

# The Adventist Review and Herald

HOLY BIBLE  
Emma E. Craig  
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THE FIELD  
IS THE WORLD

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

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### SOMETIME.

MRS. L. D. AVERY-STUTTLE.

SOMETIME the path that now seems dark with shadows

Shall beam with sunshine from the Glory-land;  
And these dim clouds that thy dear face obscureth,  
Sometime, O Saviour, I shall understand.

The cup of wormwood thou didst drink, my Master,  
To save my wretched soul from death and woe,  
The shadowy path that leads to Calvary's mountain  
And dark Gethsemane, I, too, must know.

And shall my Master bear reproach and sorrow,  
And I, thy handmaid, know nor grief nor care?  
And shall thy path be red with bloody footprints,  
And mine be strewn with flowers rich and rare?

Shall my poor brow be crowned with earthly laurels,  
And I lie prone in luxury's downy bed,  
While crown of thorns adorned thy kingly forehead,  
And thou didst have no place to lay thy head?

To-day the people cry aloud, "Hosanna!"  
To-morrow brings the jeer and taunting hiss;  
Thy friends forsook thee when thy need was sorest,  
False Judas pressed thy cheek with traitor's kiss.

Then shall my foolish heart beat hard with anguish  
When those forsake who once were kind and true?  
Shall I repine when earthly hopes shall perish,  
And earthly love shall vanish like the dew?

Nay; let me walk the path that thou hast trodden,  
And cling more closely to thy blessed hand;  
Sometime thou 'lt lift the veil that hides thy glory,—  
Sometime, my Saviour, I shall understand.

### AN EXAMPLE OF FAITHFULNESS.—NO. 1.

MRS. E. G. WHITE.

THE children of Israel were taken captive to Babylon because they separated from God, and no longer maintained the principles that had been given to keep them free from the methods and practises of the nations who dishonored God. The Lord could not give them prosperity, he could not fulfil his covenant with them, while they were untrue to the principles he had given them zealously to maintain. By their spirit and their actions they misrepresented his character, and he permitted them to be taken captive. Because of their separation from him, he humbled them. He left them to their own ways, and the innocent suffered with the guilty.

The Lord's chosen people proved themselves untrustworthy. They showed themselves to be selfish, scheming, dishonorable. But among the children of Israel there were Christian patriots, who were as true as steel to principle, and upon these loyal men the Lord looked with great pleasure. These were men who would not be corrupted by selfishness,

who would not mar the work of God by following erroneous methods and practises, men who would honor God at the loss of all things. They had to suffer with the guilty, but in the providence of God their captivity at Babylon was the means of bringing them to the front, and their example of untarnished integrity shines with heaven's luster.

Nehemiah and Ezra are men of opportunity. The Lord had a special work for them to do. They were to call upon the people to consider their ways, and to see where they had made their mistake; for the Lord had not suffered his people to become powerless and confused and to be taken into captivity without a cause. The Lord especially blessed these men for standing up for the right. Nehemiah was not set apart as a priest or a prophet, but the Lord used him to do a special work. He was chosen as a leader of the people. But his fidelity to God did not depend upon his position.

The Lord will not allow his work to be hindered, even though the workmen may prove unworthy. God has men in reserve, prepared to meet the demand, that his work may be preserved from all contaminating influences. God will be honored and glorified. When the divine Spirit impresses the mind of the man appointed by God as fit for the work, he responds, saying, "Here am I; send me."

God demonstrated to the people for whom he had done so much that he would not serve with their sins. He wrought, not through those who refused to serve him with singleness of purpose, who had corrupted their ways before him, but through Nehemiah; for he was registered in the books of heaven as a man. God has said, "Them that honor me I will honor." Nehemiah showed himself to be a man whom God could use to put down false principles and to restore heaven-born principles; and God honored him. The Lord will use in his work men who are as true as steel to principle, who will not be swayed by the sophistries of those who have lost their spiritual eyesight.

Nehemiah was chosen by God because he was willing to co-operate with the Lord as a restorer. Falsehood and intrigue were used to pervert his integrity, but he would not be bribed. He refused to be corrupted by the devices of unprincipled men, who had been hired to do an evil work. He would not allow them to intimidate him into following a cowardly course. When he saw wrong principles being acted upon, he did not stand by as an onlooker, and by his silence give consent. He did not leave the people to conclude that he was standing on the wrong side. He took a firm, unyielding stand for the right. He would not lend one jot of influence to the perversion of the principles that God has established. Whatever the course others might pursue, he could say, "So did not I, because of the fear of God."

In his work, Nehemiah kept the honor and glory of God ever in view. The governors that had been before him had dealt unjustly with the people, "and had taken of them bread and wine, beside forty shekels of silver; yea,

even their servants bear rule over the people." "But so did not I," Nehemiah declared, "because of the fear of God."

It was Nehemiah's aim to set the people right with God. He found the book of the law, and caused it to be read in the hearing of the people. "Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. . . . And Ezra blessed the Lord, the great God. And all the people answered; Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground. . . . Also day by day, from the first day unto the last day, he read in the book of the law of God."

In the ninth chapter of Nehemiah the works of the Lord in behalf of his people are recorded. The sins of the people in turning from God are pointed out. These sins had separated them from God, and he had permitted them to be brought under the control of heathen nations.

This history has been recorded for our benefit. What has been will be, and we need to look to God for counsel. We must not trust to the counsel of men. We need increased discernment, that we may distinguish between truth and error. The history of the children of Israel shows the sure result of turning from Bible principles to the customs and practises of men. The Lord will not serve with any plans which gratify the selfishness of men, and blight his work. He will not give prosperity to devices that lead away from fidelity to his commandments. He demands that the talents lent to man shall be used in keeping his way, in doing justice and judgment, whether it be to break down or to restore and build up. God would not have us follow the wisdom of men who have disregarded his word, and made themselves a reproach by their practises and counsels. They have laid themselves as manacled victims on the altar of mammon, and the plainest, simplest principles of Christianity are disregarded by them. Satan triumphs; for the light of the Sun of Righteousness does not shine into their hearts.

We are to follow no false theories in regard to dealing with our brethren. The Lord needs men who are as firm as a rock to principle. We must have more than a pretense of righteousness; for we shall have to meet theories that can not bear the light of close inspection. They are not supported by a "Thus saith the Lord," and should find no place in our work; for we are to represent God in character.

All who learn of Christ to be meek and lowly will be his witnesses. They have a living connection with him, and they will reveal the Christlikeness in the smallest things of life. Truth and righteousness will also be revealed in their most important actions; for "he that is faithful in that which is least is

faithful also in much." Let all who claim to be Christians bear constantly a living testimony to the truth as it is in Jesus. From Christ, the source of living power, they will receive their message.

#### THE ONE WHO TRIED AND FAILED.

THERE are plaudits enough for the victor  
When he has won the field;  
And the garlands are fair, and bestowed with care,  
That men in their homage yield;  
For this world below loves a hero, you know,  
And his name will defend if assailed;  
So lend a hand, and help to stand,  
The one who tried and failed.

Men will ever defend a victor,  
His failings are virtues now;  
But count the cost of the one who has lost,  
And stands with unlabeled brow;  
Though he struggled hard, in hope of reward,  
And his struggle naught availed,  
Give the praise that is due to the valor true  
Of the one who tried and failed.

And though the other be victor,  
As judged by our mortal ken,  
'Tis God, in his might, who judgeth aright,  
And knoweth the victor 'mongst men.  
His foe may yield on some other field,  
If this failure be not bewailed.  
So say Godspeed, in his hour of need,  
To the one who tried and failed.

—Rose A. Carter.

#### COVETING GIFTS.

J. N. LOUGHBOROUGH.

"BUT covet earnestly the best gifts: and yet show I unto you a more excellent way." 1 Cor. 12:31. There are persons who claim that this scripture teaches a better way for the church than to have the gifts of the Holy Spirit. At this instant I remember a character of this kind. Aug. 23, 1875, as the writer was passing from Prescott, Ark., to Oklahoma, he had to wait at Monett two hours for a train. During the delay two ministers of churches in that vicinity were engaged in conversation. One, with much earnestness, said: "I believe if the church was walking in the light, as it ought, all the gifts of the Spirit of God would be manifested in the church." "Oh," said the other minister, "I don't want any of the gifts." Paul said, "Ye desire spiritual gifts, but I show you a better way." I desire the better way. I don't want any of the gifts." Neither of the ministers had a Bible before him; so the matter passed without correction. It was a query to the writer what the last speaker would do with Paul's statement, when, after giving a whole chapter on the "more excellent way" of "charity," he said, "Follow after charity, and desire spiritual gifts." 1 Cor. 14:1.

Boothroyd and some others translate 1 Cor. 12:31, "Ye earnestly desire the best gifts; but yet I show unto you a more excellent way." Boothroyd says on this, "The apostle knew they were very desirous of excelling in these wonderful gifts of the Spirit."

What seems apparent from Paul's instruction is this: instead of getting the mind fixed on some particular manifestation of the Spirit, and indulging a longing desire for that gift to be given, the apostle exhorts us to follow charity—earnest love to God and to our fellow men. Then "desire spiritual gifts;" not simply that some one particular gift of our choice may be given to us individually; but rather, that the gifts of the Spirit may be in the church just as it pleases him; and especially that the gift of prophecy may be manifested for the instruction and upbuilding of the church. This is indeed a better way than to "covet" some gift for ourselves, thinking what great things we would do if we only had such and such gifts. Rather, let us desire the Lord to give us the Holy Spirit, that his work may

be carried on in us, with us, and by us, just as it pleases him, and not we ourselves seeking to mark out how the Spirit shall work when given. As expressed on page 14 of "Special Testimonies to Ministers and Workers," No. 3: "It is not you that work the Holy Spirit, but the Holy Spirit must work you."

When people, like Theudas, of New Testament record (Acts 5:36), begin to boast of "themselves" as "somebody," or earnestly cherish the thought of what great things they would do if they had such and such a gift of the Spirit, then beware lest Satan come in. Selfishness is one of the widest of open doors he finds to human hearts.

During the forty-six years of my connection with the third angel's message, there have come under my observation a few persons who have risen up with a spurious gift of prophecy, — the result, in each case, of fondly cherishing the thought that it would be a fine thing to be an instrument through whom such a gift should be manifested. I have in mind three persons, who were all sure that they were prophets, and that the Lord had some "great work" for them to do.

In "Testimony for the Church," No. 32, published in 1885, is found some statements in harmony with what has been taught all the way along: "Men and women will arise professing to have some new light or some new revelation, whose tendency is to unsettle faith in the old landmarks."—Page 51.

Of such persons we read, in the same book, that they will try "to destroy the influence of the watchmen upon the walls of Zion," and to make the people "believe that the leaders in this work are designing, dishonest men, engaged in deceiving the people."—*Id.*, pages 50, 46.

Let the Lord place the gifts in the church as it pleases him, without our dictating what particular gift we must have, individually.

Notwithstanding all Satan's efforts to deceive and mislead the unwary, it is the Christian's privilege to plead with God for the gift of the Holy Spirit, and to covet the gifts of the Spirit for the church. So let us heed the often-repeated admonition: "Receive ye the Holy Ghost," and let him use us just as the Father wills.

#### SUBMARINE TELEGRAPHY.

W. E. CORNELL.

THE New York Tribune of a late date has a summarized report of a bulletin from the Treasury Bureau of Statistics concerning the submarine telegraph. The summary shows that the submarine telegraphs of the world now number 1,500. Their aggregate length is 170,000 miles; their total cost is estimated at \$250,000,000; and the number of messages annually transmitted over them is 6,000,000. Of the 170,000 miles of submarine telegraphs, about 150,000 belong to thirty-five companies operating the commercial cables, which number about 320; the remainder are mostly short lines controlled by governments, and connecting forts, batteries, signal stations, lighthouses, etc., the aggregate of government lines being about 1,150, and their total length about 20,000 miles. In addition to this the governments of the world hold about 80,000 miles of cable in stock for war purposes, ready to be laid at a moment's notice.

In the short half-century since the practicability of submarine telegraphy was demonstrated, the electric wires have invaded every ocean except the Pacific. Nearly a score of wires have been laid across the Atlantic, of which no less than thirteen now successfully operate between the United States and Europe, while three others span the comparatively short distance between South America and the Afri-

can and South European coast-lines. Throughout the Indian Ocean, lines connect the far East with Europe and America by way of the Red Sea, the Mediterranean, the western coast of Europe, and the great transatlantic lines. The Mediterranean is crossed and recrossed in its entire length and breadth by numerous cable lines; and "the Mediterranean of America," the Gulf of Mexico and the Caribbean Sea, is traversed in all directions by lines that bring its islands and colonies into speaking relations with one another, and with South America, Central America, the United States, and thence with Europe, Africa, and Asia. Along the eastern coast of Asia cable lines loop from port to port and island to island, receiving messages overland from eastern Europe, by way of Russian-Siberian land lines, and forwarding them to Japan, China, Australia, New Zealand, the Straits Settlements, Hong-Kong, and the Philippines, and sending others in return. South America is skirted with cable lines along its entire border, save the extreme south, where they are brought into intercommunication by land lines. Along the entire coast of Africa cables loop from place to place and colony to colony, stretching along the entire circumference, and penetrating the interior at various points.

#### MARK THE POWERS.

ELDER B. G. WILKINSON.  
(Winnipeg, Manitoba.)

AT midnight one cold, frosty night, when the thermometer had fallen to thirty degrees below zero, the city of Winnipeg was aroused by the alarm of fire-bells. Less than two hours afterward the Manitoba hotel, by far the best hotel between Montreal and the Pacific Coast, and probably one of the best-conducted on the American continent, was in ruins. The hotel was crowded with guests from all parts of Canada and adjacent States of the Union, it being the week of the grand bonspiel tournament. The fire was first discovered by the chief clerk, who detected smoke. Immediately the electric bells were rung, and the guests crowded, panic-stricken, to the ground floor. The panic was allayed, however, when the report was given out that it was but a small fire in the dining-room, and that the firemen had it under control. Cracking jokes at one another, the inmates gathered in pleasant knots, or leisurely returned to their rooms. No effort was made to gather up possessions. One man alone, who was a drummer for a diamond firm, had sixty thousand dollars' worth of stock.

But soon a great roll of suffocating smoke made them realize that it was no ordinary fire. A rush was made for rooms, but too late. The flames leaped swiftly from hall to hall, and darted in forked tongues through the shattered windows. A rush was made for the ground floor, and soon the occupants were telling their friends, "All is gone,—a total loss." The one unfortunate circumstance surrounding the terrible fire was the fact that every one in the large building had ample time to escape at least one hour before any danger was experienced; in fact, to this it is partly due, paradoxical as it may seem, that so little was saved.

Leaving out the value of the hotel, it is sad to think that four hundred thousand dollars' worth of portable wealth might have been saved had the occupants heeded the warning. But it is sadder to think that priceless treasures are soon to be lost by God's people if they do not heed their warning. The guests of the hotel had only an hour. But of us the Lord says, "We have, as it were, only a moment of time left." The wealth consumed by that fire, future industry may replace. The walls of the hotel may be builded again. But who can redeem

the wealth which self has consumed upon itself? Who can replace in the temple God is building for eternity, the stones destroyed by the fires of the last day?

The signs of the times are increasing like a great and mighty river rolling its waters on to the sea. When first I read this statement, I asked myself, What can it mean? Stand on the banks of the majestic Mississippi, and you may well wonder where all its water comes from. But trace its course back to its own source; then through the Missouri to its source; then trace all the tributaries; and in every instance you come to a small spring bubbling up through the stones in the plain, or the valley, or on the mountainside. Thousands—yes, millions—of these little springs, forming first rivulets, then rivers, afterward tributaries, go to feed the mighty Mississippi. So it is with the signs of the times. Thousands—yes, millions—of little incidents all over the world, perhaps in localities almost unknown, are occurring to feed and to form the mighty stream of events, whose roar has but one proclamation—Christ is soon coming.

