns toward the Babe in the manger and the gentle Mar of Galilee just as naturally as the daisy turns toward the sun; and his guileless lips take up the notes of praise which still re-echo from the angels' song, without an instant's break in time or tune.

O, if only the education of the child did not so early compel him to unlearn both faith and love,—if only his natural faith might not be-

gin to sour into unbelief, and his love into hate, with his mother's milk, which, poisoned by unnatural food, flows through him from the beginning laden with death instead of life!

When the course of nature has once been turned ever so little aside from the channel in which God has appointed it to flow; when the blood has been vitiated, the nerves unstrung, the "teeth set on edge," then has begun that fretting against nature, that contention with the Spirit, which will bring upon the life an army of trooping shadows, and make salvation the fruit of such a bitter struggle as Christ has intended to avert from every one of us. His bequest to every ransomed soul is *PEACE*. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Any teaching that would awaken apprehension in the mind of a child should be avoided as far as possible. All should be reassuring and full of hope. The spiritual life is a product of light; it feeds on joy in the Holy Ghost. Of course the child can not wholly escape the knowledge of danger, and must needs learn caution. He must be taught how to know the evil, how to meet and overcome it. He must know the causes that bring sorrow, that he may have a chance to get an intelligent hold on health for both body and mind. He will feel pain: he will know tears; he will see them in his mother's eyes, and weep in sympathy. In no home can he be perfectly protected from the consequences of the awful disaster that has overtaken our race; but he can and should be protected from any personal sense of burden because of any of these things until the Comforter shall in his own tender way bring him to the place wherein he will have to take up and dispose of his own share of human responsibility.

Many a child has had the joy of life crushed out of him, and his heart filled with unchild-like pain and dread, such as he could not free himself from, until at last, in sheer despair, he has thrown it recklessly off, with a desperate determination to be happy anyhow; and not knowing any better way, has cultivated that sort of philosophical stoicism that has ripened into the contempt of the scoffer,—and all because of the efforts that had been made to force him, as a child, into some consciousness of sin before his mind was at all able to grasp the tremendous fact, and hence before the Spirit would co-operate in the effort. In fact, the Spirit will not co-operate in any way except as the *leader*. He must lead in every case; and the human agent must co-operate with him, just as he shall clearly dictate.

No child, however timid, weak, and predisposed to evil, can ever be *hurt* by anything that the Spirit will do with him, nor burdened by anything that he will lay upon him. There should be no burden-bearing in a little child's Christian experience,—only *exercise* in and amid the quiet, every-day things of life. Everything unusual, sensational, startling, monstrous, should be kept out of the world in which he lives; and he should learn from the beginning to associate the truth as it is in Jesus with every little detail of the day's transactions. He should know that it is the Spirit of God that is in his nostrils (Job 27:3), and that therefore the life that is in his lips, his legs, his arms, his hands, is God's life; and from this great truth he should gather inspiration to live perfectly as far as he lives at all. The spiritual within him can keep his lips from speaking wickedly and his tongue from uttering deceit (Job 27:4), and can help him do whatever he does, in word or deed, in the name of the Lord Jesus. Col. 3:17. And even if he is the most rollicking, laughing, hearty boy in the vicinity, who will dare say that such a life is not spiritual?

### THE AWAKENING.

"DEAR old Mother Earth," a little Snowdrop said,  
Lifting up the covers of her cozy bed,  
"Do you hear the children crying for the flowers  
Sleeping on your bosom through the wintry hours?"

"Give me my white bonnet, tie its ribbons green;  
Send me on my journey, though the winds are keen;  
Bid me haste, and tell them every blossom fair  
Soon will waken, smiling, in the soft spring air."  
—Mira Clarke Parsons.

### YOUNG WOMEN AND FOREIGN MISSIONS.

BESSIE M. BEE.  
(Troy, N. Y.)

DEAR YOUNG SISTERS IN THE FAITH: What are you doing for foreign missions? What are you doing with the Master's great commission, "Go ye into all the world, and preach the gospel to every creature"? Do you say, "That was spoken to the disciples?" "Art not thou also one of this man's disciples?" Are we not ashamed to say, "I am not interested in foreign missions"? Not interested! Imagine, if you can, Peter replying to the Master's question, "Lovest thou me?" and commission, "Feed my lambs," "But, Master, I am not *interested* in your lambs"! Think you the Saviour would have had much faith in his first reply, "Yea, Lord; thou knowest that I love thee"?

Did you never pity our sisters in China, whose feet are bound in infancy, causing them such agony? If only their physical nature were crippled, they would not be in a much worse condition than the young women of America, whose lungs, heart, and stomach are not allowed their God-given place and action; but our Chinese sisters know no better, for their moral and mental powers are also neglected and distorted. If you had been born in China, the fact that you were not a boy baby would have been to your mother so keen a disappointment and disgrace that she might have taken your life. Thousands of our sisters have met this fate. Notices are posted on private grounds: "Drown no more babies in this pool." Mothers are often seen by our missionaries carrying their little girls away to the river; and the innocent babes are frequently left in the bushes and hedges to starve, or to satisfy the hunger of the first wild animal that hears their pitiful cry. Do I hear you saying that such actions show an absence of maternal affection? No, no! that mother loved her child as your mother loves you; but she thought it necessary to make the sacrifice, in order to appease the anger of the gods. The wail of one of these women should pierce our hearts: "Why did you not send us this gospel before? These hands have murdered twelve of my own children. It must be either that you don't *care* for our souls or else you don't love the Lord Jesus *very* much."

When you are led to the marriage altar by an affectionate father, to be given to the one you love above all others upon earth, think for a moment of a little girl ten or eleven years old, becoming the wife of a gray-haired man whom she has never met, but soon learns to despise, in a few years to be left to all the horrors of widowhood in India. Does not your heart ache when you remember that Jesus loves these souls just as much as he loves yours? What would have been our condition had not the Lord come all the way from heaven to this dark earth to be a foreign missionary? And then, as his pierced feet arose from Mount Olivet, and a cloud received him out of sight, his last words were, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." Jesus trusted you and me to finish that which he "began both to do and teach"



When we think of all the Seventh-day Adventist young women who are teaching, type-writing, doing office work, or in some lucrative position, the question will arise, Where are the First-day offerings that should be educating the native young women of foreign lands to become efficient Bible workers? Why, girls, just think how many souls we could help save by preparing one native girl to carry the message to her own people! No difficulties of learning the language stand in her way; and with a perfect knowledge of the needs, desires, disposition, and environments of the people; and a burning love for the souls of her own family, neighborhood, and town, how easily could she, by simple trust in God, and with the endowment of power by the Holy Ghost, reach many in one day's labor! Shall we help her do this? This work has been done by Baptist girls, and has resulted in great blessing to their *own* souls, besides what God has been pleased to accomplish in the foreign land through the dear girl there whom we learned to love as one of our number.

Coming, as I have recently, from the Baptist denomination, which God has used so marvelously in foreign work, into a knowledge of the blessed truths we hold, it was at first a matter of surprise to me that so little had been accomplished in this work by this people. But stopping to consider the comparative age, means, and numbers of each, I was led to exclaim, in behalf of Seventh-day Adventist foreign work, "What hath God wrought!"

But there stands the *command*, "Preach the gospel to every creature;" and as we are a commandment-keeping people, surely God means for us to lead in this work. Never for a moment can be recommended the methods for obtaining money for missionary work employed by other churches, such as bazaars, fairs, suppers, etc.; but God has given us his own method: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered." Dear sister, please make a comparative list of your blessings and those of thousands of your sisters in foreign lands. Put your country, surroundings, school, church, Christian parents and friends, home, yea, your life, over against all the blessings you can think of that come into their lives before they hear of Christ; and then answer honestly before God the question, Were my offerings through 1898 as God had prospered?

The Lord is still saying, as to Isaiah, "Whom shall I send, and who will go for us?" Where is the voice of our young women in schools, colleges, and homes; replying, as did that servant of God, "Here am I; send me," and then going forth with anointed lips to speed the truth till it shall reach earth's remotest bounds? Notice what is connected with the great commission (Matt. 28:18-20): "All power is given unto me in heaven and in earth. Go ye therefore, . . . and, lo, I am with you." Is not "all power . . . in heaven and in earth" sufficient to supply your daily bread, and to protect you from the dangerous climate, the ravages of disease, and the persecutions of uncivilized peoples?

If we fully accept the message for to-day, "Receive ye the Holy Ghost," and he controls us, he will never allow us to fold our hands at ease while this work remains undone. If we are longing for Christ's appearing, let us remember that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Read what God has accomplished through other denominations in past years; and then consider if he would work thus through a church fast becoming fallen, what can he not accomplish through his chosen people in these last days, when he is hastening the work?

Think of over two thousand two hundred souls being baptized in India in one day a few

years ago. Is the God of Pentecost dead? Believe, pray, *work* according to your prayers. Let us prove ourselves to be in this respect the people who "keep the commandments of God, and the faith of Jesus." "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . . Bring ye *all* the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

#### SLEEP.

SLEEP, darling, sleep! The daylight  
Dies down in the crimson west;  
All nature folds her pinions,  
And sinks to quiet rest.  
What though the world be cruel,  
Cruel to you and me?  
Sleep! and that great consoler  
Shall set your spirit free.

O, yes! I know the anguish  
That tears and rends your heart,—  
How that from all life's gladness  
You live far, far apart.  
There is a God of pity,  
And, love, 'tis he knows best.  
Leave all to his compassion,  
And rest, my dear one, rest!

—Selected.

#### A NEGLECTED EXHORTATION.

MRS. MARY CLEVELAND.  
(Battle Creek, Mich.)

In the fourth and fifth verses of the second chapter of his letter of instruction to Titus, Paul gives an exhortation for aged women, which reads as follows: "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Here are some delicate matters that, according to Paul, can be more appropriately attended to by an aged woman than by a preacher in the pulpit. Are the aged women of this generation doing their whole duty, as directed by the inspired apostle? What a blessing to any community is a true mother in Israel, with a heart full of love and a head full of wisdom! She understands how to deal with the most delicate family affairs in the most practical manner. The ounce of prevention she administers is worth many pounds of cure. There are many important things that young women do not know, that they should learn from no one but an aged woman. These would be of inestimable value in the conflict of life.

