

The Advent Review and Sabbath Herald

HOLY BIBLE
Wm Groff
21 1/2 C
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.

VOL. 76, No. 22.

BATTLE CREEK, MICH., MAY 30, 1899.

WHOLE No., 2326.

The Review and Herald,

ISSUED WEEKLY BY THE

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

Terms, in Advance, \$1.50 a year.

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

REVIEW & HERALD, Battle Creek, Mich.

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

THE STILL SMALL VOICE.

Thy winds the mountains rend apart,
And break the flinty rocks;
Thy lightnings through the heavens dart;
Thine are the earthquake shocks.
But not in these dost thou rejoice
To make thy presence known,
But, rather, in "a still small voice"—
A gentle, soothing tone.

When it was heard in Bethlehem first,
Though but an infant's sigh,
Thine angels into singing burst,
And glory filled the sky.
With joy, by men of lowly mind,
That still small voice was heard
In promise, comfort, counsel kind,
And sweet, inviting word.

Nor ceased that voice save with thy breath,
When men, thou cam'st to save,
Put on thy lips the seal of death—
The silence of the grave.
But though those gracious lips of thine
Were silenced by our sin,
Still speaks the Comforter divine—
Thy still small voice within.

—Edward A. Collier.

GOD'S PURPOSE IN THE GIFT OF HIS SON.

MRS. E. G. WHITE.

"JESUS cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

In carrying out his plan for the salvation of man, Christ represented his Father in all things. The history of his life is an exact record of the purposes of God toward man, and the instruction he desires man to have in the manifestation of perfection in humanity. Christ took upon him the nature of man, that he might carry man with him, and place him in the domains of mercy, in the arms of the infinite God. Through disobedience, man had divorced himself from God, and had become an apostate against his government. But it

was God's design that man should be restored, and again have access to the tree of life.

It is only by a clear discernment of spiritual things that the original apostasy can be understood. The controversy in heaven began with selfish strife for position, a desire on the part of Lucifer to be equal with God. The disaffection of Satan in entertaining the thought that he should stand as head of the heavenly order at first seemed a small thing, but by dwelling upon this thought, it was strengthened. Step by step he miscalculated the position that had been assigned him by God, to be maintained only in God, until he finally came to look with enmity upon everything coming from Jesus Christ. Satan rebelled against the laws governing the heavenly intelligences; and by representing these in a deceptive light, by his unbelief and complaints, he drew others with him into rebellion.

Christ, as commander of heaven, was appointed to put down the rebellion. Satan and all his sympathizers were cast out of heaven. Then was begun the work which, before the foundations of the world were laid, Christ had engaged to do. At the appointed time he came to our world in human flesh, that he might become man's substitute and surety. Christ came to prove that "God is love." This was disputed by him who was once a covering cherub in heaven, and who, in consequence of his ambitious project, developed a character that made him at war with God. This world became the scene of the great conflict between Christ and Satan.

Christ joined himself with the nature of man, that through him man might again become one with God, preserving the closest union with his fellow men,—the same that exists between the Father and the Son. Christ lived not to please or glorify himself. He came to live and work in behalf of fallen man. Every moment of his life, every deed that he performed, was an expression of his unselfish love. That the Son of the infinite God should bind himself so closely with man was condescension and mercy so wonderful that its mysteries could scarcely be understood.

Christ sought to teach the grand truth so needful for us to learn, that God is always with us, an inmate of every dwelling, that he is acquainted with every action performed on earth. He knows the thoughts that are framed in the mind and indorsed by the soul. He hears every word that falls from the lips of human beings. He is walking and working in the midst of all our transactions in life. He knows every plan, he measures every method. And yet by many his hand is not recognized, his wonderful footsteps are not discerned.

It is through the machinations of the enemy that men become disloyal to God, and are identified with Satan. They are deceived; and when temptation comes, they do not discern that it is temptation. Their mistake lies in failing to enter fully into sympathy with God's appointed agencies, in the accomplishment of the work assigned them by God. Did they strive to meet his royal standard of righteous-

ness, this would elevate their minds to a divine level, and bring them into healthful sympathy with Christ.

All heaven is looking upon God's commandment-keeping people of this age. Its inhabitants view the dissension and strife among the nations of the earth, who are controlled by the power of the prince of darkness. Strife, strife, is on every hand. Men are striving for place and position in the world, and will use every means possible in their efforts to gain the end they seek. But shall they see this spirit permeating the church? Shall strife and dissension hold sway among the people who have seen great light? Shall corruption leaven the people whom God has set to be the light of the world? Shall not, rather, the pure, holy truth of God be cherished, and be kept burning upon the altar of every heart, and be diffused to the world?