Therefore God comes to us and says, "Mark the powers." It was in itself a small event when not long ago two barbarian chiefs clashed their arms together on the Island of Samoa. But it was large enough to involve the great powers of earth. That horrible consequences can hang on such a small thread is a powerful commentary on the present condition of the world. It stands as a beacon-light to God's people, telling them that there is not a moment to lose. While the winds are being held, let the people hasten to save their property and their souls.

Why should we mark the powers?—Because each one of their movements warns us that our time of labor is growing short, especially for foreign missionary work; for when nations are at war, vessels are searched, ports are blockaded, territory declared neutral; intercourse with foreign fields is broken asunder, and plans of operation rendered inoperative. Therefore God says, "Now, just now, is the time to work in foreign fields." Let these golden moments pass, and favorable opportunities are lost. Yet unimproved they must pass if that condition continues which God says prevails—"lack of funds." And if there is a lack of funds, some of those who are now God's professed people are surely putting their money where it will be consumed in the fires of the last day. Learn a lesson from the guests of this hotel, and secure your money in the bank of heaven while "we have, as it were, only a moment of time left."

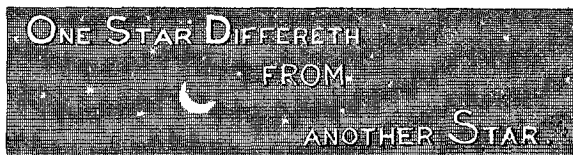
#### WATCH.

F. W. MORSE.

A SPIRIT of indolence or of inattention is reproved by the often-repeated command, Watch; and all the weak places should be vigilantly guarded against any sudden surprise. Luke 12:35-40. It is not in reason that any one can expect to fare well in disregarding plain, sound instruction.

An experience impressed this thought upon my mind a short time ago. I had taken passage in a "through" coach, and had been told by the proper official that "this car goes through to Montreal;" and yet, while in the "yard," I carelessly sauntered into another car; and as it was in the night, I did not just see all the movement of things. Presently, as I returned to take my seat, I found no coach,—only the network of steel rails, with trains and parts of trains of cars some distance away. As I made haste, I succeeded, with some difficulty as well as danger, in getting aboard the right train.

How easy to get "switched off" when we neglect to pay heed to our guide. So it is in spiritual things. We can not sleep now, except at the peril of our souls. "Watch ye therefore." "And what I say unto you I say unto all, Watch."



L. A. REED.

"It used to be thought that the stars were all very much alike in magnitude and constitution; not, indeed, without considerable difference, but as much resembling one another as do individuals of the same race."—Young's "Astronomy."

That one star shines more brightly than another was always apparent; but it was thought that one star was brighter than another simply because it was nearer to us. Men did not believe that the radiance of different stars meant an actual difference in the stars themselves; the difference in the brightness of various stars was because of their difference in distance. One star was brighter than another because it was nearer to us.

But there came a time when men learned that this explanation was not sufficient. There might be instances where one star was brighter than another because it was much nearer; but as the distances to the stars began to be measured, it was found that sometimes a very bright star was actually many times farther away than another star very inferior in point of brilliancy.

Alpha Centauri is about two hundred and thirty thousand times farther from us than is the sun. This star has a companion that emits about one sixth as much light as itself. According to the most careful estimate of the brilliancy of Alpha Centauri, the light we receive from it is about  $\frac{1}{16,000,000,000}$  of that we receive from the sun. But if the sun were removed to a distance equal to that of Alpha Centauri, it would shine with only  $\frac{1}{16,000,000,000}$  of its present brilliancy. It follows, therefore, that the star emits about three times as much light as the sun. A man situated at Alpha Centauri would see the sun as a star one third as bright as Alpha Centauri appears to us. Here is a difference which can not be accounted for by a difference of distance.

Take another example: The parallax of Sirius has not been definitely determined. Proctor estimates that it is at least four times farther from us than Alpha Centauri, and, did it emit no greater amount of light, would appear to shine with but one sixteenth of that star's luster. But the fact of the case is that it is four times more bright; hence, the real amount of light it emits must exceed that of Alpha Centauri no less than sixty-four times, and that of our sun no less than one hundred and ninety-two times. The correctness of these figures can not be definitely determined until the distance of Sirius is more accurately known, but it is certainly more distant than Alpha Centauri; and though later investigation may reduce the estimate, the result can not affect the argument.

By similar reasoning it is judged that if Alpha Centauri were removed to the distance at which 61 Cygni lies from us, although thereby its light would be diminished to one ninth of its present value, it would, nevertheless, outshine either component of the double star, 61 Cygni, more than eleven times.

In these instances, distance would not account for the difference in brightness. There appears an actual difference in the stars them-

selves when placed at equal distances from us. Men had a ready explanation for this. It showed, they said, a difference in size. Assuming this, the diameter of Sirius may be held to exceed that of our sun in the proportion of about 14 to 1, or to have a diameter of nearly 12,000,000 miles, and a volume 2,688 times as large as the sun's.

But is this second explanation joined with the first able to account for the difference in star luster?—No; there is still another factor. Astronomers have found that they must not overlook one more characteristic of the stars if they would be with the facts:—

"The differences of brightness are due, first, to difference of distance; second, to difference of dimensions, or of light-giving area; third, to difference in the brilliancy of the light-giving surface, depending upon difference of temperature and constitution."

"As Bessel puts it, there is no reason that there may not 'be as many dark stars as bright ones.' . . . The companion of Sirius though only giving about  $\frac{1}{12,000}$  part as much light as Sirius itself, is at least  $\frac{1}{10}$  part as heavy; so that, mass for mass, it can not be  $\frac{1}{10,000}$  part as luminous."

In the case of Sirius and its companion, we have two stars equally distant, or nearly so, from us; but owing to careful investigation regarding their perturbations in their orbits through their mutual attractions, which is directly as the mass, it has been ascertained that Sirius is fully ten times heavier. By a careful measure of the light that we receive from them respectively, we find that Sirius sends us twelve thousand times as much as the companion star. It is thus easily found that, mass for mass, the companion star can not be  $\frac{1}{10,000}$  part as luminous.

These are the findings of modern astronomy. Students of the skies have at length reached the great and final truth that "one star differs from another star in [radiance or] glory." It took much patient, careful, accurate investigation; and it took time to gather sufficient facts to get at last at the great truth; but the student of the Word was told nearly two thousand years ago that one star differs from another star in radiance. Here was the great truth, given by the God who made the stars. Here was a truth which comprehended the facts. But men refused to credit the truth until they could find it through the facts.

There is no question that had they believed the Word, and conducted their investigations in the light of it, it would have been to them an invaluable aid. From the moment that faith entered, knowledge of the truth must come with that faith. The only thing left to do would be, in time, to find the facts. But God knew that it would be ages before the facts could be gathered one by one. For our best good, he left us to search them out; but to keep us from ignorance during the interval, he gave us the eternal truth; and astronomers, though they live everlasting years, will never be able to revise or amend this simple statement of God.

MR. McNICHOL, the general traffic manager of the Canadian Pacific Railway, estimates that fifty thousand persons have gone to the Klondike this season, and that twenty thousand of them will return to their homes without reaching the gold-fields. Each man carried with him an outfit costing several hundred dollars, and his traveling expenses were not less than two hundred and fifty or three hundred dollars, making a total average expenditure of not less than six hundred dollars, or a total investment of thirty million dollars in pursuit of the phantom. Thus far, less than one fifth as much has been brought away, taking the miners' own statements as correct.—Selected.



## The Sermon.

### THE SABBATH TO CHRISTIANS.

[The following, written for the *Gospel Trumpet*, could not be printed there, and as it is too good to be lost, we gladly print it here.—ED.]

PHILADELPHIA, PA., Feb. 16, 1899.

Editor *Gospel Trumpet*.

DEAR SIR: Through the kindness of one of your readers a copy of the *Gospel Trumpet* bearing date of Feb. 9, 1899, has been delivered to me through the mails, in which the gauntlet is thrown down to the observers of God's seventh-day Sabbath to produce evidence from the New Testament for such observance. To me this is an easy matter, as the New Testament is a seventh-day book from beginning to end. To reply to each one of the propositions made in the article in *Gospel Trumpet* would require more space than you are willing to give, so I shall be compelled simply to give one or two of the many reasons that prove that every follower of Christ Jesus should be an observer of the seventh day.

In Rom. 5:10 the statement is made that the believer is saved by the life of the Lord Jesus Christ. The salvation of God being infinitely perfect, the *life* which makes salvation possible, yea, which is the very foundation and headstone of salvation, must also be one of infinite perfection. This perfection God has recognized by placing that life at his own right hand in the heavenly places; for nothing but infinite perfection can reign on the throne of infinite holiness, which position is occupied by Christ Jesus. Acts 5:31; 2:33; Heb. 12:2; Rev. 3:21.

God, by thus placing Jesus on his throne, has not only recognized his perfection, but has placed that life beyond the possibility of being altered.

The life lived by Jesus was one of perfect obedience to every jot and tittle of God's law (Matt. 5:17, 18, etc.); and as the law demands the observance of the seventh-day Sabbath, therefore seventh-day Sabbath-keeping can never be separated from Christ's life. "Saved by his life." How does the sinner become a possessor of that life?—God imputes it to him (Rom. 3:19-26), and he receives it by faith. Rom. 1:16, 17; 5:17-19; 2 Cor. 5:20, 21; Isa. 45:24, 25. With the reception of God's gift of righteousness there comes the precious gift of the Holy Spirit; for righteousness and the Spirit of God are inseparable (Rom. 8:10); and the work of the Holy Spirit is to reveal in human flesh the same righteousness that he revealed in the flesh of Jesus Christ—the *righteousness of the law*. Rom. 8:3, 4; 2 Cor. 4:10; 1 John 3:7.

This being so, there will, of course, exist the same harmony between the life of righteousness in Christ Jesus and the *same* life of righteousness in the believer; and as seventh-day Sabbath-keeping can never be separated from the life of Christ, neither can it be separated from the life of the believer in Jesus. 1 Peter 2:22; 1 John 3:4; Ex. 20:8-11. Those, therefore, who reject the seventh-day Sabbath reject a part of that *perfect* life which *saves*; and consequently they can not enjoy, however much they may say they do (Prov. 14:12), the perfect salvation offered by the perfect life of the Lord Jesus.

Rom. 3:21 tells us that the righteousness of God, which is by the faith of Christ Jesus, has a witness to its genuineness, *this witness being the law of God*. Abolish the law and the witness is gone, and the word of righteousness can not be confirmed by *two* or *three* witnesses. But the witness still bears faithful testimony,

and will condemn sin now as it always condemned it.

But the law can condemn nothing in Christ's life, as Christ has given to the law all it demanded, *perfect obedience*. The law condemns Sabbath-breaking; but as there is no condemnation to him who is in Christ Jesus (Rom. 8:1), there can be nothing in the believer's life that can be condemned by the law of God; consequently the person who is in Christ Jesus is a Sabbath-keeper—a seventh-day Sabbath-keeper, "*saved by his life*."

It is certainly a most glorious truth that the believer is not under the law for righteousness. *Christ's life is his law*, and every desire of every child of God is to have his life modeled by the Holy Spirit after the divine pattern. And when the work is finished, "we shall be like him [and he was a Sabbath-keeper]; for we shall see him as he is." Thus it is that so long as the life of Jesus is the law of the life of the believer, just so long will that believer be an observer of the seventh-day Sabbath; for no other law, and no other Sabbath, can be read into the law of that life which has been sealed by the Spirit of the infinite God.

The perfect atonement of Christ is proof positive that the seventh day is the Sabbath to be observed under the ministration of exceeding glory, and that Sunday is everlastingly excluded from it. God makes the sinner at one with himself by removing the cause of separation—sin, carnality. Isa. 59:1, 2; Col. 1:20-23; Rom. 8:6, 7. This he does by putting his own righteousness in place of the sin of the sinner. Rom. 3:25, 26.

Admit, for a moment, the Sunday-sabbath, and suppose a case: I work at my trade on Sunday, and at a church service in the evening the preacher condemns the sin of "sabbath desecration." Believing what he said, I seek forgiveness, praying God to impute Christ's righteousness for my sin of the past day, and thus make me one with himself. But Jesus *never observed Sunday*, therefore God has no Sunday-sabbath(?) righteousness to declare for my Sunday-sabbath(?) work. Christ never having observed Sunday, Sunday has no part in his life of righteousness, and has nothing to do with God's salvation. "Saved by his life."

If Sunday is a holy day, then when a person breaks that day, *he is lost*; for the sinner can not, *and Christ did not*, atone for Sunday work, which we are told is sin. There being no atonement, of course there can be no salvation. But, bless God, Jesus has made atonement *for all sin*. He did not atone for Sunday work, therefore Sunday work is not sin; and Sunday work not being sinful, Sunday is not a holy day.

Take the seventh-day Sabbath: Suppose I work at my trade upon that day. The Holy Spirit convicts me of sin. I confess my sin to God, and instantly there is atonement; for God declares Christ's Sabbath-keeping for my Sabbath-breaking, and thus I receive Christ's perfect obedience for my disobedience. What is true of the sin of my Sabbath-breaking is, of course, true of every other sin,—sin yielded, righteousness received—atonement.

Law, once transgressed, can never make the transgressor righteous. Only grace can do that; consequently, *under law* there is no salvation, but only condemnation. And yet the law has a place to fill under the gospel; and since it has, then it certainly has not been abolished, but rather established. Rom. 3:31.

The work of the law is to—

1. Stop the mouth of the ungodly, and make known guilt. Rom. 3:19; 1 John 3:4; Rom. 3:20; 4:15; James 2:7-12.

2. To bring the sinner to Christ. Gal. 3:24. How can men be brought to Christ if the law has been abolished?

3. Witness to the perfect righteousness of Christ, upon the believer. Rom. 3:21.

4. The instrument used by the Holy Spirit to *slay* the first husband (Rom. 7:24, margin), in order that we can be married to Christ. Rom. 7:8-11.

5. Its lawful use is to condemn sin—not to make a person righteous. 1 Tim. 1:8-10. It condemns—

(a) Ungodliness, first commandment.  
(b) Sinners (idolaters), second commandment.

(c) Profanity, third commandment.  
(d) Unholiness, fourth commandment. (Unholiness—Sabbath-breaking, as that is the only commandment which mentions *holiness*.)

(e) Murder of parents, fifth commandment.  
(f) Manslayers, sixth commandment.  
(g) Whoremongers, seventh commandment.  
(h) Menstealers, eighth commandment.  
(i) Liars, ninth commandment.  
(j) Covetousness (which is contrary to sound doctrine. Rom. 7:7), tenth commandment.

This reference in 1 Timothy clearly establishes the ten commandments in the dispensation of grace; but Rev. 11:19 makes assurance doubly sure, as God reveals *the ark of his testament this side of the cross*, and in connection with the coming of the Lord Jesus to reward his saints and destroy sinners. Rev. 11:18. At that day the ark in heaven, where now our High Priest ministers, will be opened; the world will behold the law as the Jews beheld it at Sinai,—for the one on Sinai was only a copy of the one in heaven,—and will be condemned by it as the Jews then were. Rom. 3:19; Heb. 12:26-29; Isa. 51:5-9.

And that law in that day will read just as the copy of it read at Sinai, and now reads in Exodus 20. "The seventh day is the Sabbath of the Lord thy God." What consternation will then seize those who have been trampling under their feet God's holy day, but what joy will fill the hearts of those who by faith and submission to God have had revealed in their lives the complete righteousness of that law—*seventh-day Sabbath-keeping, with every other precept*.

They will indeed ride upon the high places of the earth, and be fed with the heritage of Jacob their father. Isa. 58:12-14. "Here is the patience of the saints: here [just before Jesus comes in glory] are they that keep the *commandments of God*, and the *faith of Jesus*." Rev. 14:12. "To the *law* and to the *testimony*: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. That God may open the blind eyes of the leaders of the blind, ere both fall into the ditch, is the prayer of your brother, who rejoices in full, complete, eternal salvation, through Christ's infinitely perfect righteousness. Amen.

JOHN N. QUINN.