How often we see young women at the very opposite extreme from sobriety, drunk with worldliness, fashion, fun, and frolic, so crazed with sin and the follies of this life that they are really no better prepared to take care of themselves than is the man drunk on grog. We see such persons on the street, on the trains, in the churches, everywhere,—chaste, perhaps, but not discreet; and the indiscreet woman of to-day is the unchaste woman of to-morrow.

A delicate subject, I grant you; but shall we sit and say nothing while the enemy chuckles at our stupidity, and the pit enlarges itself? Aged women, do you know that in this country there are three hundred thousand girls who have passed over the bounds of shame, and are plunging down into outer darkness? Do you know that the average life of these girls is five years, and that five years from this time these three hundred thousand miserable creatures will be in the grave? O, awful thought! But more horrible still, three hundred thousand more will take their places. Whose daughters will they be?

Aged women, will you not gird up yourselves with renewed strength in the holy fear of God and the tender love of humanity, and come to the rescue? Is there not some innocent, thoughtless young woman in your community who must be saved soon, or lost forever? Will you not hasten with love to warn and rescue that soul? Follow the exhortation of the inspired apostle, and you will be made a blessing, and will, in blessing others, be greatly blessed.

#### FEAR OF THE DARK.

FEAR is an unnatural emotion. Children should no more fear the dark than the little birds in the forests fear it. This fear, once acquired, is difficult to overcome, and has followed many a person through life. A little motherless maid, whose care had been much given over to ignorant nurses, fell into the hands of a wise aunt, who discovered as one of the child's chief afflictions, such fear of the dark as made night a terror to her. She had been told of hobgoblins lurking in shadows to catch naughty children who made a noise; and so she would lie quiet, and in a cold sweat of terror try to go to sleep by herself. "Auntie" determined never to leave Maisie in the dark until she had lost fear of it. So, without explaining why, she sat by Maisie every night, or held the child in her arms, till slumber came, at first keeping the light burning, and leaving it burning after Maisie was asleep. Gradually, she began lowering the light, night by night, to softer and softer dusk, never saying a word in regard to fear, but putting the child to sleep with a pretty story or song about the dark.

She told how flowers blanketed themselves in perfume; how little birds tucked their heads under their wings, and sat up in trees, each birdie by himself in his own little private room of twigs and green leaves; what a nice time bees and bugs and butterflies, and even earthworms, had in the dark, when nobody could see to catch them, and nobody was walking around to tread on them; how good is God, to give the blessed night, when everybody and everything can rest in security. She would fold Maisie into her crib, and say: "The darkness is just like a great soft blanket that God sends to wrap the earth up in, so it can go to sleep."

Once, as the light went down rather suddenly, Maisie asked, tremblingly, "Is there a big black bear in the corner?"

"Why, no, dear!" The light flashed up instantly, so Maisie could see; then went down softly, and auntie said: "Dearie, God is in the room, our good God."

After a while Maisie learned to love the darkness. She called it "God's blanket," first asking auntie to put out the lights, and let her go to sleep like the birds and flowers; and later, going to sleep by herself.—Selected.

"TEXAS is *not* a prohibition State, and it has two penitentiaries and three thousand convicts. Kansas *is* a prohibition State, with one hundred thousand more inhabitants than Texas, and has but one penitentiary and nine hundred and ninety-five convicts. Does the coincidence mean anything?—We think it does. How does it strike you?"

THE girl who is dyspeptic, bilious, and nervous, with her stomach in continual bad condition, is not the girl to succeed in any position in life. It is impossible, with a splitting headache, to manage a set of books correctly; and if a girl's back aches so that it feels as if it were composed of a thousand aching nerves, can she work, or even enjoy herself, well? Good health leads to goodness of mind.—Selected.

# The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 28, 1899.

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"In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

With those who were in mind when this scripture was originally written, circumcision was everything; and it was everything simply because of what it represented.

And what circumcision represented to those people was works, and works only. It was the greatest of all works,—greater than creation itself,—because, as the rabbis put it, "So great is circumcision, that but for it the Holy One, blessed be he, would not have created the world." "It is as great as all the other commandments;" "equivalent to all the commandments of the law."—*Farrar's "Life of Paul," chap. 22, par. 5, note; chap. 35, par. 4, note.*

Yet this which to them was so great, the Lord sweeps away, as with a blast, in the words, "Circumcision is nothing;" and in Christ Jesus, circumcision avails nothing. And, in view of what circumcision meant to them, this was simply to say that works are nothing, and in Christ Jesus works avail nothing.

Then to all the others, who, in view of this, might be inclined to boast in their lack of works, and thus excuse sin, the word is given with equal force: "And uncircumcision is nothing;" "In Jesus Christ neither . . . uncircumcision availeth anything;" which, in its connection, was simply to say that the absence of works is nothing; and in Christ Jesus the absence of works avails nothing.

So, then, works are nothing, and the absence of works is nothing. In Christ Jesus neither works nor the lack of works avails anything.

This word of the Lord, therefore, utterly and forever excludes both classes from all merit, and from all ground of merit, in themselves, or in anything they ever did or did not do.

And this is all as true to-day as ever. To-day, whether persons are out of Christ or in Christ, neither works nor no works avail anything. For it is written: "Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. . . . Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ."—"Testimony for the Church," No. 31, pages 44, 45.

What then? Is everybody left in utter emptiness?—No, no! Thank the Lord there is something which avails for all, and avails forever. Though it be the everlasting truth that "in Jesus Christ neither circumcision availeth anything, nor uncircumcision," neither works nor no works avail anything; yet it is also the eternal truth that "in Jesus Christ . . . FAITH WHICH WORKETH," does avail.

Notice that it is not faith *and* works that avail: it is "faith WHICH worketh." It is faith which *itself* is able to work, and does

work,—it is this, and this alone, that avails for anybody, anywhere, at any time.

Faith is only of God; and, working, it works only the works of God. Thus he who, in Christ Jesus, has the "faith which worketh," has that which avails to show God manifest in the flesh, working the works of God. And thus "this is the *work of God*, that ye believe on him whom he hath sent."

And so, while you are in Christ, "if there is any good in you, it is wholly attributable to the mercy of the compassionate Saviour. . . . Your connection with the church, the manner in which your brethren regard you, will be of no avail, unless you believe in Christ. It is not enough to believe *about* him; you must believe *in* him. You must rely wholly upon his saving grace."—*Id.*, pages 44, 45.

"Hast thou faith?" Have the faith of God. "Here are they that keep . . . the faith of Jesus."

"We know not what we should pray for as we ought." Rom. 8:26.

Though the Lord has told us many things—indeed, *everything*—to pray for, yet for all this, we know not *what* to pray for as we ought, nor *how* to pray for it as we ought.

And yet we are to "pray everywhere," and to "pray without ceasing."

How can we, when we know not what to pray for, nor how to pray, as we ought?—O, bless the Lord! "The Spirit also helpeth our infirmities;" and the "Spirit itself maketh intercession for us."

The Holy Spirit knows perfectly what we should pray for as we ought; for "the Spirit searcheth all things, yea, the deep things of God."

The Holy Spirit knows, likewise, precisely *how* we should pray as we ought; for he "maketh intercession for the saints according to the will of God."

How, then, can we pray without the Holy Spirit?

Without the Holy Spirit we shall not pray for what we ought to, nor as we ought to.

Without the Holy Spirit our prayers can not be presented according to the will of God. Yet it is only when we ask anything according to his will, that we know that he hears us. 1 John 5:14.

Without the Holy Spirit, then, how shall we ever know that he hears us?

How fully, therefore, these considerations lay upon us the necessity that in our prayers we be consciously dependent upon the Holy Spirit! And as we are to "pray everywhere," and "without ceasing," these considerations simply open to us the great blessing of being consciously dependent upon the Holy Spirit "everywhere" and "without ceasing." Thank the Lord! That in itself is infinite reward.

This, too, opens to us that further great blessing of "praying in the Holy Ghost," while "building up yourselves on your most holy faith."

For to pray everywhere, and without ceasing, consciously dependent upon the Holy Spirit, certainly is nothing else than to be praying in the Holy Ghost.

And to know, and constantly recognize, that we know not what we should pray for, nor how to pray, as we ought; but that the Spirit helpeth our infirmities, and maketh intercession for

us according to the will of God,—surely this can have no other effect than to make every one who would pray, consciously dependent upon the Holy Spirit.

How much we all need just now to pray that precious prayer of the first disciples: "Lord, teach us to pray." Luke 11:1. And how much we need to study the Lord's answer to that prayer! Verses 2-13.

"Beloved, building up yourselves on your most holy faith, *praying in the Holy Ghost*, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 20, 21.

"Have ye received the Holy Ghost since ye believed?" "Ask, and it shall be given you." For "every one that asketh receiveth." "Receive ye the Holy Ghost." "Be filled with the Spirit" "whereby ye are sealed unto the day of redemption."

## FOLLOW THOU ME.

THE principle that each person shall mind his own business (1 Thess. 4:11), and let other people's business alone (1 Peter 4:15),—in other words, that each person shall give account of *himself* to God, and shall leave every other person absolutely free to give account of *himself* to God and to nobody else,—is not only specifically stated in the Bible, but is emphasized by many illustrations.

When Jesus was talking to his disciples just before he ascended to heaven, he asked Peter, three times, the question, "Lovest thou me?" Peter responded that he did, and Christ replied, "Feed my lambs. . . . Feed my sheep." And then, as they were walking along,—Jesus, Peter, and John,—Peter turned to Christ, and said, "What shall this man do?" Jesus replied, "If I will that he tarry till I come, what is that to thee? follow thou me."