In every institution in our ranks there are dangers threatening us. In every place where large interests are centered, Satan will work with all his deceiving power upon every mind that he can use to hinder the work that God designs shall be accomplished. Thus it has been in the past, and thus it will continue to be. The spirit of the world, the ambitious strife for the supremacy, will eventually bring every soul who cherishes this spirit to discord and disunion. Deception will come to human minds, paralyzing spiritual discernment, and the deceiver will succeed in mingling the common fire with the sacred, until sacred things are brought down to a level with common, earthly imaginations, and conducted after the manner of worldly maxims, meeting the world's standard, but having not the superscription of heaven.

Christ was appointed to be the light of the world: and if those who are in darkness will receive that light, will permit themselves to be enlightened; if they will no longer walk in the sparks of the fire of their own kindling, but in the light of him who is to lighten every man that cometh into the world, they will shine amid the darkness of the world.

Observe the Christian who is walking in that light, and you will see Jesus Christ manifested in his every act. Looking unto Jesus, the author and finisher of his faith, he becomes divested of self-serving and self-glorification. He does not flash about him the sparks of human inventions, but the light kindled from the altar of sacred sacrifice. John declares: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The disciples of Christ are bound by their character to reveal him to the world. Their obligation to God in this respect is imperative. God has given his Son to the world as an entire offering, and the object of this sacrifice was that his disciples might be one with him, as he is one with the Father. We are not to fix our eyes upon man, and take our position with him in his defective character and move-

ments. We are to stand with Christ in God, keeping our minds clear, our actions holy.

It is the design of God that through man his glory shall be revealed to the world; but it is only those who connect themselves with God in Jesus Christ, who can reveal that goodness and that fidelity which Christ manifested in his life. As the branches of the vine are united in the parent stock, so will the children of God be united as one in Christ. They are to reveal to the world the character of God. They must study the Scriptures with the purpose in view of living the unselfish life of Christ. The true Christian will not become self-centered or conservative in his plans. "Of his fulness have all we received, and grace for grace." As God's grace is given us freely, so it must be imparted to others. Through the apostle we are admonished, "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

THE TIMES BEFORE APPOINTED.

J. N. LOUGHBOROUGH.

THE apostle Paul told the Athenians that God "hath determined the times before appointed." Acts 17:26. This is not only true in relation to the opportunities given to "seek the Lord," but is also true when applied to the times of his special call to the sons of men—the times when he sends forth his *apostles* to herald a specific truth for a special time.

The idea is well expressed by D' Aubigne, in his history of the great Reformation of the sixteenth century, when he says: "God, who prepares his work through ages, accomplishes it by the weakest instruments *when his time has come*."—*"History of the Reformation,"* book 2, chap. 1, par. 1.

The Scriptures present a special message to be given, declaring, "The hour of his judgment is come" (Rev. 14:7), and there shall "be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God [the gospel work, Rom. 16:25; Eph. 1:9; 3:8, 9] should be finished, as he hath declared to his servants the prophets." Rev. 10:6, 7.

Before the apostles of the second advent of Christ could go forth with such a message, there must be gained by them, from the prophecies, a knowledge of those "times before appointed," which lead up to the judgment.

To Daniel, who, in his prophetic visions heard the most respecting these prophetic times, it is said: "Shut up the words, and seal the book, even to the *time of the end*: many shall run to and fro, and knowledge shall be increased. . . . The words are closed up and sealed till the *time of the end*." Dan. 12:4, 9.

From this language it is not to be understood that the whole book of Daniel was "closed" and "sealed" so that Daniel could get no information from his own prophecies. These words must therefore relate to some definite truths in the prophecy that were to be made clear when *God's time* for their accomplishment should come. Daniel was one of the prophets who had searched "what, or what manner of *time* the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you." 1 Peter 1:11, 12.

Daniel then had light concerning the gospel of Christ, and of his work as the real "High Priest of our profession." To him had been given a view of the great tribulation through which the church of Christ must pass. While having a view of these persecutions, he heard

this question and the answer to it: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation [the two great powers that were to persecute God's people—the pagan and papal powers], to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14.

From the time Daniel heard those words, his mind was greatly burdened in regard to this tribulation that was to come upon the Lord's people. At another time he was told that "some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the *time of the end*; because it is yet for a time appointed." Dan. 11:35. Still filled with anxiety, and while "searching" to know *when* that sad scene shall close, he is instructed to "shut up the words, and seal the book, even to the *time of the end*." Dan. 12:4. Still his mind is not satisfied, and in vision he hears one, on the "waters of the river," inquire, "How *long* shall it be to the *end* of these wonders?" The answer is given, but it does not reveal to his comprehension what he so much desired to know; for he says: "I heard, but I understood not: then said I, O my Lord, *what* shall be the *end* of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand. . . . But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:6, 8–13.