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We miss giving ourselves, and those with whom our lot is cast, lasting pleasure by not saying the kind things we feel and think. Flattery is detestable, but a pleasant truth is always welcome. Do we not all fail to utter these pleasant truths, when to speak them would be easy? To say to our friend, "A talk with you always helps me," or "How brave and cheerful you are!" might give more comfort than we can appreciate. Every one is prone to feel at times that he is a failure, and a loving sentence will do much toward dispelling this dismal notion, and making earth look bright, and life sweet.—*Harper's Bazar*.

THE building of the Trans-Siberian Railway has caused new enterprises to spring up in that region, which is now the scene of extraordinary activity, and has attracted the attention of capitalists of the United States as well as of the leading nations of Europe, who are exploring and developing the enormous resources of this hitherto inaccessible country.

## 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.

"True faith unites to Christ, the root,  
 By him producing holy fruit;  
 And they who no such fruit can show  
 Still on the stock of nature grow."

### STUDIES IN PRINCIPLES.

#### PATIENCE.

THE patience (long-suffering, forbearance, continuance, endurance) of God, is the principle from which has sprung the most fruitful harvest for our sinful race.

Patience is that which sees the end from the beginning so clearly that nothing that can transpire can make room anywhere between for anxious cares, or doubts, or fears.

Patience depends on faith; is, in fact, the demonstration of it. James 1:3.

It would be useless for one who has no patience to profess to have faith. Every one who knows how the case stands would think, if he did not say: "Show me your patience, and I will believe in your faith." For this reason the "patience of the saints . . . and the faith of Jesus" (Rev. 14:12) are brought out together in the perfected character of the children of God.

The salvation of any human being depends on, and is proof of, the fact that God saw in him sufficient ground for a reasonable faith that it would pay for him to give his only begotten Son to suffer, to endure, to sacrifice, and himself to wait patiently for the leaven of the kingdom to do its work in him. 1 Peter 3:18-20; Rom. 9:20-24; 2 Peter 3:8, 9, 14, 15.

The perfection of the work of patience is therefore according to the measure of faith when it is finished. Heb. 12:1-4.

A large faith makes room for a sublime patience, while unbelief and prejudice have no place for it, and must take the consequences of shutting it out. 1 Tim. 1:12-16; 2 Cor. 6:1-10; Rom. 2:1-11.

Self-esteem is the destroyer of faith, and only by its crucifixion can any soul enter into a life of "patient continuance in well doing." Rom. 2:7. Therefore we do well if, with Paul, we rejoice in the harrow-and-flail processes. Rom. 5:3; Acts 5:41; 2 Cor. 12:10; Phil. 2:17; Heb. 12:7; James 1:2-4, 12.

And shall learn what Christ meant when he said—Matt. 5:10-12.

Any work which God has planned, and to which he has called us as fellow laborers, requires in his finite helpers the patience of a long-sighted faith; for more than three hundred thousand of our work-days are only as one of his to him; and we may need to wait to the end of many a day of the Lord to get back the day which we rendered to him, with its reward; but as the work required of us will be in proportion to the measure of our day, so will the work and day of God in which he will pay us back, be according to the measure of his fulness.

He who "changes works" with God, giving day for day, can afford to let patience have its perfect work; for an infinite "best of the bargain" will be meted out to him in the time when it will "come in good." Matt. 10:16-32, 40-42; 24:8-13; James 5:7-11.

An orchard that is to bring forth the fruits of the Spirit (Gal. 5:22) is planted for eter-

nity. It can not grow and mature and come into full bearing in a day or a year, nor yet in a lifetime, as we reckon it, but "the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:3.

The patience of God was reproduced in the mind of Christ, and will be multiplied by the exact number of those who are truly born again into his likeness.

We are forbidden the indulgence of judgment and criticism, which, like many another luxury, soon produces heartburn. But the privilege of forbearing patience is granted, together with the grace that makes it fruitful in unspeakable comforts. Eph. 4:1-3, 7, 32; Col. 1:9-15; 3:12, 13.

Study Eccl. 7:8; 2 Tim. 2:24; Rom. 12:9-12; 1 Thess. 5:14-24. S. M. I. H.

### EXTRACTS FROM CORRESPONDENCE.

WE, of course, take the REVIEW, and I have received much light from the articles on the Spiritual Life of the Child. One young mother who read them said to me: "I do not understand what I am to do. I always thought I was to talk to my children, and tell them how bad their conduct is." I said: "Yes, that is just the point; we must tell the child how wrong its actions are, but be sure to separate the child's actions from the child. Its actions may be bad, but the *child is not bad*." She soon grasped the thought, and I know she will practise it.

I have several times been startled with the impression of the enormity of the sin that I was committing in not warning those around me of the danger of their lost condition, but I am such a busy woman, with my own home and its duties.

The "warning" must be given through a loving, godly life. To manifest Christ in your daily living is more mighty for warning than denunciation could be. The most effective warning you can give is to cause the people to say that your perfect life is a continual reproof. Words of warning, however true, might be simply as a shower of hail beating down the young corn into the earth. I hope that you will so allow the Spirit of the Lord to lead and teach you that you shall learn the most effective method of giving the last message of mercy to the people in your own home and neighborhood. When every woman who knows the truth makes her work in her home a work of faith and hope and courage through Christ our Lord, the world will have been effectively warned, and the sorrow-stricken comforted and helped.

When people don't want to hear the truth, is it any use to talk to them? If so, how do you think it advisable to talk to them?

In such a case do not talk, but act, until by that which you *do* they come to wish to hear you *say* something. There is in every locality the pressure of human need in some shape,—people are sick, sorrow and trouble come upon them,—and there is a continual reaching out for human sympathy, and one who is full of it by the Spirit of God will find abundant opportunity to minister to these needs. If you go to a family where there is sickness, and, without saying anything, act as the Great Physician himself would do if he were in your place; if you go into a home that is full of trouble; or, if you are not able to go, if you send word, or minister to them in some way out of your sympathy and thoughtfulness, their hearts and ears will be opened for whatever the Lord may send to them through you by hand or mouth. Remember that it is not so much the spoken word as it is the life lived which wins a soul. A word may be called for by some question which is asked; and if you are required to give a reason of the faith that is in you, always do so as unobtrusively as possible. Avoid every-

thing which is in the nature of an offense, or which seems to hurt or wound the sensitive conscience of one who is wicked and rebellious. Leave the rebellious and unwilling to the Spirit of the Lord to deal with, while you, by consecrated tact and common sense, feel around in the life to find some place where you can take hold and lead the discouraged and darkened soul toward the light.

What can a woman do who has fully given herself to Christ,—time, talent, means,—and whose husband is so bitterly opposed that he treats her with scorn, refuses to allow her any share of the money, for fear she will use it in the cause; and on account of his course the boys, partaking of the same spirit, are entirely removed from under the mother's control; and the family is not allowed to read the Bible, or to receive any instructions from it?

In a case like this the only thing for the wife and mother to do is to live the truth to the best of her ability, making herself necessary to her family by the strength and sweetness of her life, and by such conformity to the Holy Spirit that she shall be able to claim the promises given in Acts 1:8. It is not necessary to have a book in your hand in order to "read the Bible." You can fill your mind with it in secret, and *live* it out, talk it out, in such a way as to win any needy soul to love it, to crave it as the hungry crave bread.

You are a witness. The work of a witness is to establish a fact; and we are assured that the word of God shall accomplish that whereunto it is sent, and that none of the Lord's purposes shall fail. You must, of course, have faith in God,—that faith which will enable you to work on in the dark, carrying your light with you. You are not to walk in the dark, because you carry a light with you. Even if all the light which your home has is in you, and you have enough of it, you can make a place of brightness wherever you are.

The fact that there is opposition to-day does not assure that it will last forever. One of two things must always happen in such a home, sooner or later,—the power of the Holy Spirit, working through the wife and mother, will bring a change in husband and children, or they will go away and leave her alone. There would, of course, be sorrow of soul if that should happen; for one could not see their own dear ones break away from the truth, and entirely forsake the home because of it, without unspeakable sorrow; but it would be sorrow which would bring one into fellowship with the sufferings of Christ to an extent which would in itself bring a compensation in such proportion that one should not lose hope or faith. Many a man and many a child has undertaken to run away from the Spirit of God, only to find it impossible to do so, and has yielded at last, when seemingly farthest away. It has been my own privilege in my work to stop and turn back many who have been apparently on a keen run away from home, from truth, and from God. I should say to all such women: Above all things, do not lose courage and hope and faith. These three essentials maintained in the heart, lived out in the life, shining, hour by hour, in the face, will sooner or later bear their fruit.

#### NOTICE!

WITH reference to sending stamps to pay return postage for letters, I want to say that for any sister to whom it would cause an instant's delay to wait to get a stamp to enclose in her letter, to send the letter right on without any reference to stamps. The matter of sending return stamps is by no means to be a hindrance to this correspondence. If any can conveniently assist in bearing the expenses of the return postage, it will be a great help to us, but no one should feel it a burden.

S. M. I. H.

## Home and Health.

### WHY SHOULDN'T I?

My canary bird sings the whole day long  
Behind his gilded bars,  
Shut in from all that birds enjoy  
Under the sun and stars:  
The freedom, grace, and action fine  
Of wild birds he foregoes;  
But, spite of that, with happiness  
His little heart o'erflows;  
The world is wide, and birds outside  
In happy cheer always abide.  
Why should n't I?

I, too, must dwell behind the bars  
Of toil and sacrifice;  
From heavy heart and weary brain  
My prayers or songs arise;  
But all around sad hearts abound,  
And troubles worse than mine;  
If aught of comfort I can bring  
To them, shall I repine?  
God's world is wide; if I can hide  
The crowding tears, and sing beside,  
Why should n't I?

—Helen M. Winslow.

### THE SPIRITUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

"BUT," says some mother, "didn't the Lord call Samuel, and give him a work to do which was out of the regular order? and did he not in her youth call Sister White to a peculiar work? and should not any child be converted, and have an experience of his own, which he can tell?"

This is all true. But what I am pleading for, is that the call shall be God's,—uttered so that the child shall understand it,—and not man's; that the child shall be allowed to live in such a state of nature that he can hear and understand the voice of God as he would like to lead him, all the way from childhood to the end; that whatever of experience he shall make any show of shall be *his own*, and not that of some man or woman which he has been tricked into "professing;" that it shall be so truly of the Holy Spirit, so perfectly adapted to his needs as a child, so *livable* in the child-life, that he can thoroughly enjoy, sing, run, jump, his way through it, and can from it harvest stores of faith and hope for the rainy days to come; that it shall be something to remember as he is growing up, along with all the other things that are so natural that they must be of God; that, in its measure of responsibility, it shall be just what his little soul needs to have measured to him out of the fulness of God, so that in the greater needs of the larger years of manhood, when the drainage of life's fierce battle is made upon his resources, he shall be constantly refreshed with confidence and courage gathered from the memories of childhood's victories, instead of embarrassed by recollections which make his cheeks grow hot to recall.

I am pleading for the child,—that as long as he is a child in years, he shall be one in experience; that while only a child in sinning, he shall be one in repenting and confessing; a child in loving and believing, he shall be in responsibility; a child in understanding, he shall be in expression; that he shall be allowed to act, to grow, to sleep, to wake, to dream, to think, to talk, to pray, to study, work, and play, like a child, instead of like a man; that the burdens of life and experience shall not be laid upon him before his time. God can be trusted not to do it; for whatever he lays on any soul he himself will lift with his own might, so that it shall not be sensed as a burden to the obedient.

If God calls any child to a special and peculiar work, and can have his way with him, the very call will draw him nearer to the hon-

esty and strength and modesty of nature, and further away from everything that could be of sentimental notoriety. The life of a child called thus of God, would be especially guarded at every point from every danger of show and parade, and there would never be suffered in its manifestation any violation of any principle of truth, or life, or of good seeming. God will not have his good so misrepresented that those who behold it shall have occasion to speak evil concerning it.

The child Samuel was still kept as a child, going about his quiet serving in the temple, long after he had heard the voice that called him; and it is interesting to note that that voice was so natural that he thought it was Eli's, and answered accordingly, and accordingly obeyed to the letter all the way through his long and eventful life.

Jesus lived the child-life, simple, dutiful, uneventful, unrecognized, growing up naturally "like a tender plant," until the years of manhood brought strength to take up the burden of his mission. And as for Sister White, she was allowed to pass out of childhood before she was assigned her work. But even then, with all that it has brought her of holy ministry from the angels of God, and all that she has been able to do for the souls of men, such a call is not one for any to covet, much less even to suggest to any child as possible for him.

I have been given this message for our mothers. There is reason for it. The fact that Satan is alert, and that he is always searching among the precious things of God to find something that he can appropriate or counterfeit for his use in the destruction of souls as well as of some good work, makes it necessary that our people especially, shall guard the promise of Joel 2:28 from perversion and misappropriation.

It is highly probable that the gifts here spoken of will never again find the *same sort* of manifestation as in the prophets of old, or in Sister White. God has given through her the message for this time. And for important reasons our mothers need to be wise in protecting their children from anything that will savor of the *supernatural*. Do not anticipate that any child in your home will be called to walk in the solemn loneliness of one set apart to see and utter strange things. The simple truth itself will be strange enough in his day and generation. Christ born again into your child's life, pure, gentle, natural, in the simple beauty of the lilies, will be peculiar enough to satisfy any healthy ambition before the day of the Lord comes, so that you can afford to let your little ones be just as much like children as Jesus taught that you yourself must be before you can enter the kingdom of heaven.

### EVIL RESULTS OF HIGH HEELS.

M. C.

MANY of the physical ills from which we suffer at the present time may be directly traced to the wearing of high-heeled shoes. In order to be harmful and injurious a heel need not necessarily be of the "ball-room-slipper" type.

We are all well aware of the relation existing between proper bodily poise and good health, and it is evident that anything which interferes with the correct physical balance is out of harmony with the laws of nature. High heels cause a forward inclination of the body, thus throwing an undue weight upon the front part of the foot, which becomes sore and swollen in maintaining a standing position. When the entire weight rests upon the heels, the abdomen is protruded, while the spinal column becomes relaxed, and loses its power to brace and support the body.

In walking, we experience a delightful sensation of buoyancy and security, which is not

possessed by the wearer of high-heeled shoes. The natural "spring" of the foot is rendered impossible by the unnatural elevation of the heel, and this accounts for the uncertain, wabbling gait so common, especially among women and girls.

On removing your shoes you may have noticed a marked change in the attitude of the body, followed by a sense of relief. This is produced by the lowering of the heels to their natural resting-place. Hence the shoe to be recommended is the one whose heel raises the foot the least from the floor.

The distorted foot and painful walk of our Chinese sisters have ever evoked our sincere sympathy, but let us seriously consider whether we ourselves are not to be pitied. Shoes have been called "prison cells of pride," and when furnished with high heels, become also true instruments of torture.

### A JOURNEY IN BRAZIL.

ISADORA SPIES.

WE were fortunate in getting passage on a ship sailing directly for Caravellas, carrying forty families of Italian emigrants; and as they were traveling at the expense of the government, the usual delays and much waiting were avoided. Connection with a train was made, and Wednesday evening at ten o'clock we started inland. The next morning at five o'clock we awoke to find that we had made slow progress, and the locomotive had gone in search of water. At one station the pump was broken, and it had not occurred to any one to put it in repair. At another, for some reason there was no water, and the trainmen began with buckets leisurely to carry water from the river.

We went on a little farther, and receiving a telegram that a train was loading wood between us and the next station, we waited three hours for the train to put in an appearance. But as much of the way is through the primeval forest, we amused ourselves by looking at the wild flowers, and listening to the parrots and many other beautiful birds as they sported in the luxuriant foliage. Now and then we passed a house, and sometimes several, surrounded by a little clearing, where corn was planted. The dark-skinned families all assembled to see the train pass, and made a pretty picture, the women always wearing some bright-colored article of dress. No one seemed to have any work that was pressing, but all were lounging and smoking.