The Scripture says that Peter turned and saw the other disciple *following Jesus*. That was what John was doing,—following Jesus. Peter, too, *at first* was following Jesus; but when he *turned* to see John, what *then* was he doing?—If he was following him at all, he must have been following him *backwards*. But backwards is no way to follow Jesus. Men must follow him with the face to him and the eyes upon him. The only way for Peter to follow the Lord was to keep on the way he was going. But he was so concerned with the other disciple's welfare, as to whether *he* was following the Lord just right or not, that he himself must turn from following the Lord to behold the other who *was* following the Lord, and to inquire, Well, Lord, I am to do so and so; but what about this man? Jesus simply said, in other words, That is none of your business. What that man does is nothing whatever to *you*. Follow thou me.

This illustrates the principle which the Lord Jesus established for the guidance of his disciples, and which he has drawn out in the thirteenth and fourteenth chapters of Romans.

Therefore it is written: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." That is the point we are to watch. I am to watch myself that I do not put in your way an occasion for you to fall; and the only way I can do that is by keeping my eyes upon Jesus, and him only.



Yet at this many will query, "Why, are we not our brother's keeper?"—Yes. And it must not be forgotten that the man who first asked the question, "Am I my brother's keeper?" was brought to the point where he asked that question, by his disregard of the very principle which we are studying. If Cain had regarded the principle which is here before us, of following the Lord for himself, and letting Abel follow the Lord for *himself*, rendering allegiance to his own Master in everything which he did, he would never have been brought to the place where he said, "Am I my brother's keeper?" for the question would never have been asked him, "Where is Abel thy brother?"

It was only when Cain had failed to follow the Lord, that he turned his attention to his brother; and because his brother's ways did not please him, he began to sit in judgment upon him and to find fault with him. And at last Cain decided that his brother's ways were so seriously wrong that he was not fit to be on the earth; and therefore the only reasonable and legitimate thing for him to do was to put Abel out of the way; and so he killed him. Why was not Abel fit to live?—O, because his ways did not please Cain, who set himself up to judge and correct Abel, and say what he should do, and how he should do it.

This incident is placed at the very beginning of the Bible (Gen. 4:8, 9), and is repeated to the end of the Bible (1 John 3:12; Jude 11), as a warning to all people to regard the principle that we are to honor God ourselves, and follow him ourselves, and let others do the same.

There is a secret in this which people do not realize. When an individual is following the Lord, and him only,—with his eyes upon the Lord, his whole heart devoted to the Lord,—an influence goes forth from him that is ten thousand times more helpful to the man who is the farthest away from God than can possibly be all the superintending that man can do when he takes his eyes away from Christ. People forget that it takes the power of God to convince a man of truth; and because a man does not go in the way which *they* think the Lord would have him go, or because he does not go readily enough to please *them*, or does not shape his ways satisfactorily to them, they grow impatient, and put forth *their* hands to undertake to steady the ark. And there the mischief comes in.

There is no power but of God. "God hath spoken once; twice have I heard this; that power belongeth unto God." Ps. 62:11. We pray every day, "Thine is the kingdom, and the power, and the glory." Fellow Christians, please never forget that Christians must depend on God's power alone to influence people to do right.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The Lord said to Israel, "I have chosen thee in the furnace of affliction." When the three Hebrew children were cast into the fiery furnace, their bands were loosed, and they were set free. So always it has been with those who would do the will of God. He knows the end from the beginning; and though the way may be dark, he will lead us straight to the kingdom if we will let him.

#### LIONS IN THE WAY.

MANY professed Christians go tremblingly along in anticipation of troubles and trials which they do not know how they will be able to meet. Like Christian, in "Pilgrim's Progress," they see plenty of lions in the way; but do not stop to calm their minds by the thought that, if they trust in Him who is able to shut the lions' mouths, they will find them all bound and harmless when it becomes necessary to meet them. To those who are inclined to look into the future with such misgivings as to their own anticipated experiences, the apostle gives this comforting assurance: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. One may, perhaps, fix his mind on some trial which he will possibly be called to meet, and think he would never be able to endure such a test as that, and feel distressed because, under certain peculiar trials, he feels that he would not be able to stand the test.

If one may be allowed to compare his *present* strength, at any given time, with the imaginary trials which he anticipates, these fears may be well grounded. But have we any right to indulge in these lugubrious anticipations? There is a promise given with special reference to these anticipations; and it reads like this: "As thy days, so shall thy strength be;" and again, "My grace is sufficient for thee." Thus the fear is shown to be altogether unjust, so far as it yields itself to the temptation to think that it is possible for God to expose his people to some test or trial for which he has not provided them sufficient strength that they may successfully meet it.

You may perhaps feel that you could never lay down your life, or literally suffer martyrdom, for Christ; that is, that you would not be able to stand firmly for the faith under such a test. Well, are you *now* required to lay down your life, literally, in that way?—No. Very well, then, you have grace that is sufficient for *present* need, have you not?—Yes; and is not that all that is required? And if you should ever be called upon to do the other thing, can you not believe that God would provide you with firmness and strength sufficient to enable you *then* to meet and endure that trial?—Assuredly he would; and, thus provided, you could meet it with all steadfastness and composure.

Again: we may sometimes think of some objects of affection, home, and dear friends, and feel, for the time, that we could never give them up for our convictions of truth. But till the time comes when such requirement is laid upon us, there is no necessity of anticipating the burden, and falling prostrate beneath it. When the time comes for one to forsake, literally and openly, these things, whatever they may be, those who sincerely acknowledge God in all their ways, and are thoroughly consecrated to the grace of obedience, will find themselves enabled to resign all things cheerfully, in sweet submission to his will, exclaiming, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Before any of the disciples had been required to die for Christ, Christ had died for them. Trials are not accidents, viewed from the stand-

point of divine providence. They may come upon us unawares, because not anticipated by *us*; but they do not take God unawares, nor come upon us before he has made provision for us with reference to them. It is a comforting thought that God holds the scales in his own hands. In one scale he places the trials; in the other he deposits his strength. But the trial can never be of sufficient weight to crush us, till it first outweighs and overbalances the provided strength, which is the strength of God. And this, you see at once, can never take place, according to his own engagement, that our strength shall be *equal* to our day.

Thus we may rest assured that we shall never find ourselves in trials and temptations disproportioned to our strength, inasmuch as the Lord would not suffer the accomplishment of his purposes concerning us to hinge upon such contingencies.

Yet while this should give us encouragement, it should not lead us to feel or act presumptuously. We should not feel so sure of never being overcome as to rush recklessly into danger; but we may be sure that we shall never be placed in such circumstances that we shall be morally compelled to surrender.

Has not help on One been laid,  
Strong to save and set us free?  
And is there no promise made,  
In his name, of victory?

Then in Jesus let us trust,  
On him stay our troubled mind:  
Not presume; for God is just;  
Nor despair; for he is kind.

U. S.

#### THE PROMISES AND THEIR USES.

"WHEREBY," says Peter, "are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. Very grave and special perils are set before us in the word of God, as those which are to be met in the last days; but while this is true, it is also true that there are promises just as prominent, and just as special, which God has given to his people, which are to be at their service in the last days, and are adapted to their situation at that particular time.

But besides this, all the promises which have ever cheered and comforted and strengthened the church in her long and weary pilgrimage, may be appropriated especially by the remnant to themselves, as they enter the conflicts which mark the close of their journey to the heavenly Canaan. The last generation of believers are more favored, in some respects, than any generation which has lived before this day. There is an accumulation upon their pathway of more light and truth than any other people have ever had. All the fulfillments of prophecy, all the confirmations of God's word in the past, all the interpositions of God for his people in all ages, are so many elements of strength and support for the church in the last days. And so all the promises that the servants of the Lord have had in their past history are all for us still, so that we may joyfully accept the injunction of Christ: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

And the apostle Paul, speaking of the last days, in 1 Thessalonians 5, says of those who are not in darkness, not in a condition in which

the great day would overtake them as a thief: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do." Verses 9-11. And this "salvation" is that of which Peter speaks when he says: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5.

In Ps. 32:8 the Lord says: "I will guide thee with mine eye." This not only contains a promise for us, but reveals also a duty; for our eyes must be fixed upon the Lord, so that we may catch his look, and be in sympathy with him, in order to understand what instruction and indications of duty he would impart to us thereby. "As the eyes of servants look unto the hand of their masters," that they may catch the first indication of their will, and know how to respond to it, "so our eyes wait upon the Lord our God, until that he have mercy upon us." Ps. 123:2. And when we thus raise to him the look of obedient inquiry, he guides us, not by stripes and upbraidings, but by the smiles of his countenance, and such expressions of love as at once reveal our duty, and beget strength in our hearts for the cheerful and efficient performance of it.

Another promise of the Lord to his people is found in Isa. 45:2: "I will go before thee." And the result is to make "the crooked places," those that may seem to us difficult and dangerous, clear and straight. He does not go behind, and drive us into the perils that lie in the way; but he goes "before" us; that is, he meets them all first himself. He overcomes them, and clears the pathway for us; and if we keep close to him, and abide under the shadow of his wings, we shall experience no difficulty.

Again, in Isa. 42:16, he says: "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Here again the Lord is represented as going before his people; for he leads them. Our part is simply to follow, but to follow closely, his leading. The paths may be such as *we* have not known; but they are not such as *he* has not known. And while the way may have for us some unexpected difficulties and trials, we shall find also that it has some unexpected blessings. So Peter (1 Peter 4:12) throws out this caution: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings." We must keep our eyes on the advance path; for if the Lord is going before us, there we are to see him. And then, as it was with the disciples when Jesus came unto them in the midst of the overwhelming tempest, so it will be with us:—

"And when they beheld thy form,  
Safe they glided through the storm."