This language shows that it was the final *termination* of these prophetic times, that was then of so much interest to the prophet Daniel. He is told, "Go thy way." This was virtually saying, You need not inquire any more about this *time*, it is not in your day; but when the end of the days come,—the close of these prophetic times,—thou shalt "stand in thy lot."

PREPARATION FOR THE LATTER RAIN.

N. W. KAUBLE.
(Chicago, Ill.)

MUCH is now being said about the "latter rain." Many are seeking for it. All must have this gift in order to stand in the day of the Lord, and to live in his sight. The Lord is more willing to give to his children this gift than they are to give good gifts to their children. The word of the Lord to his children is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." If the many who are seeking this blessing are not finding it, the fault must lie with the seeker; for God does not trifle with the eternal interests of mankind, but gives liberally to all who ask aright. To ask aright includes more than simply expressing a desire for something. To ask aright is to ask in the name of Jesus. To ask in the name of Jesus is to ask in the same unselfish, confiding, obedient spirit that characterized his petitions while here upon earth.

"God is no respecter of persons." He grants to his people now the blessing of the Holy Ghost on the same conditions that he did eighteen hundred years ago. In order to know just how to ask, or how to prepare ourselves for the reception of this gift, we have but to study the lives and experiences of the disciples just prior to the day of Pentecost. The disciples *prepared* themselves for the reception of this blessing. "Before the day of Pentecost they met together, and put away all differ-

ences. They were of one accord, they believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Ghost was poured out, and thousands were converted in a day; so it may be now. Instead of man's speculations, let the word of God be preached. Let Christians put away all their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come."

Let the people now do as did the early disciples,—make a thorough work of repentance. Let the little sins be confessed and forsaken, let all wrongs be made right, and then their repentance will bring a reform of life, as this repentance did to the early disciples. When this reformation is wrought in the lives of the followers of Christ, they will experience the latter rain, as the apostles experienced the outpouring of the Spirit on the day of Pentecost.

The following words from "The Desire of Ages," pages 555, 556, very clearly set forth the character of this reformation of life which precedes the outpouring of the Spirit: "Before Zaccheus had looked upon the face of Christ, he had begun the work that made him manifest as a true penitent. Before being accused by man, he confessed his sin. He had yielded to the conviction of the Holy Spirit, and had begun to carry out the teaching of the words written for ancient Israel as well as for ourselves. The Lord had said, long before: 'If thy brother be waxen poor, and fallen into decay with thee; then thou shalt relieve him: yea, though he be a stranger or a sojourner; that he may live with thee. . . . Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.' 'Ye shall not therefore oppress one another; but thou shalt fear thy God.' These words had been spoken by Christ himself when he was enshrouded in the pillar of cloud, and the very first response of Zaccheus to the love of Christ was in manifesting compassion toward the poor and suffering.

"Among the publicans there was a confederacy, so that they could oppress the people, and sustain one another in their fraudulent practises. In their extortion they were but carrying out what had become an almost universal custom. Even the priests and rabbis who despised them were guilty of enriching themselves by dishonest practises under cover of their sacred calling. But no sooner did Zaccheus yield to the influence of the Holy Spirit than he cast aside every practise contrary to integrity.

"No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sins; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is an entire surrender of heart and life to the indwelling of the principles of heaven.

"The Christian in his business life is to represent to the world the manner in which our Lord would conduct business enterprises. In every transaction he is to make it manifest that God is his teacher. 'Holiness unto the Lord' is to be written upon day-books and ledgers, on deeds, receipts, and bills of exchange. Those who profess to be followers of Christ, and who deal in an unrighteous manner, are bearing false witness against the character of a holy, just, and merciful God. Every converted soul will, like Zaccheus, signalize the entrance of Christ into his heart by an abandonment of the unrighteous practises that have marked his life. Like the chief publican, he will give proof of

his sincerity by making restitution. The Lord says, 'If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; . . . none of his sins which he hath committed shall be mentioned unto him. . . . He shall surely live.'

"If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power. It is right for us to restore not only that which we have taken, but all that it would have accumulated if put to a right and wise use during the time it has been in our possession."

GARDENING FOR GOD AND THE BLESSING THERE IS IN IT.

M. E. OLSEN.

ALL can not leave their farms, and enter directly upon rescue work in Chicago and elsewhere; yet all can have a part in the work. How, then? you may ask. By remembering these poor, degraded, suffering children of God in planning your crops and gardens, and setting apart a portion of ground to be planted for their benefit. This work, known as missionary farming and gardening, has been carried on by several of our brethren for several years, and with the greatest blessing to all concerned.

Perhaps the first blessing received is that of witnessing an awakening of the missionary spirit in the family itself. The children do not plan a missionary garden without feeling a desire to learn something about the condition of the poor people in our large cities, for whose benefit the proceeds are to be used. Thus their minds are awakened to a sympathy with the suffering, and their hearts filled with gratitude to God for the blessings they enjoy.