Thus we spent the first day; and as night came on, we were about half-way to our destination. We were obliged to stay at a little hamlet overnight, but the conductor comforted us by saying he would take the train as far as it was possible to run, which would take us several leagues farther than we had hoped to travel by rail. Leaving before daybreak the next morning, we traveled at a better rate of speed, and arrived at Portav at one o'clock, but were still about fifteen miles from the German colony where we were going. There being no means of communication and no conveyances, we were obliged to walk five miles to the nearest German family, where I remained overnight, Mr. Spies and a friend who accompanied us going on to the colony.

The next morning they came early with saddled horses, and we took our first horseback ride in this beautiful country. The bridle-path follows the river, winding in and out among the mountains and through the forests, where the most beautiful palms and grand old forest trees, with blooming orchids, like huge bouquets, fastened to the trees high above the common growth, and graceful, trailing vines grow in the most profuse luxuriance. Arriving just as the brethren and sisters were assembling for



Sabbath-school, we received a cordial welcome, and felt amply repaid for the long journey.

These brethren are all well-to-do farmers, and most of them have spent the greater part of their lives here, coming with their parents from Germany about thirty years ago. They have little communication with the outside world; and until our canvassers found them, they had little or nothing to read; and many of their children, grown to manhood and womanhood, could neither read nor write. But they have made good use of the "Gospel Primer," and now most of them can both read and write. For periodical literature they have the *Herold*, *Hausfreund*, and *Gute Gesundheit*.

The ordinary *fazendeiros* (farmers) devote their land and their attention to the raising of coffee and hogs, and in this land of luscious fruits they live on corn bread, beans, and pork. On the other hand, some of our brethren have a little paradise around their homes. They raise bananas, peaches, quinces, grapes, lemons, oranges, *mamavos*, and other tropical fruits, the names of which I can neither pronounce nor write, but they are delicious.

The houses are built and furnished in primitive fashion. In the center is the reception-room, or *salle de visite*. This is a large room, with board floor, and benches along the walls, and sometimes a few small square benches, which serve as chairs. In the center is suspended a hoop with places for candles, and on one wall are grouped a mirror, calendar, a few photographs, a picture of the German kaiser and his family, etc. On one side of this room is the dining-room, and on the other side the sleeping-rooms. These have floors of sun-dried bricks.

The better houses are built of brick; for although the forests are full of the finest wood for building purposes, there are no sawmills, and no roads, and no facilities for handling lumber. The kitchen is often built separate, with an earth floor, a clumsy brick arrangement for a stove, with a few pieces of iron laid across the top; and when the wind blows, it is anything but a comfortable place.

We held meetings nearly every evening, the people coming long distances either on foot or on horseback; and after ten o'clock we often walked an hour to get back to our lodging. On our return we visited an isolated sister and her family who live about half-way from the colony to the seacoast. The sister met us at the train, and welcomed us cordially. I was somewhat surprised to see a woman of fine appearance, who pointed us to her home situated on a slight eminence surrounded with lofty palms and other fine old trees. As we neared the place, we saw nicely kept walks leading to a large, pleasant house, with a wide veranda; but she said they had moved, and conducted us to a house in the rear that had been built to store coffee in. Her husband greeted us cordially; and offered us seats at the supper table, which contained scarcely enough food for one person with a good appetite, and including the children, there were nine persons for supper. Fortunately, we had some bread with us, and that somewhat relieved the embarrassing situation. After passing a pleasant evening they conducted us to the other house to sleep, and there we found a fine piano, beautiful vases, and some articles of good old furniture; but on glancing upward, we saw the stars peeping through the roof, which was literally full of holes; and then she told us that they were obliged to vacate the house on account of its dilapidated condition.

The next morning our host left at daybreak for a town some distance away, and we did not see him again during our stay. Little by little the sister related a sad experience of better days. They had actually come to the point where they had nothing more to eat than salted beef, and a little fruit growing around the house.

Although they had a large farm, they had planted nothing but coffee and sugar-cane, with the exception of mandioca; and that, the wild hogs had destroyed. We proposed a walk to the station, and went in search of something to relieve the situation, but found there was but little to be had. During the three days we spent there, she told us of different times when they had been in a similar condition, and how persons whom she had visited in time of sickness, had remembered her kindness to them, and sent her a supply of such things as are to be had there. She said the Lord had ever provided, and she did not fear that he would desert her.

Her present husband is a careless man, who has squandered the property that was left her by her first husband; but through it all she shows a gentle Christian spirit that endures and bears up gracefully in affliction. With a firmness that one seldom sees, she is a witness for the truth to the inhabitants of that isolated place, who are nearly all Brazilians. She was reared in a minister's family in Germany, came to Brazil as a bride, and has an interesting life story.

At present we are enjoying, or, rather, *enduring*, a carnival. It is a national affair. Many mask to represent devils, lions, bats, and other animals, and others come out in gorgeous costumes. All are provided with a fancy bag filled with tiny papers of bright colors, with which they shower the passers-by, and which no one escapes. The streets are literally carpeted with them, and they stick in the hair and folds of one's clothing. We can not get them out of the house for days. Those who have more money carry tiny bouquets of flowers and butterflies, which stick to the clothing. All sorts of mischief are allowable, and no one dares to be offended by anything that may happen to him.

Beginning on Sunday, the people here have spent three days in the wildest revelry, and now they are supposed to quiet down and observe lent. At the end of the carnival is the yellow-fever season, but it is reasonable to think that the season has less to do with the fever than has the carnival.

I do hope that some one from home will visit us. This seems an out-of-the-way place; but the truth is gaining ground even here, and the Lord is opening the way for work among the native Brazilians. Up to the present time the work has been principally among the Germans.

#### COLORED PUBLIC SCHOOLS IN THE SOUTH.

JESSIE C. DORSEY.

(Denmark, S. C.)

WHILE reading, in the March number of *Good Health*, the article, "Dr Alcott as an Educational Reformer," the thought came to me that possibly some of the readers of the REVIEW Home department would like to learn something of the public-school system for the colored people in the South.

Can you housekeepers imagine a summer kitchen, twelve by fifteen feet or a little larger, turned into a schoolhouse? It is hardly a schoolroom, but a structure built to bear the name "schoolhouse." Think of from sixty to one hundred and eighty to two hundred children crowded together in this one room, and you have the idea of a school in many Southern districts,—the school of the "sunny South."

But you have now before your mind only two things pertaining to this subject,—a very small room, and a large number of little folks brought together there. Do not think that all the attendants are small; they vary in age from five to eighteen and even twenty years, and differ in size accordingly.

The teacher undertakes to enlighten their minds on some of the common branches,—the alphabet, reading, spelling, arithmetic, or geography. The two latter are confined to the more advanced pupils, while writing is much neglected, and physiology is altogether left out. But what can the poor teacher do with so many unclassified children, and, I might add, untrained in the things that go to make up a well-behaved person? In other words, but few of them have had proper home training. The child is brought to the teacher, who is admonished to "make him learn, and just whip him if he don't learn;" and, "Then when he comes home, I'll whip him again" is added usually, as an assurance that all will be well if extreme measures are taken by the instructor to bring about that coveted "learnin'."

The whip can have no influence on many of the children; they have become so used to it; and they really expect to receive corporal punishment for many of their acts. Stick and teacher are usually associated in their minds.

The school term lasts from two to four months in most districts, though some may have five months, while the cities have eight or nine months, with many teachers and fine buildings. But the majority of the colored population live in the country. The teacher receives only a paltry sum for his services, which is about the only good derived by either teacher or student during the term.

No beautiful desks nor large blackboards ornament the room. O no! instead are long backless benches, and one or two small, rough boards painted black. Some of the very small children sit contentedly on the floor, providing no room can be found for them on the much-crowded seats.

It is well, if such condition must exist, that the South is chosen for its place; for where the winters are long and severe, the suffering from the cold would prove fatal, the term running through the coldest part of the year, from December to March or April. Remember there are no such things as well-ceiled or plastered schoolhouses in the country here, and no window-sashes with glass to admit the beautiful sunlight, and exclude the wind. The shutters must be opened for light, and consequently, there is the same kind of weather within as without. One small stove has its place in the room, to which, on cold days, the occupants repair by turns to warm, while the poor, patient teacher gives way to the others until he is driven to the "heater" by his numb fingers and aching feet. It really gets cold in the South; but it is only for a day or two at a time.

The school at this place is a little better off than any other around here, there being two hundred and fifty pupils, three teachers, and three rooms, separated by thin partitions. One of these teachers has about one hundred and ten little ones in daily attendance, in the largest room; while another has sixty nearly every day, in a room seven by twenty feet, with a stove in the center. The whole house is very little larger than an ordinary recitation-room made to accommodate comfortably forty students in a well-planned building.

I wonder how many of the REVIEW boys and girls would like to go to such a school. Let us pray God to help these poor people in the South.

HAPPY homes are the fountains of a nation's prosperity and true greatness. The making of a happy home calls for the steady exercise of the best qualities of head and heart. From such homes come the men and women who exert a potent influence on the social and religious life of the time. If we would serve our generation faithfully, let us devote attention to making our homes happy.

## The Review and Herald.

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

BATTLE CREEK, MICH., MAY 2, 1899.

ALONZO T. JONES, } EDITORS.  
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"THE reason so many workers fail is because the wisdom of man attempts to teach the things of God."

WHEN one stops to ponder a moment, it seems almost incredible to what extent men will voluntarily addict themselves to such health-destroying practises as snuff- and tobacco-using, the drink habit, etc. While not so pernicious as these, yet none the less disgusting, is the habit of chewing gum. In the United States it would take all the money raised for missions in four years to equal the amount spent for chewing-gum in one year.

THESE are the days of reformations and would-be reformers. But there are only a few of these "reformers" who succeed in working any reformation. Indeed, so signal has been the failure of many of them, that now "reform" and "reformer" are only synonyms for insincerity and hypocrisy. The whole difficulty lies in the fact that the reformers themselves do not know what is involved in a reformation. If they did, they would succeed; for no true reformer ever started out to do a work without accomplishing something. To be a reformer, one must have two points constantly before him: First, stick to principles, and let men alone; second, reform yourself, and don't attempt to reform the other man.

THE other day a brother said, "If only I could get out of this work into something else, I would feel more free to engage more heartily in the work." Just what he meant, we do not know; but we do know that there is a disposition with many to wish for the task assigned to some one else. Where you are is where God wants you; so stay there, and do your work as unto him, till he calls you to another place. To get out of our present relations too often means to get out of service altogether. The very best way to get out of your present position is to make yourself so indispensable that your services can not be dispensed with; and then you will probably be the first one chosen for another important field.

THE Lord is calling for men and women who are faithful in money matters; and who, as treasurers of Conferences, institutions, churches, Sabbath-schools, etc., can be trusted with the funds, and will be faithful in rendering an account for every cent placed in their hands.

One of the traits of Abraham Lincoln was faithfulness in little things. Mr. Wanamaker, late postmaster-general, said, in a lecture he recently delivered at a banquet in Philadelphia, that while at Washington it came under his notice that Lincoln, in early life, had been a postmaster in a small town in Illinois. In the course of time the office was consolidated with that of Salem, and the man twice wanted afterward for president was for once not wanted

for postmaster. Years afterward it was discovered that no settlement had reached Washington of the affairs of that little post-office. A visit was made to Mr. Lincoln, and the case stated, when the always great man rose from his desk, walked over to a chest of drawers, and took out a bundle of papers containing an envelope containing seventeen dollars and some cents, the exact sum, in the identical money of the government, safely in keeping until called for. As he handed it over to the agent of the Post-office Department, he said: "There it is. I never use any other man's money."

That is the kind of honesty and faithfulness that is wanted in this cause; and men and women who have demonstrated that they possess it are in demand.

THERE never was a time when there were so many "confederacies" of all kinds as there are to-day. One of these is life insurance. The aggregate of the policies of some men is very great. John Wanamaker, of Philadelphia, carries insurance policies amounting to \$1,505,000, and is the largest insurance-policy holder in America; John B. Stetson, the hat-maker, carries \$700,000, insurance; and there are scores who are insured for from \$250,000 up to \$500,000. After all, the only insurance that is of real value to any man is to have his life "hid with Christ in God." There is no danger of the failure of this company, and it will not be affected by the fires of the last days. Besides, you are sure of it, whether you are alive or dead. Isn't that a queer sort of life insurance that you can't get while you live, and can't have when you are dead; and that will neither keep you alive, nor make you live after you have died?

"If ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again." Luke 6:34.

There is a sentence spoken by the Lord Jesus. Will you read it carefully, and then prayerfully ask yourself what it says? Please do not ask yourself nor anybody else what it means; for then you will get some human, selfish notion into it. Simply ask what it says; then you will know what it means; for it means exactly what it says.

"If ye lend to them of whom ye hope to receive, what thank have ye?" Can you tell?

"Sinners also lend to sinners, to receive as much again." What kind of man is it that lends, to receive as much again? What does this word of Christ say? Then what kind of man are you? Are you a Christian or a sinner? By that word you can tell. "Why call ye me, Lord, Lord, and do not the things which I say?" Verse 46.

Here is another word of Christ from the same place: "But . . . do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest." Verse 35.

In which of these ways do you lend, and in which have you been lending, to the cause of God, to say nothing of people? Do you lend, and have you been lending, to the cause of God "to receive as much again"? or, "hoping for nothing again"? You can tell. Then are you one of the children of the Highest? or are you a sinner? By that word you can tell. For,

"Why call ye me, Lord, Lord, and do not the things which I say?"

"GIVE, and it shall be given unto you; good measure, pressed down, and shaken together, and RUNNING OVER, shall men give into your bosom. For with the same measure that ye meet withal it shall be measured to you again." Verse 38.

Again we ask, Will you please read carefully these words of Christ, and then prayerfully ask yourself what they say? Do not ask yourself nor anybody else what the words mean. They mean exactly what they say.

And when you find out what the words say, if it does not exactly suit you, please do not ask us to explain these statements of the Lord. We can not explain them. They are perfectly plain as they stand. Explanation is not what is needed. What is needed is that these words shall be believed.

If not, why are they given to us by the Lord Jesus?

The third angel's message says, "Here are they that keep the commandments of God, and the faith of Jesus." Where are they?

### SATANIC "REFORM."

SOME time ago we mentioned the fact of a leading Salvation Army man in Wichita, Kan., making a campaign for the office of mayor of that city. We mentioned also some of the great things that he proposed to do in the way of reform if he should be elected, among which were the abolition of all plays and games of all sorts on Sunday; policemen to be requested to carry Bibles; ladies wearing bloomers to be fined five dollars for the first offense, and to be put ten days in jail for the second offense; the city to pay the street-car fare of all who desire to attend church on Sunday; religious services to be held in the city hall on Sunday, all public officials expected to be present; the meetings of the common council to be opened and closed with prayer; a public library made up wholly of Bibles to be added to the library already existing; all stores except drug stores to be closed on Sunday; and all poor people to be supplied with drugs and medicines free of charge.

We have not heard how this man fared in the election, nor do we care, as he is only a type—one of a vast number of such. The basis of this man's theory, as that of the whole National Reform system, is "that every one is born with moral instincts, and would not go wrong, did not opportunities beset him on all sides."

That has been the religio-political reformer's theory from the beginning. It is the theory upon which the papacy was built, and, consistently enough, is the characteristic of the building of the image to the papacy. It places outside of men all the responsibility for their wrong-doing. So in order that all men may be perfectly good, all that is needed is to take away all opportunities for them to do anything bad. Now if that principle be correct, then Satan himself can be made a saint by that process.

The truth is, however, that this principle is as false as any other one of Satan's invention. By thus denying to men responsibility for any bad actions, men are also robbed of all virtue; because when men are good only by being deprived of the opportunity to be otherwise, all



such goodness is altogether of a negative sort, an empty nothing.

Such is not Christianity. Such principles and such methods of reform never can come from God. The truth is that man is responsible, altogether responsible, for any wrong thing that he does. And recognizing this truth, the Lord extends to all men the virtue by which to love and choose the good, and the power to do the good in the face of all the opportunities to evil that this world of evil can present.

Such are the true principles and the true methods of reform. The principle and method of Satan can be carried out, and that "reform" wrought only by the power of the state. The principle and method of the Lord, and thus true reform, can be carried out only by the power of God. All who adopt the principle of Satan depend upon legislation and the power of the state. All who adopt the principle of the Lord depend upon the power of God.