The refreshing (Acts 3:19), which brings a light more clear than the light of prophecy (2 Peter 1:10); the "Morning Star," which is the Lord himself (Rev. 22:16; 2:28); the entrance into our hearts of him who has promised

to come in and sup with us (Rev. 3:20), will put us into such communion with Christ that it will seem to us that we are really in his personal presence, as it seemed to Stephen (Acts 7:56); and will enable us to pass through the last and direst perils with which human history will close, not only unscathed by them, but oblivious to them all. The sight of Jesus, standing on the right hand of God, at his coronation as "King of kings, and Lord of lords," will eclipse all other conceptions of grandeur and glory.

U. S.

#### A MISSIONARY SCHOOL PROMISED.

For many hundred years the garden of Eden bore testimony to the fall of man. When it had lost its effect on those who lived before the flood; when they rejected its lesson, and refused to humble their hearts before God, God removed it from the earth, and destroyed the inhabitants with a flood. God did not leave his people without witness of the truths of redemption through Christ. Every decaying leaf testified to the mournful tale of sin, and by the operation of nature pointed to him who would die for a lost race. The cross of Christ was written in all nature. Every decaying leaf and every spear of grass was a volume of the story of redemption. Death in nature, and death in man, told that God's law had been transgressed; and that where sin abounded, grace did much more abound. In the death of the planted seed, as it yields its life to the coming plant, are joy and hope as well as sorrow. Each seed bearing only its kind contains lessons of the resurrection of the just and unjust. The dark valley of death, and man's condition in death, were impressed on every close observer of him who cultivated the soil. It also bore the testimony of the resurrection of the dead. To the spiritually minded, Christian experience in all its phases could be studied with profit, as man related himself to his daily toil. Thus through nature and man's relation to it, he saw the infinite love of nature's God.

For sixteen hundred years the garden of Eden, with its unfading flowers, its never-dying trees, and the angels with their flaming sword to guard the way of the tree of life, was a constant reminder of the unfading joy and happiness which God had designed for the race. It was also a beacon-light to point to Eden restored those who, through Christ, would obey God. To the believer here were lessons which time never effaced. When Abraham and Lot separated, "Lot lifted up his eyes, and beheld all the plain of Jordan, and that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the *garden of the Lord*." So vivid were the lessons impressed on the minds of God's people by that garden, that prosperity was associated with it. This is seen in the frequent mention of the garden throughout the entire Scriptures.

There is something significant in the words that God revealed to Balaam concerning the prosperity of God's people: "As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." It was thus that God would impress upon the minds of his people that the garden had its lessons. There is something more than ordinary both in the frequent allusions to a

garden in the Old Testament Scriptures, and in the manner in which it is referred to.

The wisdom of Solomon was made manifest in the cultivation of a garden. There is something especially significant in his references to it in the Song of Solomon. See Song of Solomon 4:12-16; 5:1; 6:2, 3, 10, 11; 7:12, 13; 8:11-14. God described his wisdom and fame as extending to all the earth. He associated this with trees, beasts, fowl, and fishes.

Let us see if there is not a key that will suggest thoughts worthy of study as to the reason for this. When the Lord led his people out of Egypt into Canaan, they were to plant useful trees. He said: "When ye shall come into the land, and *shall have planted all manner of trees for food*." Lev. 19:23. No mention is made of planting other trees. When they went out to battle with their enemies, he instructed them that every tree good for food should be preserved. Deut. 20:19, 20. He also gave them the following warning: "Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." Deut. 29:18-20.

Had this instruction been heeded, Palestine would have been a second Eden, and a place where the same lessons that God designed nature to teach would have been given to those who would have gone forth as missionaries to the heathen around them. Here would have been a church school teaching the same lessons as did the first Eden home. Here, with the living testimony of the prophets of God to instruct them how to cultivate, and the lessons to be learned in the work itself, nature would have been man's text-book. Here was a second opportunity to learn after God's original method in the garden of Eden. But sin, the transgression of the law of God, blinded their minds and weakened their powers of understanding; and they failed to receive the blessings promised.

Again, while in the Babylonish captivity, God once more made to that nation a promise of a sanctuary upon similar conditions, and it would seem in some respects more glorious. See Ezekiel 40, and especially 47. But in this they failed again.

Will God close up the work of present truth, and not have these principles demonstrated? Will the gospel close in this world, and there be no educational institutions after God's order? Will he not demonstrate before the world the utility of his original methods and plans of educating a people? Never was there a time in the history of the world so great as the closing of the gospel. Satan is bringing into the field, to destroy souls, every invention which he has made in ages past; so God will bring into the field every divine agency to meet Satan's devices.

S. N. H.

## CAMP-MEETINGS IN AUSTRALIA.

SINCE reaching Australia, we have attended two camp-meetings. One was held at Newcastle, New South Wales, a large coal-mining center about one hundred miles north of Sydney, and twenty-five miles north of the Avondale school. This meeting extended from Dec. 20, 1898, to Jan. 9, 1899, being lengthened one week on account of the extraordinary interest awakened. It was a new experience to me, though I have attended a good many similar meetings. A heavy storm arose during the first of the meeting, which drove us to the divine Father for help. The clouds disappeared, and the people came in throngs, and came with an eagerness to hear the word. Others will doubtless write of this wonderful meeting, so I will pass on. The interest is being followed up by Elders Starr, Colcord, and Lacey, with perhaps occasional help from Sister White and others as they are able. But I must pause to say that it impressed one deeply with the power of the truth when spoken in love, to see its effects upon men who had never heard such things before.

The camp-meeting for Victoria was held at Ballarat, a gold-mining center seventy-five miles from Melbourne. But few cities in the world have produced more gold than this. Here was found the largest nugget ever discovered. Ballarat is an inland town, twelve hundred feet or more above the sea, and contains forty thousand persons. Unlike Newcastle, our work has been established here from the first, or for more than twelve years. Amid prejudice and opposition the little church has struggled along.

The meeting was appointed for January 20-30; but, like the other, it was lengthened a week, and then converted into a tent-meeting, with a good corps of workers. At first the outcome seemed in doubt. The grounds were entirely without the city, and away from any means of transportation. The weather was forbidding on account of almost constant rains for several days. But soon we saw the people come in hundreds, and often stand outside the tent in the rain, with raised umbrellas, eager to catch the word of God. Mornings, afternoons, and evenings, they came. Meetings that were specially designed for our own people would be filled up with strangers anxious to get all that was said. In the absence of a medical man the writer undertook some health talks. The interest evoked far exceeded my ability to satisfy.

At both these meetings an extended course of Bible studies on the religion of the body, the life of the flesh and of the Spirit, was carried on with deep interest on the part of many. Health principles were taught as being the outgrowth of spiritual experience, and not a penance imposed to restrict our liberties. Many were enabled to grasp these principles, and accept them in the love of them. During the entire course of the Ballarat meeting there was no abatement of the interest; but as the novelty of the scene wore off, the attention became deep and earnest.

One thing that contributed largely to this was the presence in the city of Mr. Picton, a celebrated debater, who was all the time holding public meetings in opposition to our work, and seeking by challenges and every other

means to draw us into a disputation. The course we pursued was to ignore his work. This worried the enemy, and gave us the confidence of the people. It is understood that he was under the engagement of the ministers' association. To have heeded the work of this man and entered upon a discussion would doubtless have resulted in some excitement, but would have entirely defeated the object of our meeting.

On February 6 the camp broke up, and the large tent was moved to a central position, where Elder A. T. Robinson, assisted by other laborers, is now carrying on the work. We shall await the result with anxiety; for these great interests bring great responsibilities, and show that God is ready to work with and for his people now. But are we ready to co-operate? A brother remarked at this meeting that one reason why we did not open our hearts to the Holy Spirit is because many of us are afraid of what he would do with us, and what he would make of us. We must be ready to be used as we have never been used by the Lord; for he desires to do a work by us such as has never been accomplished.

One encouraging feature of our Ballarat meeting was the return to our ranks of Elder S. McCullagh and his family, who, about two years ago, went to the Baptist denomination. Their restoration is thorough, and there were many tears of joy shed. This brother reports that he found not one moment of peace, only darkness and distress, while wandering away from God and his work.

Marked advancement has been made in the work in these colonies during our absence of six years, and there is a good spirit of courage and unity prevailing. G. C. TENNEY.

Melbourne, February 8.

## Progress of the Cause.

### FINLAND.

THE Lord calls his people by a world-wide message. In his love he has also sent his message to Finland. Since coming here in November, I have labored in the capital, Helsingfors, a city of between eighty and ninety thousand inhabitants. At present I am giving a series of studies from the Testimonies to prepare canvassers to go out and sell our publications. The few brethren who are here have passed through some severe trials.

The country is passing through an experience that forcibly reminds us that intensity is taking hold of every earthly element. In order to increase the Russian army, the Finnish people are called upon to offer their sons for five years' service to the god of war. This is squarely against the constitution of Finland, and will be an almost impossible burden on this poor people. Amos 5:16 is literally fulfilled here now: "Wailing shall be in the streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing." Sunday, February 19, thousands of persons gathered at the railway station; and while a band played a mournful tune, they all marched up to the large square in front of the capitol. In the center of this square is a statue of Czar Alexander II. Here they halted, read a resolution, played a few more mournful strains, and then separated. Nearly every woman wears mourning. Sunday, February 26, was appointed as a day of fasting, mourning, and prayer for the whole land. The

house of representatives is in session, but all their work is done behind closed doors, and the censors do not allow the papers to say anything; so nothing can be learned.

Our only concern now is how to get the truth before the people before the troubles thicken around us so we can do nothing.

Two young Swedish brethren have just come to work in Finland,—one to canvass and one to study the language, so he can preach to the two millions who do not understand a word of Swedish. Our work is therefore mostly confined to the Swedish-speaking people who live on the southern coast and on hundreds of little islands in the Baltic Sea. These can be reached only by a boat, as there is no other means of communication with many of these islands. We have therefore tried to get a suitable boat; and we believe the Lord has helped us. A merchant here sold us a boat for one thousand marks (\$200), including full rigging, six mattresses, and six pillows. Every one says the rigging is well worth what we paid for the whole boat. We believe the Lord will help us pay for it, although we had only one hundred marks to pay on it. If any one feels as if it would be a privilege to help us a little, it will be thankfully received. JOHN HOFFMAN.