The principle and method of Satan are far developed, and are fast developing in the United States, and this satanic reform is being largely put into operation all over the land by means of the churches and religious organizations and combinations, etc., of the whole country.

The Lord's principle and method also are growing, and true reform is being put into operation by true Christians throughout the land. And it is time that every man should be intelligently looking at this matter, and choosing on which side he will stand—whether with Satan or with Christ. There is no middle ground. The enemy has come in like a flood. The Spirit of the Lord is lifting up a standard against him, and will put him to flight. This alone is the safe side.

#### "TURNED UNTO FABLES."

POPULAR preachers of to-day, in order to retain their popularity, are compelled to say those things that are pleasing to their hearers. Therefore, the popular sermon of to-day is but the reflection of what is actually in the hearts of those that listen and applaud.

Under the heading, Present-day Preaching, mention was made last week of one of Dr. Hillis's sermons. From the New York *Sun* of April 3, we quote the following apt remarks on another of his sermons:—

The subject of the sermon by the Rev. Dr. Hillis, the new pastor of Plymouth church, in Brooklyn, last Sunday evening, was George Eliot's *Tito* in "Romola: a Study of the Peril of Tampering with Conscience, and the Gradual Deterioration of Character." As the reverend gentleman proposes to continue to draw the themes for his sermons from modern novels, rather than from the Bible, we suggest to him that he would make them more "up to date" if he founded them on current novels or current plays, whose plots and characterizations are fresh in the minds of his congregations. Sudermann's "Heimath," or "Magda," for instance, would furnish him with a text for a discourse on parental authority and filial obedience, if he is at a loss to find it in the Bible.

The *Sun* is correct; but some one got ahead of the *Sun* in this matter; namely, the apostle Paul, who, over eighteen hundred years ago, gave utterance to the following prophetic truth: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away

their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

Now, when a preacher draws the themes for his sermons "from modern novels," what else can be said of his willing and attentive hearers except that they are "turned unto fables"?

A. J. B.

#### A DAILY PETITION.

THE fourth request in that prayer which our Lord taught us to pray, has reference to our imperative and daily wants: "Give us this day our daily bread." Calvin entertained the idea that this begins what may be called "the second table of the Lord's prayer." The first three petitions have reference to God,—"*thy* name," "*thy* kingdom," "*thy* will,"—but this and the three following have reference to ourselves,—"*give us*," "*forgive us*," "*lead us*," and "*deliver us*." From this it is further inferred that we have here the true order in prayer—first, God and his glory; secondly, man and his necessities.

The petition begins with the word "give." This reveals our true relation to God, in reference to all that we receive from him. We are the recipients of free gifts. We can enter into no bargain to secure what we need from him by way of purchase. How shocking would seem the idea of buying a new heart, purchasing righteousness, making some commercial returns for pardon, love, or spiritual power! It is true that the Faithful and True Witness counsels us to *buy* of him gold tried in the fire, and white raiment; but this is only an exhibition of gratuitous and divine condescension on his part, to relieve us from the humiliating sense and mortification of the position we really are in; namely, that of paupers and beggars; for we have absolutely nothing to give in exchange for the good he proffers us; and so he says, "Come ye, and *buy*."

The poor challenged to buy—to buy refined gold and costly raiment. Such, however, is the usage in that kingdom over which he presides who is the beginning of the creation of God, and whose munificence is more than royal. Merchantmen go thither and buy, without money and without price. They find gold such as the Pactolus never carried amid its sands; they gather up ingots of inestimable worth, and pearls of great price; and they store them where thieves do not break through nor steal. All are invited to visit that land, more orient, more wonderful, than the Indies, with their palm groves, and diamond mines, and mountains and plains of teeming wealth. The poor, the halt, the maimed, those deepest sunk in misery, are invited, free of cost, to Immanuel. He welcomes them, the fatted calf is killed; the costly wardrobe is thrown open, and beautiful garments are put on. The sick, the leprous, the paralytic, and those possessed of devils throng there, and are healed. And when the Great Physician has condescendingly anointed the eyes of the blind, they wash, and come seeing. Not one highway beggar cries, "Have mercy on us!" to whom the Lord does not say, "Be of good comfort: thy faith hath made thee whole; go thy way." Though blind before, now he sees,—sees Jesus the Lamb of God,—sees what he had no idea of before in the world around him,—sees the blackness of darkness beneath, and the consuming fire; beholds the high altar, the bleeding Victim, and justice appeased; looks into the unseen world, and discovers glories unutterably attractive. He is humbled; his self-conceit is gone; he cries: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Did the once famous school of medicine at Laodicea, or any modern seat of science, ever effect such wonders of healing? . . . But the Lord counsels us to come at once to him for sup-

plies, such as no one else can give, and without which we sink in perpetual bankruptcy.—"Thompson's Morning Hours in Patmos," pages 257-259.

But does not the idea that we receive everything as a free gift from God tend to discourage thought and industry, and lead to sloth and inactivity?—Not by any means. God's gifts do not release us from any responsibility. He gave the manna to Israel; but the people had to go out and gather it every day. He gives the birds their food; but they have to be active and industrious to search for it, and gather it for themselves. He has provided the soil, and sends the sunlight and the rain for the growing crops; but man has to plan for the harvest, and gather in the winter's store. All that is precluded by the idea that what we have is a free gift from God is distrust of God, and fearfulness and depression of spirit. Mohammed once overheard one of his followers saying to a companion, "I will loose my camel, and trust," to which Mohammed replied, "Friend, tie thy camel, and trust."

In the petition, "Give us this day our daily bread," by the use of the words "us" and "our" we are reminded that we are not to concentrate our thoughts and interest upon ourselves alone. We are not taught to say, "Give me my daily bread." Charity, to be sure, should begin at home; but as has often been well said, it should not end there. With too many this is the case. Their charity never spreads out beyond themselves and their own homes; whereas it should go forth to as many as it can possibly benefit without doing wrong to others. There is nothing to indicate that this petition stops even with the household of faith; and some have ventured the thought that even the bread of the wicked is furnished at the prayer of the righteous. Certainly our Lord, by calling his people "the salt of the earth" and "the light of the world," taught that the world owes its preservation to them. How long even the wicked would have the blessing of "daily bread" if there were no righteous persons in the world, would not be difficult to determine.

By the use of the terms "this day," "give us *this* day," etc., we are cautioned not to be anxious for the morrow. We ask only for this day's bread. The Talmud, as quoted by Dr. Gill, says: "He who has what he needs for to-day, and says, 'What shall I eat to-morrow?' has not faith. He who creates the day, creates the food for it." The food which is to support the world for the year to come has as yet, or at least the greater part of it, no existence.

It is only "daily bread" for which we are to seek. This word "daily" is said not to occur elsewhere, either in the New Testament or in the classical Greek. It is conjectured that Matthew and Luke coined the word to express an Aramaic phrase used by our Lord. Different meanings are therefore given to it; but the most generally adopted sense is that it means "bread sufficient for the day;" "one day's supply;" "the subsistence for the day." And do we ever stop to consider how much is involved even in this, viewed only from the temporal side? We shall find here an immense field in which we are obliged to depend on the good working of a thoughtful and generous providence. Taking first for granted the existence of the soil, the country must then be provided with inhabitants, strong men to till

the ground; then the conditions of the soil must be favorable; warmth and rain and sunshine must be imparted to make fruitful seasons; then faithful laborers must be had to reap the fields, and suitable facilities to transport the grain to the mills; then there must be the ingenious machinery, which men have been enabled to invent and construct, to reduce the grain to a proper condition for domestic use; then there must be culinary science and skill imparted to prepare it for the table. And further than all this, coming to our own personal condition, we must have a system adapted to its reception and appropriation,—a body in strength and health to digest and assimilate it, that it may impart unto us the nourishment which we need.

Thus when we pray that we may have our daily bread, we pray that the good providence of the Lord may break forth, and abound in all these directions, that these necessary conditions may be supplied.

But the word "bread" is not to be confined strictly to that article of food which now goes by that name. It must include everything necessary to our sustenance; but we need shelter and clothing, as well as food. Dean Vaughan says: "We ask for 'bread.' It ought not, I think, to be doubted that bread stands for all necessary supplies, whether of food, clothing, dwelling-place, health, reason, bodily faculties, or suitable companionship, leaving entirely and absolutely to God the decision in kind and in degree what these are for us."

It will be noticed also that the prayer has respect to only that which is for practical good. It is a prayer for plain "bread;" not for dainties, and luxuries, ostentation, and pride. And when we ask thus for bread, we ask for the opportunity and ability to obtain it. Such is the important lesson we learn from this petition, viewing it from only its physical side; but—

There is a more important spiritual side, from which to study it; for man has a spiritual nature as well as a physical, and this needs its "daily bread" as much as the former; and of the continual needs of this higher nature, the clamorous necessities of our physical natures should constantly remind us. He is only on a level with the brute who has no higher aspiration than merely to supply his physical and outward wants; who can only say, "Let us eat and drink; for to-morrow we shall die." On the other hand, Christ says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The language of an anonymous writer touches well this point. After speaking of the mere bodily necessities of our nature, he says: "For something more we cry. We have a nature that touches God, and which keeps unquiet till it finds its satisfaction in him. We have an inward spiritual life, which can only be fed in communion with the divine. We need God. He is the bread of our life. Only as we are filled with his fulness, do we hunger no more. Would that always we could be faithful to the claims of our great need."

Thus this petition, like all the other petitions of this wonderful prayer, is found to be marvelously comprehensive and instructive. It acknowledges God as the source and giver of all our good. It inculcates an interest in, and generosity toward, our fellow men. It teaches

us to trust in God, so as not to harbor anxious care for the morrow, and thus leads us to seek first the kingdom of God and his righteousness, knowing that all these things (needed temporal blessings) shall be added unto us. And, finally, it teaches us to seek that true Bread that comes down from heaven, by which our souls shall live, and which, first of all blessings, we daily need. Lord, "Give us this day our daily bread." U. S.

#### WHO IS MISTAKEN?

Nothing in this world is more illogical than the present popular belief in the immortality of the soul. Lacking both a natural and a Scriptural foundation, it is one of the greatest deceptions to be met in these last days.

In the first place, it should be clearly understood that God, and God only, can tell us what becomes of the soul of man at death; for what mortal has ever passed the portals of the grave, and returned to tell us of its mysteries? In spite of this "missing link" necessary to prove the theory, it is found that vast multitudes of the Christians of to-day, while pretending to be possessed of logic and an abundance of common sense, still cherish the belief in soul immortality.

The reason so many believe in this great deception is that the theory is a most pleasing one to the human mind. Revolting from the very thought of death, the mind of man naturally looks for something beyond the grave,—an endless life beyond death,—and failing to secure an assurance of everlasting life through the Source of all life, Jesus Christ, the most natural thing in the world for man to do is to look for something supernatural, something that will bridge over death, *in himself!* Hence the belief that in man there exists that which can not die. So, the more the unregenerate man dreads death, the firmer will be his belief in the immortality of the soul, unless, of course, he be an atheist or an infidel.

Christian teachers and ministers of the gospel are everywhere preaching this doctrine to their disciples and followers, and thus the seeds of deception are being sown broadcast in the hearts of the people. As an illustration of this fact, we quote from a recent sermon delivered by Rev. T. De Witt Talmage, D. D., and published in the *Christian Herald and Signs of Our Times* of April 5, 1899. The sermon is entitled "Angels of the Grass," and is based on Luke 12:28. In it he brings out some true and beautiful thoughts in regard to the grasses and flowers of the field; but the whole is marred beyond recovery, by his indulgence in the following silly and unbiblical remarks concerning the state of the dead:—

Pleading for more beautiful graveyards, and "flowers for the casket, flowers for the hearse, flowers for the cemetery," he says: "'Oh,' you say, 'the dead don't know; it makes no difference to them.' I think you are mistaken. There are not so many steamers and trains coming to any living city as there are convoys coming from heaven to earth; and if there be instantaneous and constant communication between this world and the better world, do you not suppose your departed friends know what you do with their bodies? Why has God planted goldenrod and wildflowers in the forest and on the prairie, where no human eye ever sees them?—He planted them there for

invisible intelligences to look at and admire, and when invisible intelligences come to look at the wild flowers of the woods and the tablelands, will they not make excursion, and see the flowers which you have planted in affectionate remembrance of them?" Following this the speaker told his congregation what flowers he desired to have brought to his funeral, etc.

Now, one of three propositions must be true: Dr. Talmage is heartily in sympathy with the so-called "higher critics" of the Bible, and hence does not really believe in the divine inspiration of God's word; or else he has not carefully read the entire Word; or yet else he cares nothing about what that "Book of books" says.

If the first proposition be true, then, of course, purely Bible say-so will not avail with this eminent divine; if not, we would like to ask him to read the ninth chapter of Ecclesiastes, where God, through his servant Solomon, the wisest of men, speaks, to all generations since that time, the exact truth in regard to both the living and the dead. Beginning with the fifth verse, we read: "For the living know that they shall die: *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their *love*, and their *hatred*, and their *envy*, is now perished; neither have they any more a portion forever in anything that is done under the sun." And again, in the tenth verse, the inspired writer exhorts the living man to put his whole energy into his work, giving as a reason therefor the following: "for there is no work, nor device, nor *knowledge*, nor *wisdom*, in the grave, whither thou goest."

Now, we inquire, Who is mistaken in this matter—the Bible, as just quoted, or Dr. Talmage? When God says that the dead "*know not anything*," and that "their *love*, and their *hatred*, and their *envy*, is now perished," and again, that there is no "*knowledge*, nor *wisdom*, in the grave," how else can we reply to Dr. Talmage's question, "Do you not suppose your departed friends know what you do with their bodies?" than by an emphatic No? What God has said, let no man question or deny.

Again, we inquire, is there, as Dr. Talmage assumes, "instantaneous and constant communication between this world and the better world," or any other world? We answer No. Why this answer?—Simply because if such were the case, there would be no use whatever for a resurrection, a doctrine which is emphatically proved by the Bible; for, if men receive their reward at death, there is certainly no need of a judgment to come nor of future reward, both of which are so often and so clearly referred to in the Scriptures.

Finally, if it be asked, What consolation has one at death or at the bedside of a dying friend, without a belief in the immortality of the soul? we answer simply this: The hope and definite assurance from God himself, of a "resurrection of the just" from the dead. What better consolation could one ask than that which David expressed when he said: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness"? Ps. 17:15. Or what better comfort possible than that of the apostle Paul, as expressed in 1 Thess. 4:15-18? Read it carefully. "For

this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS."

Again we put the question, Who is mistaken — God, the infinite Creator, or man, the "creature of his hand"? A. J. B.

#### A NEW MARVEL.

SEVERAL times we have noticed in the REVIEW the wonders that have been discovered in liquid air; but wonders still continue to be developed, and so we continue to tell of them. An exhibition was given March 22, before the National Geographic Society in Washington, by Professor Tripler.

Ten gallons of liquid air at a temperature of three hundred and twelve degrees below zero was brought from the laboratory in a vessel like an ordinary milk-can. Tin dippers were filled with it, and passed to the audience. It gave off a vapor like steam, and rapidly accumulated frost on the outside of the dippers. After they were examined, Mr. Tripler, the inventor, struck them against the table, when they broke like glass. A common rubber ball immersed in the liquid a few minutes, likewise broke to pieces when dropped on the floor. A stick of carbon, like those used in the arc lights, burned rapidly when placed in a tumbler of liquid air. It was explained that one thousand degrees above zero is required to burn carbon, but here it burned at three hundred and twelve degrees below. Alcohol freezes at two hundred and two degrees below zero. A pint bottle of whisky was obtained, and liquid air poured over it, freezing the whisky, which was soon broken up into small pieces, and passed through the company. Irish potatoes immersed, and then thrown on the floor, broke into pieces, like china eggs. Many other experiments equally as wonderful were made. Mr. Tripler said that he had actually made ten gallons of liquid air in his liquefier by the use of about three gallons in his engine, a surplusage that would go on indefinitely.

The claim is made for it that a vapor, or steam, is thrown off, which if confined, can be made to operate any engine now operated by steam. He held up a glassful, and said that if it was warmed one hundred degrees, it would throw off a force that, if confined, would operate a one-thousand-horse-power engine. He proposes not only to utilize liquid air in boilers, but to heat it with natural atmosphere, thus operating engines without water or fuel.

The possibilities of this new discovery can hardly be conceived. This, and the recent invention by which telegraphy is accomplished by both land and sea without wires or cables, and the other wonderful inventions of these last days, only give glimpses of the boundless resources and unmeasured power of God, of which humanity knows almost nothing, but which apparently are given now as final influences to convince all men of the greatness of the Most High. H. E. S.

#### THEIR DEBTS WERE ALL AMONG THEMSELVES.

It is frequently said nowadays, with considerable satisfaction, that, after all, our denominational debts are not so bad, since "they are all among ourselves;" that is, since they are held by our own people. But the fact that the denominational obligations are held by our own brethren, so far from making the situation better, only makes it infinitely worse; for it constitutes evidence of the strongest character that great sin is being cherished in the hearts of members of the church.

It is not because God needs our money that we should give it to him. The earth is the Lord's, and the fulness thereof; the gold and silver are his, and the cattle upon a thousand hills. He owns all, and what have we but that we have received from him? When we give to the Lord, or, rather, when we return to him, that which he has loaned to us, entrusted to our stewardship, it is we who are benefited, rather than our Master. We *must* give, not because he needs to receive, but because we need to give. We need to give for our own sakes, for our souls' salvation. In giving to God, as in giving to men, it is more blessed to give than to receive — the giver gets more than the receiver.

But when a man only *loans* to God, he places himself in line for future temptation. He virtually says: "Now I will lend this money to the cause in one of our institutions, at a low rate of interest; then should anything ever befall me, or the rest of my money, which is invested in temporal things, I can fall back on this deposit. On the other hand, if all goes well, I will never need this money, and the cause may have it." In these very words he shows his lack of faith in God's power to care and provide for him. By and by the devil comes along with a mining speculation, which promises to be "a good thing." Instantly the man thinks of that five thousand dollars which is loaned to some branch of the work. If he just had that, what a nice little thing he could make on this venture, and then he could "do so much more for the cause."

The temptation is too strong. He yields, and a demand is made on the cause for the money. True, it had been put in with the idea that it would never be needed; but now payment is pressed. The institution, thinking that in all probability it would never be "called for," has invested it in the missionary work, in something which is not convertible into cash. What can be done? That branch of work started with this money can not be closed up. That would look like defeat and retreat, and would have a most discouraging effect upon the workers. There is nothing for it then but to borrow more money to take the place of this; and as money is not always easy to obtain on a moment's notice, without special inducements being offered, a higher rate of interest has to be paid by the Lord, in order to enable the first lender to go into this worldly business. What, then, has this man done for the cause? — He has embarrassed and crippled it; helped sink it deeper into debt. This is the sum total of this man's work. And precisely such things have been done over and over. Such proceedings can only be displeasing to the Lord, and a curse to the church.

Let us put ourselves in God's place. Suppose some one were to come along and offer us money in the way that many of us offer it to the Lord; do you think we would feel free to take it and invest it? If of a plunging and sporting turn of mind, we might decide to "risk it," and invest, regarding the whole thing as a kind of lottery or gambling scheme. Should the brother loaning to us fail, we would be in a hard fix, would we not? Everything must be sacrificed to pay him, and we lose not only the principal, but the hard earnings of years of work along with it.

Then let us cease to ask the Lord to do things which we ourselves, in our own business, would regard as foolish.

When Nehemiah tried to straighten up the financial affairs of the institutions and people of Jerusalem, he found this loaning and borrowing policy in full swing.

Here is the way it was:—

And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards. Neh. 5:1-5.

Now these Jews were mortgaged to their brethren. Their lands, vineyards, houses, sons, and daughters,—all that they had was in bondage to their brethren.

This is about the way it is with all our Seventh-day Adventist institutions. In principle, if not in law, Seventh-day Adventist brethren hold mortgages on all God's institutions. This is an awful thing. To think that vile, degraded sinners, for whom Christ gave his life freely to redeem, will actually hold God's property here on earth in the grip of a mortgage—in bondage!

In the name of God, I ask if it is not time for every loyal Seventh-day Adventist to arise and set the institutions free. Is it not time for many who have loaned to sanitariums, colleges, publishing houses, and other institutions and enterprises freely to relinquish their claims, and know the joy of giving—the joy of the Lord, who freely gave his own dear Son that we might live.

When Nehemiah heard that brethren were under mortgage and in bondage to brethren, he said, as follows:—

And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth part of the money, and



of the corn, the wine, and the oil, that ye exact of them. Verses 6-11.

Nehemiah "set a great assembly against them." When he told them the wickedness of what they had done, they "held their peace, and found nothing to answer." The thing was so utterly and entirely wrong that there was absolutely no defense that could be made.

Shall we who love to have our homes and property free of debt, allow the Lord to tabernacle in institutions that are loaded down with debt? Do we think no more of the Lord than to let his institutions labor under the cloud of financial embarrassment all the time? Let every one say, "No, ten thousand times, no." Let us clear away the cloud then; let us stick to this gospel of *finances by faith* till the last mist of encumbrance is rolled away.

Nobly and like Christians did the host of money loaners in Israel respond to the prophet's invitation:—

Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise. Verses 12, 13.

We are in the shaking time again, just as verily as were these Israelites in the days of Nehemiah. This we know; for we have been told it by the highest authority. Unless there is a radical change with many, they will be shaken out of the third angel's message; and shaken out over this very money question.

The balance of life's destiny is hanging in the hand of Time. Not only are those who have loaned, to be tested and tried over this matter; but upon all rests the responsibility of setting the captive institutions free. The privilege of loosing the captives is given to us all. Shall the joy be ours? or will we turn sorrowfully away? Says one: "I hate to give to pay a debt; were it some new enterprise, I would feel differently."

Now pause, yea, stop, and think a moment. Would you follow in the footsteps of the Lord? Well, then, God, the loving Father, gave all that he had—his only begotten Son—*gave* him to die a cruel death—not to start a new enterprise, but to *pay a debt*, the debt of sin. From the day that Adam fell, for full six thousand years the hoarded wealth of eternity has been lavishly spent in paying debts. Any man who hates to give to pay a debt hates to follow God. To give to pay a debt is the noblest form of giving. It is the most unselfish, the purest, the most spiritual.

PERCY T. MAGAN.

#### CHILDREN TAUGHT OF GOD.

ALTHOUGH the purpose of God from the days of eternity has been to fill this world with righteousness, yet in the beginning he created only one pair. All others required to make up the full number were to be born into the world as helpless infants, and afterward be trained to fit in with the eternal purpose.

Every child born into the world belongs to God just as truly as did Adam, whom the Lord created from the dust. God lays claim to it, saying, "Children are an heritage of the Lord: and the fruit of the womb is his reward."

The parents of the child are charged with the responsibility of training it for the king-

dom of God. This was the condition upon which posterity was granted. Gen. 1:28. Every child born into the world to be lost at last, is but an element of sorrow; and it had been better if such a one had never been born. There is to be "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2:8, 9.

This sad ending of any life can only be effected through a bad condition of the mind. Let the mind of the child be properly trained, and the Lord will work out his own purpose in it. He says: "Train up a child in the way he should go: and when he is old, he will not depart from it." The training must be done through the mind. If through all the years of childhood and youth the thoughts are properly directed, the conduct of the life will be the beautiful fruits of righteousness.

It is in childhood and youth that the mind should be taught to yield itself as an instrument to be operated by the Spirit of God. The mind thus used through the whole of this important period, would not be disposed to depart from the right way in later years. There is no more positive injunction upon parents and guardians than that of the proper training of the children committed to their charge. Abraham was chosen as God's friend and co-worker because the Lord said that he knew the patriarch would be faithful in this particular. "I know him [Abraham], that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

The thing which had been spoken of Abraham was that of giving to him and all who would walk in righteousness by faith, an everlasting inheritance in the earth. But this promised blessing can not be fulfilled until there is faithfulness on the part of Israel's leaders in bringing the children to the Lord. The Lord, through the prophet Isaiah, said: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13.

The peace of the children was the result which comes from being taught of the Lord. Should all children be taught as here directed, what would be accomplished when the promise is fulfilled that they will not depart from the training? The following verse tells: "In righteousness shalt thou be established." It is this blessed confirmation of the children in righteousness that every Christian parent desires to see. This success is not attained by a small effort maintained only for a few early years of the child's life. The work should be begun with the first dawn of the child's intelligence, and kept up through all the years of its minority, then onward. The Lord's plan has made no provision for a period of youthful sinning. No one has any right to submit the members of his body, or the faculties of his mind, to Satan to be used by him at any period or occasion of life. The life of Jesus as a child and as a youth upon earth furnishes an illustration of what a young life should be since the fall of man. To bring about this condition in the home, the following admonition was given to Israel: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way; and when thou liest down, and when thou risest up."

The principle of making use of every opportunity to teach truth to the children is here set forth. Diligence in teaching every evening and every morning, as well as on all other occasions, about the home or by the wayside, when the children could be helped, was enjoined.

Such constancy in this matter was necessary, because the eternal interests of the children were involved. There can never come before any household any matter of greater importance than the training of the children. The family that raises children only for destruction is a sad failure. The light of any church will soon grow dim and go out when it neglects its children and youth. The Conference that does not come up to the help of the Lord in this matter, can not long prosper. The denomination that is careless about this great subject must soon be absorbed by the world.

How will it now be with Seventh-day Adventists? Will there be with us a turning of the "heart of the fathers to the children, and the heart of the children to their fathers" before the Lord comes and smites the earth with a curse?

WM. COVERT.

## Progress of the Cause.

### CLAREMONT, SOUTH AFRICA.

I HAVE not sent a report of my labor to the REVIEW since I left the Gold Coast, in April of 1897. On account of my own and my wife's health, we, according to the advice of the Mission Board, left the Gold Coast, for Claremont, South Africa, where we could receive the advantages of the sanitarium for a time. We both were very low with fever at the time we left; and the board, supposing there was conveyance direct from the Gold Coast to Cape Town, thought this would be the shortest route to a place where we could receive aid.

I have never doubted but that the Lord had a directing hand in our coming to this place, and that he had a work for me to do here. He has blessed me with strength and health, day by day, for the work here. On the way to London I had a very severe attack of fever, but have had no real attack since. Ten days after arriving in Claremont, I began work, and have not lost a day since. Of course the six weeks' sea voyage, and a two weeks' stay in London, as we had to go by that route, did much toward our recovery. We do not yet feel as strong as we were when we left America, and I am still suffering from an enlarged liver and spleen, indigestion, etc., as after-effects of the fever.

The position of head nurse, which I have filled here for the last two years, has been trying. The sanitarium board has now accepted our resignation for August 1; and if it is the mind of God, and he so directs, I shall return to the Gold Coast, and labor there during the coming dry season. I am, however, waiting for instruction from the Foreign Mission Board. My wife will return home.

As to my work here, together with the duties of head nurse, I have had the privilege of giving the first and second year nurses' classes their practical drill in hydrotherapy and massage, and have seen the institution grow to more than three times its original size. The sanitarium is patronized by all classes, from members of Parliament down to the humble huckster.

Since Brother Hale left the work on the Gold Coast, there has been no white representative of our work in that dark spot of the Lord's vineyard, but the light has not gone out; for it is held up by our dear Brother Dolphijn and family. If you could read his trusting, prayerful letters, pleading that God would send workers to that field to carry the gospel to his people, I am sure you would feel bound to do something to forward the work in that far-away and sickly climate.

Dear brethren, I know that you can not all go as foreign missionaries, nor would it be

well for you to do so, but you can give of your money for this most needy field. It does seem to me that many of our brethren and sisters could give one dollar a month toward the erection of a suitable house for the missionary work in this field. At present we have no permanent house, rooms are rented in which are stored the mission supplies, and this is a continual expense whether we are there or not. Those who feel that it would be a privilege to give toward this good work, can send their contributions to the Foreign Mission Board, 1730 N. Fifteenth St., Philadelphia, Pa.

GEORGE T. KERR.

#### WYOMING.

FONTENELLE.—We have been selling the *Signs of the Times* and small books, visiting Green River, Evanston, Almy, Granger, and Diamondville. We called at every house, store, shop, and saloon in all these places. We have sold papers to the governor, to representatives, and to all classes of people, including seven nationalities. We sold about seventy-five copies of "His Glorious Appearing," including a few in Swedish, and took several subscriptions for the *Signs*, also giving away some tracts. One great advantage in this work is that we have been in almost every house, and said something about the message, learning the situation in each place, preparatory to our tent-work, and also making many friends. This seems to be the only work we can do in this northern country in winter. We have worked when the snow was falling so fast and blowing so hard we could not see from house to house. We were welcomed by the people, who said, "A man who will do missionary work such a day as this, should be patronized; come right in; never mind the snow."

At one place a young man came to our room to talk about Christ. He had once enjoyed religion, but had fallen. He heard Christ's name mentioned in a saloon, where we were selling papers, and asked where to find us. We prayed with and for him, and he once more lifted the cross. Then he wanted to know about our faith, and after a few Bible readings he accepted the Sabbath and the near coming of our Lord. He is a musician, and has made arrangements to go with us in the tent the coming season.

We have every reason to believe that God has directed in all this work. Though we were very tired after walking through the deep snow all day until eight o'clock at night, we never, in all our experience, found more enjoyment in working for the Master. We have had many precious experiences. We are now on Green River, twenty-five miles from the railroad, ten miles from a post-office, holding meetings in a private house. Two men, both heads of families, have accepted all points of present truth, following their Lord in baptism. They had previously made no profession. We have been here just one week. Now there are five Sabbath-keepers here. We now go ten miles to another house to hold meetings. When we have such evidence that God goes out before the faithful workers, we can say, Praise God from whom all blessings flow. We never had more marked evidence of God's presence, and only wish we could get in more time, and carry the glorious message to more people.

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

"I WANT to write a few lines expressing our gratitude to the good old REVIEW AND HERALD. It has been like a father and mother to us for eighteen years. I know it gets better and better every year. I can not find words to tell the good it has done to my family. We hand it on to others, praying that it may refresh their souls also."

## News and Notes.

FOR WEEK ENDING APRIL 29, 1899.

—Eleven new trusts were reported in a little over half a column of the New York *Tribune* of April 25.

—Tuesday, April 18, nearly 200 men, mostly United States recruits, were placed under arrest in San Francisco for rioting at the Presidio, Sunday night.

—During the last week wireless telegraphy has made further triumph, a message being sent from the southeast coast of England to a French war-vessel passing through the English Channel.

—The Arkansas Legislature has passed an anti-trust law, which has already driven foreign insurance companies from the State, and is now believed to be so worded as to destroy all labor organizations in the State.

—The word "news" is derived from the four words, "north," "east," "west," and "south." Formerly the word read thus N. E. W. S., but the periods were soon dropped, and the word was spelled as it now stands.

—Arrangements are being made in Brooklyn, N. Y., to open for the summer, beginning with June 15, five free public bathing-houses. They will be open every day in the week, and in hot weather will be kept open all night.

—Of the population of London, England, which is something over 6,000,000, there are 3,750,000 persons who never enter a place of worship. A rather sad commentary on this the largest of the world's so-called "Christian" cities.

—From a bushel of corn a distiller gets four gallons of whisky, which retails at \$16; the government gets \$4.20, the farmer who raised the corn gets 40 cents, the railroad gets \$1, the manufacturer gets \$3.40, the retailer gets \$7.

—Norway is making preparations for war. It is said that the only possible object of these preparations is to attack Sweden, whose defenses and armaments are inferior, and whose infantry is armed with weapons not up-to-date.

—A large number of students have recently been expelled from the Technological Institute, at St. Petersburg, Russia. They were escorted to the railway station by a detachment of police, and were suspected of revolutionary plots.