Jälgaregatan 2, Helsingfors, Finland.

### AUSTRALIA.

#### The Newcastle Camp- and Tent-Meetings.

THE Newcastle camp-meeting was a surprise to all connected with it. Originally planned to be one of the smallest of the season,—just a little one, tucked in between the Queensland and the Victorian meeting,—it grew until it was the largest in outside attendance, and one of the most importance in its counsels and results.

The largest pavilion yet used by our people in these colonies was secured, being eighty-seven feet long by sixty-two feet wide, and very lofty, having, besides the two center-poles, each thirty-two feet and six inches high, thirteen quarter-poles, each twenty-one feet high. This tent was crowded to its utmost capacity several times during the meeting; and such a sea of heads, upturned to listen to the truth, was a sight to make one glad. Persons from the adjoining towns and country for distances of from twenty to forty miles, attended. A good interest was thus awakened in these districts, and calls for meetings are being received.

The preaching was of a practical nature throughout. Christ, the sinner's friend, salvation from sin and sinning, the free gift of the Holy Ghost,—these were the themes dwelt upon, with the truth in doctrine woven into them, so that the people came inquiring for definite instruction on such themes as the Sabbath.

The laborers were Mrs. E. G. White, who spoke no fewer than ten times, besides attending a number of counsel and board meetings, taking part in them; G. C. Tenney, who conducted daily Bible studies, which were much blessed of God; Dr. Caro; Brethren Daniels, Colcord, Robinson, and others. Miss Peck and her assistants in the children's and kindergarten departments had successful meetings, the children's tent being filled with the children of the community, and visited by persons interested in child-teaching.

Dr. Caro's health talks were especially blessed to the good of the people, and awakened a wide interest, which still continues. A Newcastle health club was organized, with about one hundred names as charter-members. This has grown to over two hundred, with a properly officered society, equipped for aggressive work against enemies to health and happiness, and to give instruction in healthful cook-



ery, lectures in physiology and hygiene, and the treatment of common maladies.

Two lots on the corner of James and Lawson streets, Hamilton, were secured, free of cost, for the continuation of the meetings. A new tent, fifty-six feet and six inches in diameter, was purchased with the sixty pounds raised at an early morning meeting on the camp-ground. The attendance at these meetings has grown from the first, and continues with no abatement in interest or numbers. The preaching continues in the same lines as on the camp-ground. Men are giving up their tobacco and liquor, and family altars are being set up. We meet with conversions constantly in our visiting. Seventeen persons have taken their stand fully to observe the Sabbath, and eight or ten more have said they were planning to begin at once. Last Sabbath we held our first social meeting in connection with this series. It followed an earnest talk from Sister White, melting in its simplicity and its presentation of the love of Christ. It seemed to draw one out to love him, and to dedicate one's self to his service. Forty-three testimonies were borne in about forty-five minutes, many speaking for the first time in their lives.

G. B. STARR.

#### SOUTH AFRICA.

OUR good ship "Garth Castle," which for twenty-four long days had been "all the world" to our company, reached the dock at Cape Town, South Africa, at 8 P. M., Jan. 8, 1899. Table Mountain, at whose base Cape Town is situated, had been sighted about six hours previously, and to all on board it was indeed a welcome sight; for we realized that we would soon be on land again, among friends and old acquaintances. We were glad to meet, on the dock, Brother Davis, of the Benevolent Home, who informed us that about fifteen of the brethren and sisters had waited nearly all day for our arrival; but being informed that permission to come to the dock that night, on account of the lateness of the hour, would not be granted, they had left a few hours before we came. Their disappointment, as well as ours, can better be imagined than described.

News of our arrival spread rapidly, and the next morning before we were up (we remained on board the ship over night), friends came to see us; and before the hour for breakfast, we were surrounded by numerous friends, old and new, who gave us a hearty welcome to South Africa. We passed the customs with an examination of only one trunk and one box. For this we are indebted to Brother E. B. Gas-kill.

According to arrangements previously made by the friends in South Africa, some of our party went to the sanitarium, some to the college, and others to the home of Elder W. S. Hyatt, who lives near the college.

Although we had experienced a pleasant voyage, and formed some pleasant acquaintances upon the ship, yet we were glad to be on land once more. Soon after reaching our temporary homes, dinner was announced, which was a sweet sound to our ears, because it did not mean a dinner on shipboard, with a menu written in a foreign language, of which we could not read half, and knew less than that about what many of the dishes were composed of. This was a "real dinner," and it was wholly unnecessary for us to tell the "good housewife" that we enjoyed her food. Our appetites were provokingly good, of which our actions bore witness better than words could possibly have done.

Many regrets were expressed by the friends here that our company could not have reached Africa in time to attend their camp-meeting, which closed one week before our arrival, and thus have had an opportunity of getting acquainted with the work and the brethren of the

Conference. We were surprised to learn that all the canvassers and the Conference workers had remained in Cape Town, expecting to attend a canvassers' institute as soon as we arrived.

We reached our temporary home in Kenilworth at 11 A. M., and at 3 P. M. filled an appointment previously made by Elder Hyatt, of a meeting with the canvassers and other workers.

This course of study, with four or five lessons each day, continued for two weeks; but it has now been reduced to two lessons each day, which arrangement will probably continue while we remain in Cape Town. The blessing of the Lord has indeed been with us in our studies. The workers express much gratitude for the light and help they have received, and for that which is still coming to them from day to day.

Owing to our unacclimated condition, and the nearness of the rainy season in Matabeleland, which is the most trying to health of any part of the year, we were advised, by letter from the Mission Farm and by friends in South Africa, to remain here until after the danger point in Matabeleland is passed. Accordingly, we arranged to care for ourselves while we tarry. We secured tents from the Conference, and have them pitched in a pleasant place near the sanitarium, where we are comfortable and happy, and find plenty to keep us all busy. Seven of our number work a certain number of hours each day at the sanitarium, one is helping at the college, while the others are kept busy with the work for the welfare of our company.

Besides this, all of our number are studying the native language of Matabeleland, and the precautions necessary to prevent sickness in that country. As teacher of the language class we have a brother who has lived in Matabeleland several years; as instructor in the health class we have Dr. Kate Lindsay. We feel that we are highly favored at this time in being able to get instruction adapted to that field, from one of such long experience and mature judgment. Having been on the ground, Dr. Lindsay points out the very dangers to which we will be exposed, and also gives instruction how to overcome them or pass through them successfully. In this, as in many other things, we can see our Father's kind care.

Personally, I can not remember the time when I have seen so many visible evidences of the special leading of the Lord as during the last three months. To our many friends in America we will say, that while pleasant memories and associations of the past are ever with us, still the repeated evidences of the Lord's special direction and care during the last few months assure us that One who is acquainted with us is ever near as our guide and protector.

F. L. MEAD.

#### THE MESSAGE IN THE EAST.

THE steamship "Valetta" landed our party, consisting of seven adults and two children, at Calcutta, Thursday, Feb. 9, 1899, at 3 P. M. After an absence of more than six years we again set foot on the soil of Hindustan; and as the familiar words of the Bengali language fell upon our ears, we could not but say, "Praise the Lord." Already we have met a number of old acquaintances; some of whom are anxious to know why we are not what we once were.

The Lord has opened the way from the beginning for our work, so we can not doubt that he has brought us to this land. His hand has been stretched out unmistakably in the work here; he has led in ways not thought of, and with greater results than we would have dared hope. Our brethren have, by the providences of the Lord, been led to work in ways that they had not planned, and they have found that the

Lord had prepared people and circumstances so as to spread the truth. There has been no lack of opposition, but this has only made some of the honest-hearted search the Bible more diligently to know what is truth.

It is wonderful to see how the canvassing work has prospered, and how much is being done by a few. There ought to be one hundred more good canvassers in India at once.

The *Oriental Watchman* is growing in power, and increasing its circulation daily. The medical work is growing. The branch that is carried on for Europeans is having some hard battles, but seems to be steadily, though slowly, gaining ground. The work for the natives out in the country is growing rapidly, and is a power for good.

Query: How long will it take the handful of workers now in India to give the gospel to three hundred million people? "Come over, . . . and help us." Send over to help us. The Master said, "Go ye into all the world." Why not go? We have now in India three ordained ministers and one licentiate, or one ordained minister to every one hundred million people. By comparing this with the number of ministers and population in your State, you can easily see how many workers you can spare. The Lord has lately said there should be one hundred sent out where there is now one. Shall we obey the Lord and go? How will you answer? Shall it not be in the words of the prophet of old: "Here am I; send me?"

F. W. BROWN.

#### ARGENTINA.

THE Las Garzas general meeting was held in our forty-foot tent, at the home of Brother Peverina. Five companies of Sabbath-keepers were represented, including the German-Swiss company of Malbrigo. The regular attendance was about forty-five, and the fact that some of those who had lately accepted the truth, are natives was encouraging. To see these dear people, who had been wrenched from Catholicism by the Spirit of God, rejoice in the truth, was enough to warm the hearts of all at the meeting. Brother Vuilleumier had visited them in the past, and Brother McCarthy had labored among them with success.

Brethren Town and McCarthy and the writer were present to take charge of the meeting. The canvassing work was made prominent, as this work is especially in need of help. Five or six volunteered to enter the field after a short training. Two of the brethren of Malbrigo, who speak German and Spanish well, have decided to enter the vineyard. We will be able to look after the canvassers better in the future than we have heretofore, as Brother Town is now free from the secretary work in Buenos Ayres, and can devote his time and strength to the work. The harvest has generally been good, hence the prospects are better for general success.

The power of God was felt in the meeting, from time to time, as the word of life was spoken. I did not expect to be of much assistance to any but the Germans, but the Lord helped me to speak to the people each day without an interpreter. Four persons were baptized, three of whom were natives. One was a Brazilian, and his black eyes sparkled as he testified that the blood of Jesus had washed away all his sins. As we saw what the Lord had done for one of these people, it was clear that we ought to have twenty laborers where we now have none. There ought to be laborers and special contributions of money for this destitute field.