—There are 400,000 teachers employed in the public schools of the United States, and they are paid about \$165,000,000 yearly. There are 1,200,000 barkeepers and saloon-keepers, and the people pay to them over \$1,000,000,000 a year.

—It is now proposed to turn over 1,600 Filipino prisoners to the Spanish officials, and allow their exchange for the Spanish prisoners now held by Aguinaldo and his associates. How a few short months will change international affairs!

—7,000 English clergymen, of whom 30 are bishops, are said to be supporters of the Romeward movement in the Church of England. They are pledged to support vestments, lights, incense, wafers, eastward position, and mixed chalice.

—An observing army surgeon says that "in the late war heavy meat-eaters did not bear up as well as men who ate sparingly of meat, even though the meat was good." This is unbiased testimony, which soldiers as well as others will do well to heed.

—Of the 109,020 inhabitants of the Hawaiian Islands, 44,000 are Confucians, Buddhists, and Shintoists, which have come in from China and Japan, being imported in the guise of labor. Previous to this migration the population was largely Christian.

—In just one year, 5,380 Italians were stabbed to death with stilettos in the hands of fellow countrymen. Official statistics warrant the statement that in Italy this murderous instrument is used once in every two hours, on an average, throughout the year.

—English is the language of commerce. Two thirds of all the letters that pass through the post-offices of the world are written by, and sent to, people who speak English. A large share of the commercial business of the world is done in English, even among those who do not speak it as their native language.

—A recent despatch to the Associated Press, from Vienna, announces that a serious collision has taken place between the Bulgarian and Turkish frontier guards at Kizilgatch, Eastern Rumelia. The Bulgarians repulsed their assailants after a four hours' fight. Both sides suffered losses of killed and wounded. Trouble has been brewing in this district ever since the recent war between Turkey and Greece.

—Schools for voters are now being established in Cuba, in which are being taught "the mysteries of political caucuses and of party rule." For the future good of the islands it will be best not to instruct the people in all the wily arts of the professional election manipulators in the States.

—April 23 another serious encounter took place between the United States soldiers and the Filipinos, in which seven Americans were killed, and forty-four were wounded. After so many successful battles have been gained by the American troops on Sunday, we wonder if any one will say that this result occurred because it happened on that day.

—A few days ago a professor in Northwestern University brought upon a member of the senior class a sudden stroke of paralysis, and upon another a sudden spell of drowsiness, from which he could not release himself. It was all a part of college study. The professor had hypnotized them. One can only wonder what will be adopted next as a part of modern college courses.

—Bay City, Mich., is the scene of a long-protracted strike on the part of the street-railway employees. No street-cars are running, as it is feared that the union strikers will demolish the cars. Non-union, non-resident employees are protecting the property of the street-car company, and have been instructed to make a fight should they be attacked by the strikers. A peace committee appointed by the city council is powerless in its efforts to end the strike.

—While noting the corrupt condition of many communities and municipalities, it is truly refreshing to consider the striking exception to the general rule in the case of Vermont. It has had a prohibitory law for forty-seven years. There are only thirty-five police officers in the entire State. The total expense of all jails last year was less than \$11,600. At only one place in the State can liquor be obtained without resorting to strategy, and at this place the bars are all in back rooms up-stairs. As a result, twenty-nine out of every one hundred inhabitants, or more than one in each family, have savings-bank accounts.

—The old saying, "Distance lends enchantment to the view," is never more true than when viewing the forced work of colonization in the territory of foreigners. England has her Indian mutinies and her African revolts, Japan meets opposition in Formosa, the United States has all she can attend to in her new so-called possessions, and now comes from Paris the news of trouble in Madagascar. The report, suggestively brief, hints that the cause is native indignation aroused by the seizure of several young girls, the confiscation of many cattle and other property, by French agents. Why nations allow the appropriation of distant territory, with the usual attendant evils, can only be understood by considering that the results are seen at a distance.

—Evanston, Ill., has for years prohibited the use of liquors within certain limits. Tuesday, April 18, was the local election day, and the candidates, defying all "four-mile limits," and the ancient traditions of the quiet suburb, supplied load after load of free beer to the worst elements of society in the town, that they might gain popularity and votes. When one load disappeared, cigars were passed around to quiet the crowd until another load could be obtained, which, as the wagon came in sight loaded to the guards, was hailed with murmurs of approval. "The men clustered around it like flies in honey, and when the wheels moved again, a half-hour later, it was to hear away a load of empty kegs." This took place in a barn, and was not an isolated case, several others being reported. At this rate the corruptions of ancient Rome will soon be surpassed in this later republic, so fast following in her ways. Then a certain class made their living by nominating for public office men of wealth, to whom they sold their votes.

## Special Notices.

### THE BATTLE CREEK COLLEGE

Announcement for its summer quarter will be contained in the May *Training-School Advocate*. This number will also contain several articles concerning the work that will be done in the summer quarter, and explaining its purpose and aims. The studies taken up will have special reference to the work of the church school and the missionary teacher, and those interested in this line should not fail to correspond with the undersigned, and obtain further information. There will be many openings in the fall for teachers in the South and elsewhere. A copy of the May *Advocate* will be mailed upon request.

E. A. SUTHERLAND.

## INDIAN TERRITORY, NOTICE!

A CAMP-MEETING will be held at Claremore, I. T., beginning May 18, and continuing ten days. Elders R. M. Kilgore and M. H. Gregory and myself, with other help, will be present. All the brethren and sisters in that part of the Territory who can possibly do so, are expected to attend. We also urgently invite our people in northwest Arkansas, southwest Missouri, and southeast Kansas to attend.

C. McREYNOLDS,  
Pres. Oklahoma Conference.

## COLLEGE INDUSTRIALS.

SEVERAL young persons have written in response to the recent notice printed in these columns, calling for one hundred young men and women who wished to work their way through school, but there are still opportunities for others who desire to avail themselves of this chance, and who can meet the conditions named in the first notice, given in the REVIEW of March 21. Those who intend to prepare for some work in the closing message, but who have to rely upon their own exertions for support, should write at once to the sanitarium or college, making application as directed in the previous announcement.

E. A. SUTHERLAND.

## THE SOUTHERN FIELD.

THERE is at present no field to which the Spirit of God is calling such earnest attention as to the Southern field. At the same time he is impressing many devoted young persons among us to give themselves especially to that work. The needs of the people in the South are to them a Macedonian cry. God's word has gone forth concerning that field, and the workers have responded; all that remains is for the way to be opened. In view of this, it has been decided to spend Sabbath and Sunday, May 6 and 7, as special days of fasting and prayer in the college, for the Southern field. Will not all our churches join with us in asking God to show the way and send the money for opening his work in this field? God's word is sure, and our answer is certain. Shall we not all join our petitions on these two days, and share together the blessing that comes with answered prayer?

E. A. SUTHERLAND.

## GOOD CIRCULATION.

WE all know that "poor circulation" is responsible for many of the physical ills of human life. It matters not how pure and wholesome the blood may be, if the agencies that control its distribution throughout the body are not in good working order, the body languishes. The circulation of good blood is necessary not only to bring life and repair natural wastes, but to eliminate poisons and combat disease and death. And the blood must be kept flowing; the moment it stops, death follows. The more rapidly and freely the blood flows to every part, the more vigorous and rapid is healthy growth.

These facts of physical life in a single human body are an allegory of what is true of the spiritual life in the social body. Society is preserved from destruction only by the circulation of spiritual influences that counteract the natural results of the evils that are in the world. Society is saved, of course, as individuals, just as the physical body is preserved and renewed cell by cell; but the life current belongs to the whole body. No single cell has the power to absorb more than it can use, and each must contribute something to the welfare of all the rest. So in the social body, each person who has anything to give must contribute to the spiritual stream that waters the life of all his fellow men.

What is the application of these truths to our own work? We all know that one of the greatest influences for good or evil is the public press. And every periodical in the land is struggling for a "larger circulation." The development of great newspapers and magazines is one of the marvels of the age, and every one of them sets its mark at a quarter-million, half-million, or a million or more copies. Some of these gigantic enterprises have been launched with a million readers assured before a single page was printed. Hundreds of thousands of dollars have been spent in advertising before a single line of type was set for the first number of the periodical. And that is the highest kind of economy, judged from the standpoint of mere commercial success.

What do these things mean? We have been accustomed to interpret all the wonderful nineteenth-century developments in progress and invention as indications that God is preparing to send the third angel's message quickly over all the world. Then what do these marvelous strides in the circulation of literature mean for us?—It must mean that either

we must use these great agencies as channels for the truth, or else we must create systems and methods of our own for reaching the world's readers. Wherever evil goes, good must go, or else men can not be saved.

What are we doing for the truth?—Very little compared with what others are doing for money. The printing of a few thousand extra copies of our papers makes us stagger at the "expense" involved. The REVIEW and HERALD of April 18 states that there are others who are preparing to "sow the whole country knee deep with the literature of reform work;" and adds this question: "By the way, what are the Seventh-day Adventists doing in connection with the matter of sowing literature over the country? Anything?"

Something is being done; but much more should be done. The publishing houses can not bear all the expense of special efforts; they need the help of all who are able to assist. "Our people have more papers than they can read." Then by all means let us get other people to reading them. The third angel's message is not addressed to those who are, but to those who ought to be, Seventh-day Adventists. If we are burdened with it, let us get others to help carry the burden.

## CAMP-MEETINGS FOR 1899.

## DISTRICT ONE.

Quebec, May 29 to June 5  
Maritime Provinces, June 1-14  
Pennsylvania, Warren, " 8-18

## DISTRICT TWO.

Mississippi, July 11-17  
Louisiana, " 19-24  
Alabama, Gadsden, " 27 to Aug. 6

## DISTRICT THREE.

Wisconsin (State), Marshfield, June 7-19

## DISTRICT FOUR.

Nebraska (local), May 23-29  
\*Iowa (State), "Governor's Square," East Des Moines, May 25 to June 4  
\*Minnesota (State), June 6-11  
North Dakota, Valley City, " 13-18  
\*South Dakota, Sioux Falls, " 27 to July 3

## DISTRICT FIVE.

Indian Territory (local), May 18-28  
Claremore, July 12-24  
Arkansas, " 27 to Aug. 7  
Texas, Waxahachie, Sept. 21 to Oct. 2  
Oklahoma, " 27 to Aug. 7

## DISTRICT SIX.

North Pacific, Portland, Ore., May 18-28  
California (State), Stockton, May 30 to June 11  
Upper Columbia (State), Milton, Ore., " 11-21  
Upper Columbia (local), North Yakima, Wash., " 25 to June 4  
Upper Columbia (local), Spokane, Wash., June 15-25  
Upper Columbia (local), Baker City, Ore., Sept. 14-25

Many of the Conferences have not yet decided when and where their camp-meetings will be held this season, hence a complete list can not be published at this time. As soon as a definite decision is reached, kindly notify us, and we will revise the list accordingly. L. A. HOOPES, Sec. Gen. Conf.

\* Preceded by workers' meeting.

## NOTICES.

WANTED.—Seventh-day Adventist lumbermen experienced in getting out cedar poles, and who desire steady work. Wages, \$1.50 a day. Address F. N. Carroll, Traverse City, Mich.

FREE.—Any one who will send an addressed stamped envelope to Mrs. Alice McCormick, Utica, Ky., will receive free by return mail a collection of flower seeds, consisting of double zinnia, all colors; coreopsis, red and yellow; bachelor's-button, red and white; prince's-feather.

## ADDRESSES.

The address of Elder L. G. Moore is Hastings, Mich.

The address of Dr. C. P. Nelson, and C. Nelson and family, is now Lambertson, Minn.

The address of S. G. Haughey is changed from Mt. Vernon, Ohio, to 451 Holloway Road, London, N., Eng.

The address of Elder A. F. Ballenger, until May 23, will be Sheridan, Ill. From May 25 to June 4, S. D. A. camp-meeting, Des Moines, Iowa.

## Obituaries.

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

ROGERS.—Died near Needmore, Ind., of stomach trouble, Peter Rogers. Funeral services were conducted by Elder David White (Union).

CARRIE ROGERS.

SHAY.—Died at Orient, Ore., March 4, 1899, Brother Silas Shay, aged 86 years. For fifty years he had been a follower of the way of truth.

MRS. E. M. CARPENTER.

HACKNEY.—Died at St. Helena, Cal., of quick consumption, Zina Hackney, aged 30 years. She accepted the truth, and was baptized, about fifteen years ago.

J. A. BURDEN.

CULVER.—Died near Chesaning, Mich., March 30, 1899, of consumption, Sister Margaret Culver, in the sixtieth year of her age. She was a devoted Christian, and rests in hope.

C. G. HOWELL.

WRIGHT.—Died at Walnut Ridge, Ark., April 5, 1899, of pneumonia, our son, Ora Earnest Wright, aged 17 years, 8 months, 13 days. He had kept the Sabbath for several years, and gave evidence of a connection with the Saviour.

E. B. AND NORA WRIGHT.

CRANE.—Died in Eagle, N. Y., Feb. 17, 1899, Sarah Lucinda Crane, wife of Dr. D. H. Crane, aged 62 years. In 1868 she accepted the Adventist faith by reading, and afterward united with the Ellicottville church. She passed away in the triumphant hope of eternal life.

MRS. E. L. CRANE.

WOOD.—Died at the home of her sister, Mrs. Kate Babcock, in Afton, Iowa, Feb. 11, 1899, Mrs. Mary A. Wood, aged 58 years, 8 months, 15 days. She loved the truth, and read the REVIEW as long as she could hold it. All who knew her loved her for her kind and Christian consideration of others. Words of comfort were spoken from Rev. 14:13, 14, by G. A. Larson.

THOS. J. ROACHE.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

EAST.	8	12	6	10	14	20	36
	*Night Express.	*Detroit Accom.	*Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 8.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	7.00	5.37		am 2.30
Kalamazoo.....	2.10	am 7.15	pm 12.01	2.08	6.52	pm 6.00	4.10
Battle Creek.....	8.00	7.56	12.50	2.42	7.28	6.43	5.00
Marshall.....		8.25	1.20	3.09	7.51	7.10	5.27
Albion.....	3.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	7.30	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43	8.15	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.18		pm 4.18
Susp. Bridge.....					5.58		4.33
Niagara Falls.....					5.59		4.43
Buffalo.....				am 12.20	6.45		pm 12.25
Rochester.....				3.13	9.55		8.40
Syracuse.....				5.15	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	9.34		10.31
Boston.....				8.00	11.55		10.31
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	*Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 6.00
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.45			2.10		pm 12.25
Rochester.....		10.55			4.15		pm 2.25
Buffalo.....		am 1.05			5.35		pm 3.50
Niagara Falls.....					6.18		4.32
Falls View.....					6.49		5.05
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40		am 12.30
Ann Arbor.....	9.33	9.10	8.40		1.38		5.45
Jackson.....	11.15	10.10	10.30	am 3.45	2.40	pm 4.35	11.25
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		6.04
Chicago.....	6.30	3.55	6.35		8.55		7.50

\*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 3.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

O. W. RUGGLES,  
General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER,  
Ticket Agent, Battle Creek

## GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

## WEST-BOUND FROM BATTLE CREEK.

	LEAVE.
No. 11, Mail and Express, to Chicago.....	12.00 M.
No. 1, Chicago Express, to Chicago.....	9.00 A. M.
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.

	LEAVE.
No. 10, Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols).....	7.35 A. M.
Nos. 10 and 74, daily, except Sunday.	Nos. 4, 6, and 8, daily.

E. H. HUGHES,  
A. G. P. & T. Agt.,  
Chicago, Ill.

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





ONLY A SAMPLE PAGE

.... FROM ....

## THE STRONGEST WEEKLY PAPER

.... ON EARTH ....

## FOR YOUNG PEOPLE:

"THE YOUTH'S INSTRUCTOR."

P. S.—Over 400 pages this size in the next 52 weeks, for only 75 cents. Send for sample copy, showing what it will contain during the year.

YOUTH'S INSTRUCTOR, Battle Creek, Mich.

## THE PERMANENT ACRE-GARDEN.

LAST week we gave directions for making a small, temporary garden. Now let us who live on the farm see what we can do for the Lord with a permanent acre-garden.

For a modern garden of one acre, make the rows longer one way than the other, so it can be easily cultivated with horse and plow. If a horse is used, the tomatoes, currants, gooseberries, blackberries, raspberries, grapes, strawberries, asparagus, rhubarb, and sage may be planted in rows about four feet apart. Sweet corn, potatoes, cabbages, and beans may be planted in rows three and one-half feet apart. If you do not have a horse, and wish to cultivate your garden by hand, all these may be planted one foot nearer together, thus saving considerable land. Melons, squashes, and cucumbers require the same distance under any kind of culture. The narrow rows to the south will have to be tilled by hand. If farm animals are running loose, the Lima beans on the north and south should be changed to some other place; corn should not be planted close to the fence. Celery needs some shade, so it would be well to plant it near the south fence. This arrangement of the garden is not arbitrary, but may be varied to suit the taste.

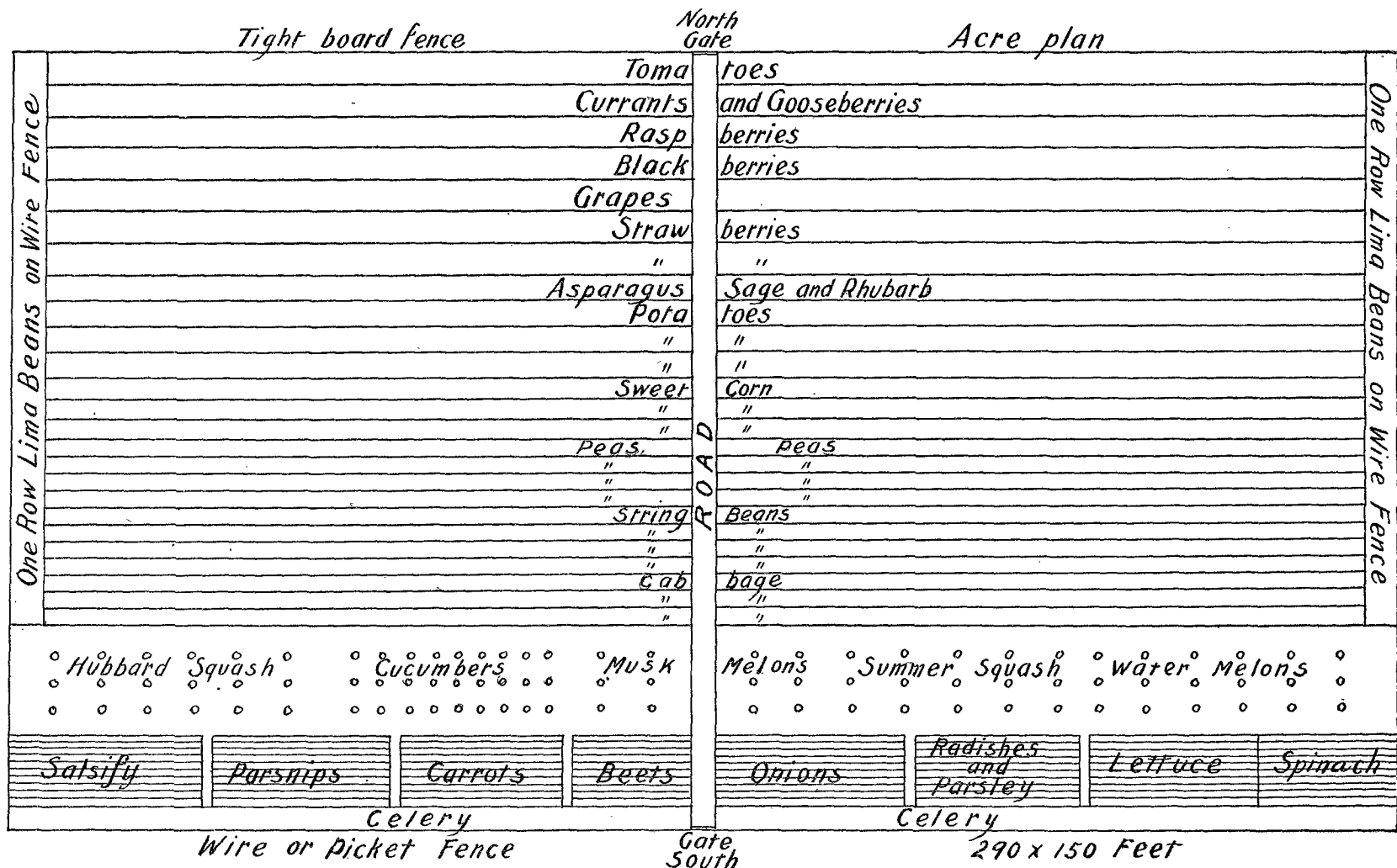
Many small gardeners raise all their plants; and as it is not yet too late to plant tomatoes and cabbages, let us see what we can do. Fill

firm with the feet. Carrots, parsnips, salsify (vegetable oyster), and turnips may be planted the same as beets. Spinach may be planted according to the directions given last week for planting lettuce.

Almost every person has a way of his own for planting potatoes. Some cut the potato, leaving but one eye to the piece; others leave more; while some of the largest potato-growers claim an increase of thirty bushels an acre by planting the whole tuber. Drop the pieces, or whole tubers if you wish to experiment, in a trench previously prepared, sixteen inches apart, cover with the hoe two inches deep, and firm the soil with the feet. If you wish to fertilize the soil before planting, scatter well-decomposed stable manure in the trench; a wagon-load would not be too much for four rows of this length.

If you wish, you can have a succession of such vegetables as radishes, lettuce, beets, spinach, etc., by planting every two or three weeks until the middle of July. In like manner you can have a succession of sweet corn, beans, and peas.

The following amount of seed and plants



Where should the garden be situated?—If possible, it should be near the house, as it can then be given more attention. The way many gardens have been neglected is a good reason for hiding them in the corn-field. A well-cultivated garden is an ornament, and something that its possessor can justly take pride in. If it is neglected, and the weeds are allowed to grow, and hide the crooked rows, it is an eyesore to the owner and a byword among the neighbors.

Concerning the nature of the soil and the slope of the ground, but little need be said. The richer the soil, the better. A sandy loam and a southern slope are to be preferred. Have a tight board fence on the north side, if possible, to protect the garden from the cold winds. The other sides may be surrounded either with picket or close wire fence. The fence should be made tight enough to keep out chickens. This acre is to be for the Lord; therefore it should be a pleasure to keep it free from weeds, and in the best condition.

The methods of gardening have advanced during the last fifty years. Horse-power has taken the place of the spade, hand-rake, and hoe; and garden-drills are rapidly taking the place of hand-sowing.

an open box, about twelve by eighteen inches in size, three fourths full of mellow soil. With the finger or a small stick, make small trenches half an inch deep, and two inches apart. Into these trenches drop ten or more seeds to the inch. Cover and "firm" (press the soil over the seed) with the palm of the hand. The boxes may be carried out-doors during sunny days. Never plant seed of any kind without firming the soil. This is absolutely necessary. Many persons carelessly drop seeds into the ground; and when they do not come up, they begin to accuse the seedsman of selling worthless seed. Much poor seed is sold; but in many cases the real fault is with the careless planter, and not with the seed. If buying seed in small quantities of your grocer, ask him to supply you from some well-known firm, that takes back all unsold seed in the fall, and brings fresh seed every spring. Next week I will tell you how we can set out tomatoes and cabbage plants in the field. This week we will mention only those that ought to be planted early.

Beets may be planted in rows from twelve to eighteen inches apart. Into trenches about one inch deep drop the seed one fourth of an inch apart. Draw the soil over the seed, and

will be required for this acre-garden, to keep it cropped as it should be:—

Four qts. extra smooth peas; 4 qts. early dwarf wrinkled peas; 1 pkt. later wrinkled peas; ½ lb. spinach; 1 oz. celery; 4 qts. onion-sets; 1 oz. early cabbage; 1 oz. late cabbage; 4 ozs. early beets; 4 ozs. Blood Turnip Beet; 1 oz. carrot, Early Scarlet Horn; 1 oz. carrot, Chantenay or Danvers; 1 oz. tomatoes, early; 1 oz. tomatoes, late, Ponderosa; ¼ lb. radish, Early Turnip; ¼ lb. radish, Long-rooted; ¼ lb. lettuce; 4 qts. beans, Green String; 4 qts. beans, Wax String; 4 qts. beans, Bush Lima; 4 qts. sweet corn, Extra Early Cory; 4 qts. sweet corn, medium; 4 qts. sweet corn, late; 4 qts. cucumbers; 3 ozs. muskmelons; 3 ozs. watermelons; 3 ozs. squash, summer; 3 ozs. Hubbard squash; 1 pkt. sage; 1 bu. early potatoes; 800 strawberry plants; 100 asparagus roots; 20 rhubarb roots; 45 gooseberry bushes; 45 currant bushes; 90 raspberries; 35 grape-vines.

Buy your seed in *bulk* for a garden of this size, or, in fact, for a smaller garden, if you are sure the seed is as good as that in sealed packages. There is usually about half an ounce in the small packets, and the seed so bought costs two or three times as much as if purchased by the ounce or pound.

I have avoided naming the varieties, except such as are known and planted almost the world over, as some varieties that do well in one section would not do well at all if grown in another.

ARTHUR F. HUGHES.

## The Review and Herald.

BATTLE CREEK, MICH., MAY 2, 1899.

A CYCLONE swept through Kirksville and Newtown, Mo., and near Ute, Iowa, last Thursday, destroying four hundred buildings in Kirksville, and killing about fifty and injuring about eighty persons.

THE government of the United States of America and Asia has *forty-eight* war-ships in course of construction. And so while the nations may *talk* of preparing for peace, they actually prepare for war.

AMERICAN capitalists are associated with British in "mining rights in the province of Szechuen," China, the concession of which has just been confirmed by the imperial authority of China. It is said that the province will be administered "on the same lines as those followed by Cecil Rhodes in South Africa." Thus the United States of America and Asia goes on, hand in glove, with the other powers of the East.

SOME good friend, without giving any name, has sent us five dollars, and the following words: "This is sent in the name of the Lord. Please put into the fund being raised to pay off the indebtedness on the Battle Creek College. From a believer in the third angel's message." As no name is given, this is the only way in which the receipt of the money can be acknowledged. And now why should not thousands of other persons all over this country do likewise, only in larger amounts, for all our colleges?

THE captain of the war-ship "Raleigh," which returned two weeks ago from Manila, says that "the East is big with the coming of great events. I believe China will soon be going to pieces, and that it is our duty to ourselves to be on the spot, and protect our own interests. We must stand shoulder to shoulder with England. . . . Combined with Great Britain, and probably with Japan, we can tranquilly await the bursting of the tempest." It is worth specially noting that the world expects nothing short of the bursting of the tempest. And indeed that is the only thing to be expected. Are you waiting for that?

THE March number of the Michigan Dairy and Food Commission Bulletin, like the February issue, which was noticed in the REVIEW of April 11, contains valuable matter for all those who take an interest in the question of pure foods. The report of dairy inspections in this month's issue contains a list of the milk dealers and dairymen in Fenton and Port Huron, with statements concerning condition of cows, stables, etc., that must be serviceable to residents of those places. Following this is another fearless exposure of adulterated food supplies, with the names of manufacturers and dealers; and also an abstract of the State laws enacted to prohibit and prevent adulteration, fraud, and deception in the manufacture and sale of articles of food and drink. The work of this department of the State should receive the moral support of all honest people.

H. E. S.

AGUINALDO has appealed to Japan for "friendly intervention" between the Filipinos and the United States of America and Asia. Why not? When the Cubans were fighting Spain for independence, the United States intervened (in not altogether a friendly way at last); why should not some power now intervene when the Filipinos are fighting the United States for independence? Why should not the United States welcome now what she herself did two years ago and since?

### LET ALL TAKE NOTICE.

ON and after June 1 the address of the International Religious Liberty Association will be Room 760, Monon Building, Chicago, Ill. We take this means of calling the attention of those interested in the work of the association to the removal of the office and headquarters, instead of writing a personal letter to each member. Copy or cut out this address and preserve it.

ALLEN MOON, Pres.

### NOTICE.

IN response to a call from Australia, to attend the Australasian Union Conference, which convenes at Cooranbong, New South Wales, the latter part of June, I expect to leave this country, May 4, on the steamer "Aorangi," from Vancouver, British Columbia, and in all probability will be gone during the entire summer; hence all communications in reference to the work in North America should be addressed to Elder L. A. Hoopes, secretary of the General Conference, who will have charge of the general correspondence during my absence.

GEO. A. IRWIN, Pres. Gen. Conf.

### LED BY SATAN.

SUNDAY, April 23, near Newnan, Ga., a negro was taken by a mob of three thousand men, chained to a tree, mutilated, and burned to death, with details too horrible to commit to type. That the victim, although legally unidentified and uncondemned, was guilty of the crimes charged is probably true; but that this disposal of his case, almost paralyzing to one unaccustomed to such acts of violence, will have the desired restraining effect upon others of his class is very doubtful. Such public exhibitions of extreme brutality, such unrestrained acts of undiluted satanic fury, can only result in benumbing the sensibilities of all classes connected with them. "Familiarity breeds contempt." Familiarity with human suffering in such ways as this will inevitably breed contempt for human woe and agony.

One can hardly conceive how human beings can bring themselves to the point where they can inflict such torments and punishments on their fellow men. Indeed, this case can be accounted for only by the fact that for centuries the perpetrators and their ancestors have ruled the colored race without compassion, and whipped them without mercy, instigated and controlled by the devil himself. Some say these crimes of negroes can be effectually punished only by severe measures of this kind; but it must be evident to all observers that instead of diminishing the offenses, the opposite effect is being brought more and more to public notice. To prove that this is so, we only have to notice the record of crimes in the United States, for 1898. This

record, when compared with statistics of former years, shows an alarming increase of crime, especially in the section of country where this event took place. The number of legal executions was one hundred and nine, while the number of persons put to death by lynching was one hundred and twenty-seven. Of these illegal executions, *one hundred and eighteen took place in the South*, and one hundred and two of the victims were negroes!

Americans may well look to England for lessons in the matter of dealing with criminals. With all the horrors of her foreign and colonial policy, so often justly condemned in this country, Great Britain knows nothing of lynch-law. Crimes like those charged to the victim in this case are also rarely met. The proposal in England to send a commission to this country to protest against lynching is well founded, and by this unfortunate affair has received another incentive to action. It is by no means certain that a committee of "native" Filipinos could not give the so-called "Christian people" of Georgia some good "lessons in civilization," by showing them how to "take up the black man's burden."

It seems impossible that any one can fail to see in this event a striking sign of the times. This statement of Holy Writ can not escape notice: "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." We are told that in the last days wicked men and seducers shall wax worse and worse. It seems that the extreme in this direction has now been reached, and the inevitable conclusion must be that the end is near. With such happenings as this in mind, the desire for the soon coming of Christ is stimulated more by the thought that with that event such scenes as these will cease, than even with the promise of participation in the glories of that better life.

H. E. S.

### THAT COUPON

Which appeared in the REVIEW of April 4 is still bringing in many orders for the *Christian Educator*. And it ought to, at only twenty-five cents for a yearly subscription if sent before this offer expires. By special request of some of the State Conference papers, the limit has been extended to May 15, in order to give time to secure additional clubs with the local paper. This combination, *if used at once*, furnishes a good means of extending the circulation of your Conference paper. This offer *will not* be continued beyond May 15. The regular price of the *Educator* is fifty cents a year.

THIS picture represents an ink-bottle, a filler, and the ing case for the the filler, all in whole combination, bottle full of sent by mail, any address in States or Canada, for only thirty cents. Everybody who uses a fountain pen, and especially every other person can not well do



represents an fountain-pen wooden carry-ink-bottle and one. And the tion, with the ink, will be post-paid, to the United States, for only Everybody who pen, and especially every other person who travels, without it.

Address Review and Herald, Battle Creek, Mich.