One young brother of the German-Swiss church in Uruguay has given himself to the service of the Lord. He speaks Spanish and German acceptably. He has gone to Ocampo, still farther north. I visited the place once.

He will push his way to Florencia. There is a German and Holland settlement there, where he will preach the truth, and will also labor among the natives. This brother has gone into the field at his own expense, but will probably not be able to be fully self-supporting. Shall not contributions be given to assist such brethren, upon whom God has placed a burden for souls? At Florencia, where this brother is going, twelve men were murdered by the Indians two days ago. Some of our brethren are not called just yet to risk their lives; but will they not, by their prayers and contributions, send sharp sickles into the harvest-field?—Yes; I believe they will, and may the Lord help them.

This field of which we are speaking is in the "Grand Chaco," on the bank of the Parana River, on the Santa Fé side. The country is beautiful, as it is prairie, dotted with lovely groves of trees. Here and there is a little brook trickling along its way, or a small river. The railroad does not extend farther north than Reconquista. Many of the people live like wild men,—so it would seem to a North American. Stock-raising, sugar-manufacturing, and lumbering are the principal industries of the inhabitants.

I have taken a ride of one hundred and forty miles in a lumber-wagon; and although the country is pleasant, the road was very dusty, as there had been no rain for several months. Clouds of dust arose, and at times we were shut in with it. We are now in the summer season, and the sun does not spare its heat. It takes some of the North American energy to enjoy such a ride under these conditions. At one time, night overtook us, and we had to pass through a forest for a number of leagues. Our teamster placed one or two to watch back of the wagon, and others to watch in other directions, in order that we might discover the approach of Indians. We were, however, not molested by them.

Brother Mc Carthy has gone to the province of Cordova to labor. Brother Town will begin a course of instruction for the canvassers soon. Brother Leland and Sister Post are laboring in the city of Buenos Ayres. Two lately accepted the truth there. Brother Vuilleumier is at work in Uruguay. My wife has taken the secretary work, which was left by Brother Town. I will visit some of the churches to collect tithes and contributions. Our brethren in the States will no doubt pray for us, and remember the calls for help. The money you devote to this field, you will find in the heavenly bank.

F. H. WESTPHAL.

#### SCOTLAND.

BROTHER AND SISTER LAMIE, who went to Scotland about three months ago as self-supporting missionaries, are living at Longgrigend, a place within fourteen miles of Glasgow. It is a mining district, and the condition of the people is appalling. Dirt, ignorance, drunkenness, formalism, and prejudice abound. Sister Lamie has had an opportunity to get some of the health principles before a number of persons in the Free Church hall. She was asked to take the evening for the Mutual Improvement Society, a literary club; and the things presented seemed altogether new to all but the doctor, who is president of the society. He much enjoyed the occasion. The Free Church minister asked her to talk to his Bible class one night, which she did, speaking on the law of God and its office in conversion.

Brother and Sister Lamie have visited much among the people, and now their great desire is to get a place to hold public meetings, as the people have crowded in till their house will not hold them. If any Scotch people, or others interested in the work in that country, wish to contribute to aid in this work, their help

will do much good, and will be greatly appreciated. Sister Lamie is well known in Battle Creek and portions of Nebraska, and doubtless her friends will be glad to assist in this work. Address Mrs. Robert Lamie, Longgrigend, By Ardrie, Scotland.

#### KENTUCKY.

I HAVE been holding meetings and Bible readings and doing missionary work in Edmonston County. The Lord has wonderfully blessed my labor, and he has put it into the hearts of seven precious souls to step out upon his promises, and keep his commandments. We need more consecrated workers in these Southern fields, who are not afraid to do anything their hands find to do. The Lord is wonderfully opening up the way for work.

F. M. MASTERS.

#### SOUTH CAROLINA.

AUG. 11, 1898, I came to Walhalla to do some work. I stayed there nearly five months, boarding with a family of German descent. While I was there, the lady of the house began to keep the Sabbath, and also accepted other truths. She desires baptism.

While there, I distributed nearly five thousand pages of *Religious Liberty Library* and *Bible Students' Library* tracts, kindly furnished by the Atlanta office. I am glad that although unable to sell books successfully, I can work for a living, and still scatter many pages of present truth.

A. T. SIMONS.

#### VIRGINIA.

DANVILLE.—The work is onward here. I expect to organize a Sabbath-school next Sabbath. Our company is strong in the faith. A Methodist minister has requested me to hold a Bible reading at his house. I have preached in the Baptist church several times by request of the minister. I was also invited by the Methodist minister to preach in his church. Many families are asking me to come and talk with them. Truly the Lord is working for souls. In a few weeks I shall organize a church. This will make the second church here. Two more were recently added to the church on Holbrook street.

T. H. PAINTER.

#### SOUTH AFRICAN CONFERENCE PROCEEDINGS.

ALL the ministers of the Conference were present, with a fair number of representatives from various parts of the field. A good spirit pervaded the meetings, all taking a hearty interest in the proceedings, also in the preaching and the talks on educational and health topics. The reports from various parts of the field show an increase of membership during the year.

The following officers were elected for the ensuing year: President, W. S. Hyatt; Vice-President, H. Elffers; Secretary and Treasurer, I. J. Hankins. Conference Executive: W. S. Hyatt, H. Elffers, P. F. Bicknell, I. J. Hankins, J. M. Freeman, H. J. Edmed, P. J. D. Wessels. Medical Missionary Board: J. J. Wessels, R. S. Anthony, W. S. Hyatt, P. F. Bicknell, E. Ingle, W. Walston, P. W. B. Wessels.

Credentials were granted to W. S. Hyatt, P. F. Bicknell, I. J. Hankins, H. J. Edmed, D. F. Tarr; ministerial licenses to H. Elffers, J. L. Shaw, J. M. Freeman, P. Smailes; missionary licenses to Mary Robertson, E. B. Gas-kill, D. Kalaka, R. Moko, R. S. Anthony.

The sanitarium reports show that the work has progressed beyond the most sanguine ex-

pectations. The college also reports progress in all its work. Excellent work has been done by Brother and Sister Walston at the orphanage.

In response to calls from Basutoland for workers, J. M. and Sister Freeman were invited to go there, and open up the work.

It was shown that a vast extent of country had been worked in various ways during the last year. Increased efforts are to be put forth in the circulation of the *South African Sentinel* and the *De Watchter*.

J. M. FREEMAN, Sec.

### News and Notes.

FOR WEEK ENDING MARCH 25, 1899.

—The Spanish government, it is said, will soon demand a credit for the payment of the interest on the Cuban debt. The amount to be asked for is 15,000,000 pesetas.

—As a result of the political conditions in Cuba, a riot occurred in Havana, March 18, in which several persons were killed, and about thirty-five were wounded. It was necessary to call out the troops to restore order.

—Spain, it is reported, has determined to protest to the civilized world against the attitude of the Americans in hindering the efforts of General Rios, the Spanish commander in the Philippines, to liberate the prisoners.

—It is estimated that over 2,000,000 persons in Great Britain take part in football matches every Saturday, either as players or spectators; and that over 15,000 persons derive their livelihood directly or indirectly from the game.

—The pecuniary ransom by Spain of Spanish prisoners in the Philippines has been forbidden by General Otis, because he fears the sums offered will be used to further the cause of the Filipinos. An appeal in the interests of humanity has been made to the Secretary of State.

—It is reported from Chicago that a stock company with a capital of \$60,000,000, to take in all the plow-manufacturing concerns in the country, is to be incorporated under the laws of New Jersey; and that options have already been secured on more than twenty plants distributed over the country.

—The New York *Journal* says that any young man attempting to secure employment at its office would find his chances lessened by thirty per cent. if he smoked cigarettes, and that his chances of keeping his job would decline by another thirty per cent. if he continued to smoke them after he got it.

—A Finnish deputation of 500 persons recently arrived in St. Petersburg bearing a petition with 500,000 signatures, against the Russian decrees concerning Finland. The company was ordered to return home immediately, the czar refusing to receive its members, and threatening to use force if his order was not obeyed.

—The *Church Review*, an English journal, says that in the Episcopal church of St. Bartholomew's, Brighton, seven hundred confessions were heard before Christmas; and these, added to the Easter number, "make the stupendous total for the year, of more than ten thousand" in a single church. Such are the advances being made by the doctrines of the Church of Rome in alleged Protestantism.

—A wholesale lynching of negroes in Arkansas and Mississippi was reported March 23. The number of victims found was ten; but the isolation of the place, and the reluctance of the people in giving information concerning the terrible affair, indicate that many more will be found strung up in the woods if a full investigation is made. This thing happens not in Samoa nor the Philippines, but in this Christian nation(?) which thinks itself able to teach Cubans, Porto Ricans, and Tagals the science of self-government!

—The massive proportions of "heaped treasure" in modern trusts may be partially realized by considering the huge task at present confronting the president of the Continental Trust Company, which is trustee for a mortgage of \$38,000,000. This vast sum is secured by bonds of the denomination of \$1,000. Two signatures of the president are required with every bond; but as \$20,000,000 is to be kept in reserve, only 18,000 bonds will be issued now. By keeping up a speed of eight signatures a minute, and giving to the work four hours a day,—it will be possible for this man to dispose of this first instalment of papers in nineteen days!

— Of the 34,000,000 persons in South America, it is said that 30,000,000 have never seen a Bible.

— The Cuban Military Assembly in public session at Havana, impeached General Maximo Gomez, and removed him from his command as general-in-chief of the Cuban Army.

— The newspapers report ten ocean cargo steamers plying between Portland and Baltimore long overdue, and some of them undoubtedly lost. They carry crews aggregating 300 men, and their tonnage figures up to 28,476 tons.

— The first missionary entered Japan in 1859. The first Christian convert was baptized in 1864, and in 1872 the first church was organized. Now there are over 40,000 converts and a Christian community of 150,000 in that country.

— This is rather early for tornadoes; but they have already put in an appearance. At Edwardsville, Ala., a tornado swept over the town, and in one instance a mother and eight children were killed. Others were killed, and many injured. The loss of property was great.

— Joseph Medill, editor of the Chicago Tribune, died in San Antonio, Tex., March 16, aged seventy-five years. He was a man of national reputation, with great executive ability and strong personality. He was of the class of journalists to which Horace Greeley and Charles A. Dana belonged.

— France has now a law by which marriage may be dissolved without cost to the applicants. The Paris Divorce Court devotes Thursdays to gratuitous decrees. On one day recently 294 couples were divorced during a session of four hours, an average of more than one divorce a minute. The applicants belonged to the working-class, in which divorces were infrequent before the passage of the law.

— Ballington Booth, of the Salvation Army, is planning a new religious movement. It is a federation of young men and women in all churches, irrespective of denomination or creed. Their field of work is to be within the church of which they are members. The idea is to utilize especially the musical talent of these young people in religious and philanthropic work. The plan has received the indorsement of many leading men.

— General Lawton arrived at Manila, March 10. He is ordered to relieve General Otis, so that the latter may devote his entire time as governor-general of the islands. "General Lawton's ideas of war are that the enemy is entitled to no consideration, and should be given battle only when the advantage is on our side." If surrender is refused, a vigorous campaign will be waged. Such are the facts at present in the Philippines. What is the difference between such measures and the heartless actions of Weyler and his associates in Cuba? American soldiers are doing in the East Indies that which they were organized to abolish and prevent in the West Indies.

## Special Notices.

### HALF-RATES TO DETROIT.

THE Grand Trunk Railway System will issue excursion tickets to the public from all its stations in Michigan to Detroit, and return, at a single fare for the round trip, on account of the Mohawk Club Banquet at Detroit, March 30. Tickets will be sold for all trains on March 29, and for the morning trains of March 30, and valid to return on all trains up to and including March 31, 1899. This gives an opportunity to visit Detroit at a cheap rate, and the public should avail themselves of this opportunity.

### A TOUR AMONG THE FRENCH.

SABBATH, April 8, I shall be at St. John, N. Dak.; Thursday afternoon, early, April 13, at Sylvester Eyraud's, Stephenson, Mich.; Sabbath, April 15, at Christopher Voes's, Oconto, Wis.; Wednesday evening, April 19, at Green Bay, Wis.; Sabbath, April 22, at Robinson, Wis.; Sabbath, April 29, at St. Anne, Ill.; Sunday morning at the place of worship in Kankakee, Ill.

These will be precious occasions both to the writer and to those who will meet him. Let there be general rallies. D. T. BOURDEAU.

### NOTICES.

FOR SALE.—Five acres, seven-room house, barn, and outbuildings, seventy bearing apple-trees, peaches, all kinds small fruit, soil rich. Address S. S. Craw, Sadorus, Ill.

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James F. Agard, Columbus, Ga., REVIEW, Signs, Sentinel, etc.

J. T. Eaton, Shorter, Ga., Signs, Sentinel, Instructor, Apples of Gold Library, Words of Truth Series, etc.

## Obituaries.

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

GATCHELL.—Died in Gardiner, Me., Feb. 12, 1899, of peritonitis, after an illness of only two weeks, Lottie M. Gatchell, daughter of Wm. H. and Amy Walker, of Brunswick, Me. J. B. GOODRICH.

LINGWEILER.—Died at Salem, N. J., Feb. 25, 1899, of pneumonia, Helena Lingweiler, aged 42 years. She accepted present truth four years ago. Funeral services were conducted by the writer.

H. W. HERRELL.

BRADSHAW.—Died at South Edmonton, Northwest Territories, Canada, March 2, 1899, Isabella, wife of Levi Bradshaw, aged 53 years. She accepted the truth in 1875, and was a sincere, humble Christian.

THOMAS ASTLEFORD.

TANNER.—Died at Camden, N. J., March 13, 1899, of diphtheria, Edith Alma, daughter of Sister Hattie B. Tanner, aged 6 years, 5 months. Words of comfort were spoken at the grave by Brother W. T. Caldwell. S. B. WHITE.

DEWALD.—Died at Denver, Ind., March 20, 1899, of hemorrhage of the lungs, Sister Sarah C. Dewald, aged 42 years, 11 months, 17 days. She was a devoted and earnest member of the church at Denver for twenty-two years. JESSE WOODS.

KNOWLTON.—Died Feb. 11, 1899, my dear mother, Julia S. Knowlton, after a short illness. She was 59 years of age, and had been in the truth about twenty-two years. Words of comfort were spoken by Elder Ross (Baptist). LOTTIE MULLEN.

BESMER.—Died at Chippewa Lake, Mich., of consumption, my sister, Mrs. Nellie Besmer (née Cory), aged 25 years. She was baptized in 1889. Funeral services were conducted by the presiding elder of the Congregational church.

MRS. BELLE SEARS.

SMITH.—Died Feb. 18, 1899, at Coopersville, Mich., after a long and painful illness, Sister Hannah Smith, in the seventy-sixth year of her age. Her religious experience for about forty years had been with the Seventh-day Adventists as a member of the Wright church. I. D. VAN HORN.

KIER.—Died at Swan Lake, S. Dak., March 16, 1899, of consumption, Nels N. Kier, aged 26 years, 8 months, 6 days. Less than two months previously his wife died of the same disease. They had been married but little over a year. Both died in hope. Funeral discourse by the writer.

C. P. FREDRICKSON.

OGDEN.—Died at Troutdale, Ore., March 10, 1899, Brother Charles R. Ogden, aged 64 years, 7 months. He has known and believed the truth taught by Seventh-day Adventists for a long time, and was a member of the church for about fourteen years. He was a subscriber to the REVIEW AND HERALD for nearly thirty-four years. WARREN J. BURDEN.

TOWNSEND.—Died in Selma, Cal., Feb. 5, 1899, of paralysis, after an illness of many months, Mrs. Thankful Townsend, wife of I. Townsend. She was a native of Ohio, and came to the West while still a child. She was married to I. Townsend in 1854, and came to California twenty-three years ago, settling on a farm in the vicinity of Selma. Mrs. Townsend was of the Adventist faith. She was one of the rapidly passing army of pioneer women who went forward in the van of our Western progress, conquering the wilderness, and making easy the way of those who followed. She was loved and respected by all who knew her, for her many womanly qualities.—Condensed from Fresno County Enterprise.

BRIDGER.—Died at Atlanta, Ga., March 17, 1899, Julia A. Bridger, aged 74 years. Sister Bridger suffered intensely for about two years, but bore it patiently. Comforting words were spoken by the writer, from Rev. 14:13. M. W. LEWIS.

LUNGER.—Died at Sebewa, Ionia Co., Mich., Feb. 22, 1899, after a severe illness of only twenty-four hours, Sister Lunger, wife of Michael Lunger, aged 70 years, 29 days. She accepted the truth in 1855, and united with the Orange church at the time of its organization, and ever remained a faithful member. Words of comfort were spoken at the funeral by the Baptist minister. W. M. KELLOGG.

CARPENTER.—Died March 9, 1899, at his home near Fremont, Mich., after a brief illness, my brother, Marcus L. Carpenter. In his youth he became a Christian, and always worked faithfully for the cause of Christ and humanity. At the age of thirty he joined the Seventh-day Adventist Church, and labored some time in the ministry. A life of rare usefulness is ended, but its influence remains to bless the neighborhood where he lived and worked faithfully many years.

ROMANDA S. CARPENTER.

WILLEFORD.—Died at Demorest, Ga., Dec. 11, 1897, of consumption, Byron J. Willeford, aged 22 years. Funeral sermon preached in Seventh-day Adventist church in Atlanta, by Elder Frizzell, of the M. E. church, North. Edgar L. Willeford died at Atlanta, Ga., June 12, 1898, of catarrhal consumption, aged 26 years, 11 months. Funeral services were conducted by Elder N. W. Allee. Rudolph F. Willeford died in Atlanta, Ga., Feb. 7, 1899, of bronchial consumption, aged 25 years, 2 months. Funeral sermon preached by Elder W. T. Drummond, of Graysville, Tenn. Thus in the short space of fourteen months we have been bereft of our three loved ones; but we sorrow not as those who have no hope, but look forward to a happy reunion in the new earth. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

JOHN W. WILLEFORD,  
CHRISTIANA WILLEFORD.

## GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

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No. 3, Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper.....	12.55 A. M.
No. 75, Mixed, to South Bend.....	7.30 A. M.
Nos. 11 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.	

### EAST-BOUND FROM BATTLE CREEK.

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No. 4, Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, and Detroit.....	2.25 A. M.
No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
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E. H. HUGHES, Ticket Agent, Battle Creek.  
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## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

	8	12	6	10	14	20	36
EAST.	*Night Express.	*Detroit Accom.	*Mail & Express.	*N.Y. & Bos. Exp.	*Western Express.	*Jackson Ac'm'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.00	4.40		am 6.20
Kalamazoo.....	am 12.40		10.15	1.00	5.37		am 7.30
Battle Creek.....	2.10	7.15	pm 12.01	2.08	6.52	pm 6.00	4.10
Marshall.....	3.00	7.56	12.50	2.42	7.28	6.43	5.00
Albion.....		8.25	1.20	3.09	7.51	7.10	5.27
Jackson.....	3.50	8.50	1.45	3.30	8.11	7.30	5.50
Ann Arbor.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Detroit.....	5.55	11.40	3.47	4.58	9.45	7.45	7.45
Falls View.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Susp. Bridge.....					5.18		4.33
Niagara Falls.....					5.55		4.43
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				8.13	9.55		8.40
Syracuse.....				6.15	pm 12.00		10.45
Albany.....				9.05	4.20		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	8.34		7.40
Boston.....				-3.00	11.35		10.34
WEST	*Night Express.	*N.Y. Bos. & Chi. Sp.	*Mail & Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.	
Boston.....		am 10.30					pm 6.00
New York.....		pm 1.06					am 12.10
Syracuse.....		8.45					pm 12.25
Rochester.....		10.55					pm 2.25
Buffalo.....		am 1.03					pm 3.50
Niagara Falls.....							4.42
Falls View.....							5.05
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	9.10	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.10	10.30	am 9.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.25	pm 12.03	5.00	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.01	1.10	5.40	4.28	10.00	3.35
Niles.....	3.15	1.22	3.15		6.00		5.05
Michigan City.....	4.26	2.14	4.30		7.00		6.01
Chicago.....	6.30	3.55	6.35		8.55		7.50

\*Daily. †Daily except Sunday.

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"Making Home Happy" is one of the best books, if not the best, that has been published lately. The author has a captivating style, which is used to good purpose in telling how to make home happy, or rather, how to make home home. The book should be in every home in the land, as there is not a single member of any family that would not be benefited

by reading it.—*Southern World*, Blue Ridge, Ga., Jan. 26, 1899.

"Making Home Happy." By Mrs. L. D. Avery-Stuttle, Review and Herald Pub. Co., Battle Creek, Mich. 50 cents.

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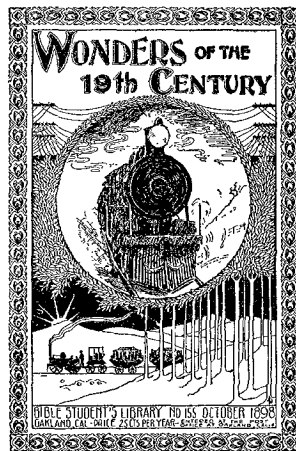
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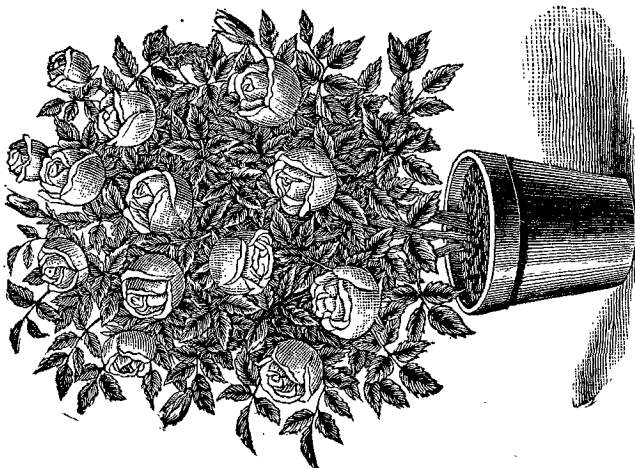
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THE YOUTH'S INSTRUCTOR, Dept. "H. F.," Battle Creek, Mich.

## The Review and Herald.

BATTLE CREEK, MICH., MARCH 28, 1899.

Do NOT forget that next Sabbath, April 1, will be the day for contributions for the Orphans' Home and the Old People's Home.

*Harper's Weekly* sees danger that the tyranny of the trusts "will be followed by the tyranny of the community, or by socialism."

A SOCIETY of philanthropists has been organized in England "to agitate against the practise of lynching in the United States." That is a worthy object, and something of the sort is most sorely needed.

IN Porto Rico the Catholic Church had a system of extortion in the rental of graves: so long as the rent was paid for a grave, the body of the dead could lie there; but just as soon as the rent ceased, the bones were dug up, and thrown out in a heap in a corner of the cemetery. This system the American governor has abolished.

THE *Missionary Review* quotes from Clement of Alexandria one of his rules for the guidance of the Christian, as follows:—

He both thinks and speaks the truth, except when careful treatment is necessary; and then, as a physician for the good of his patients, he will lie, or, rather, utter a lie, as the sophists say.

This Clement is one of the "Fathers of the church," who is most often quoted to prove that Sunday is the Sabbath.

It is found in Porto Rico that under the Catholic and Spanish combination of church and state, the delay and expense imposed in the matter of marriages "resulted in an alarming condition of concubinage." The authority of the United States prohibits the clergy now from charging more than sixty cents; and certain civil officers are empowered to perform the ceremony, they also issuing the necessary documents, and the charge must be only sixty cents.

A NEWSPAPER despatch announces that a certain leading preacher of the country will preach in New York City during July and August, while most of the preachers there are on vacation; and further says of him that while he is "a man of culture, and able to appeal directly to the most highly educated classes, he finds that more real results can be accomplished among the poorer men and women of the great cities;" and that "while teaching them, he can learn from them." That, as in a nutshell, is the whole of Christianity and the Christian ministry.

IN New York has risen up another person who publicly announces his purpose to "expose masonry." He has taken one degree in masonry, and now proposes to "expose" it all. He says he is going to "publish a pamphlet against masonry." Now we are not masons, nor do we have any confidence in masonry. But we have even less confidence in renegades—those people of all sorts, who, in their great "virtue," go about "renouncing" and "exposing" the brotherhoods to which they them-

selves have belonged. This person, however, gives his own measure in stating not only that he does not believe in the church, nor in the existence of God, but in the statement: "In fact, I don't believe in anything." Now if other people will only take him at his own measure, and not believe in him, it will quickly and fitly end his ambitious project to magnify himself.

### ANOTHER SAD REMINDER.

OF what?—Of the fact that the early and tried friends of the cause, the staunch pioneers of the third angel's message, are fast dropping by the way, not by discouragement, not by losing faith in the truths they have so long cherished, not by apostasy, but by the persistent work of the pale reaper—Death. On Wednesday, March 15, word was brought to us that Sister Huldah J. Godsmark, of Bedford, Mich., had closed her long and devoted life, at the age of nearly eighty-two years. This was not wholly unexpected, as she had for some months been prostrated under incurable infirmity; but the event served to call up many reminiscences. Sister Godsmark was the mother, by a former husband, Harvey Lane, whom she married in 1836, of Elder Elbert B. Lane, deceased in 1881; Elder Sands H. Lane, now of Chicago; and two daughters, Arvilla M. Bacheller, and Hortense E. Hayes.

Mr. and Mrs. Lane had taken up a location on the north of Bascon Lake, in the township of Bedford, some seven miles from Battle Creek; and he having died in 1848, in 1852 she married Richard Godsmark. In 1853 Mr. and Mrs. Godsmark heard and accepted the views of Seventh-day Adventists. When, therefore, the office of publication was moved from Rochester, N. Y., to Battle Creek, in 1855, their home soon became a welcome place to which brethren and sisters, and employees of the Office, would often resort to spend an evening, or for a few hours' recreation, when the time would be spent in delightful social intercourse, songs of praise, and a season of prayer. A cordial welcome always greeted us, and every device of hospitality was resorted to, to make these interviews pleasant and profitable.

It was here, when Brother and Sister White were preaching in this neighborhood in 1854, that Brother White conceived the idea of publishing, and planned the contents of, his first small but powerful work on "The Signs of the Times," the forerunner of the numerous works on the fulfilment of prophecy which have since swelled our catalogue. A glance back at these experiences suggests the words of Paul as applicable to the deceased: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

The first regular meetings held in this part of the State of Michigan were held at Brother Godsmark's house. For two years, services were held there, which meetings were at length transferred to Battle Creek, constituting the beginning of the Battle Creek church. The first timbers for the Review and Herald Office were cut on his place, Brother White himself felling one of the trees. It was through the sacrifice and hospitality of Brother and Sister Godsmark that the families of some of our earlier ministers were supported while they

were in the field raising up new churches, there being then no established system for supporting the ministry. With full co-operation on the part of his wife, Brother Godsmark made a real sacrifice to aid in purchasing the first power-press the Review Office ever owned. These things were to her, not sacrifices but privileges; and we mention them here simply as matters of interest to the friends of the cause.

The husband, Brother Richard Godsmark; two sons, Elder S. H. Lane and Dr. O. C. Godsmark; two sons-in-law, and their wives; the husband of a deceased daughter; and the widow of Elder E. B. Lane, still survive, and were all present at the funeral. This was held the 17th, at the village of Bedford, in the Congregational church (of which she was a charter-member), which was well filled with old acquaintances and sympathizing friends. The time was occupied chiefly with a brief meditation on the words of Num. 23:10: "Let me die the death of the righteous, and let my last end be like his!" After the remarks, Elder S. H. Lane, in a few feeling and most appropriate words, paid a glowing tribute to the memory of his mother, who was of such a cheerful and helpful disposition, and who had made for them such a happy home; and told of their hope for a quick reunion in the happier home above. His words made a deep impression on the congregation.

U. S.

GRABBING for portions of China is becoming quite general, Belgium and Denmark having joined the company of grabbers. The list now includes Russia, Britain, Germany, Italy, France, Belgium, and Denmark. For some time, Belgium has been working with Russia and France; and as the czar's mother is of Denmark, and one of the supreme influences in Russian affairs, it can scarcely be doubted that Denmark enters the list in sympathy with Russia. Opposed to this Russo-French combination is that of Britain, Germany, and Italy, with Japan and the United States in full sympathy. And thus the nations are lining up for the mighty, soon-coming, and final struggle.

THE lightning-like rapidity with which the flames spread throughout the Windsor Hotel, which was destroyed in New York City, March 17, is an astonishment and a mystery to all. The building covered the whole front of a block on Fifth Avenue, was seven stories in height, and was regarded as fireproof. Yet in four minutes from the time the fire started, all the upper stories were afire; within twenty-five minutes, the whole building was a mass of flame; and within thirty minutes, the front wall had fallen. And all this in spite of the efforts of the fire department in broad daylight of a pleasant day. This is an illustration of how fiercely intensified have become the elements of destruction.

THE *Missionary Review* for April contains many reports of missions and presentations of opportunities for missionary work. The first article points out some startling frauds in the interests of their church by papal leaders, as brought to light in England in the "movement against ritualism and sacerdotalism."

THE address of Elder J. D. Gowell is White Cloud, Mich.