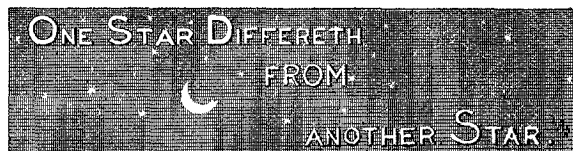
Then there is the rich privilege of reading, in the *Medical Missionary, Life Boat*, and elsewhere, of the wonderful manner in which the Lord is blessing the efforts for the down-trodden and oppressed, and feeling that you have a part in this work: you have invested in it, at real sacrifice to yourself, and share in the precious souls that are saved as a result.

Those who engaged in missionary farming last year, and sent in the proceeds to be used in this work, may be assured that the effort was not without fruit. The Lord has worked with the laborers, and success has crowned their efforts. Thousands have heard the soul-stirring truths of the gospel. Cottage meetings held in hundreds of homes have borne fruit in the regeneration of families where they have been held, and some precious jewels have been found amid the rubbish.

Yet, as we look upon what has been done, we see that the work has only just begun. Where one place has been filled, a hundred others stand ready; where one family has been helped, hundreds, yes, thousands, are still in the darkness and error of sin. One touching feature in this work is that often these people are waiting for the gospel. God has gone out before us, and opened their hearts to receive the message. Most remarkable have been the manifestations of God's providence on such occasions. All this goes to show that we have truly come to the time when the message is to go to the streets and lanes of the city, to the poor, the lame, the halt, and the blind.

The people of the slums are not unlike other human beings. The same Jesus died for their sins and ours. Eternal life belongs to them, but they do not know it. Surely it must be incumbent on us, who know these things and have in the gospel the one and only remedy for the slums, to apply it.

All can have a part in this work. Some can actually go into the city, visit these people in their wretched homes, and work with them on the streets, exposed to dangers, but protected by the power of God. Others can set apart portions of their farms and gardens, and devote the proceeds to assisting those who are in the field, and thus share in their fruits. Still others can run their farms entirely for God, and make a home for some poor rescued man who has made a start in the better life, and who needs Christian influences, kind, fatherly care, and patient teaching. Then there are the orphans. Who will take them; and train them for God and eternity? Surely the field is white, and the laborers few. Let us earnestly ask the Lord to send forth more laborers into his vineyard. Then as opportunity offers, let us faithfully do our part, that we may help support these laborers, and intelligently co-operate with them in their work.



L. A. REED.

UP to 1891, scientists, by means of the spectroscope, had determined thirty-six elements present in the solar atmosphere. Among these are the following well-known elements: calcium, iron, hydrogen, sodium, nickel, magnesium, cobalt, silicon, aluminum, manganese, carbon, copper, zinc, cadmium, silver, tin, lead, and potassium.

Astronomers expect in time to find present in the sun all the elements that are present in the earth. They have found some elements which, until their discovery in the sun, were unknown. Thus helium, coronium, and argon were found in the sun, but it was not known whether they existed in the earth. At once a search was made, and both argon and helium have been detected. In 1895 helium was at last identified by Ramsay, in connection with his researches upon argon. He found the lines of helium in gas disengaged from uranite and other minerals, where it is associated with the so-called "rare earths." Argon has been discovered in our atmosphere.

But as yet the most careful observation has failed to find in the sun the slightest trace of bromine, chlorine, iodine, nitrogen, arsenic, boron, or phosphorus. There are some doubtful indications of sulphur; and regarding oxygen, "the evidence, on the whole, is against its presence, though the case is peculiar."

What a marvelous message is this that light brings to us in its analysis. The light from glowing substances is in no two cases alike. Burning iron gives out hundreds of bands in the spectrum, sodium two, and others but one. We do not expect to find the spectra of two elements to be the same, no more than we expect to find photographs of two different persons to look exactly alike. The Creator gave light this marvelous message, he endowed it with the power of thus revealing the absolute character of the thing emitting the light. And light was so endowed evidently for this purpose, that it might bring us word of conditions in far-away worlds. And as no two elements give the same kind of light, and as probably no two stars have the same elements in the same proportion, the light coming from the stars can not be in any two cases precisely the same. The stars differ in their constituent elements. Every ray they flash forth bears in its very being signs of what they are. "Hence the eye of Omniscience, seeing a ray of light anywhere in the universe, though gone from

its source a thousand years, would be able to tell from what orb it originally came."

As we are known by our doing, so the stars are known by their light. The eye of All-wisdom views a ray of light, and knows, as you know the words of this paper, its marvelous message that it carries from its star. "One star differeth from another star." He who created them ever sees the fact in the light they emit. And he tells us to see that which may be seen; namely, that "one star differeth from another star in glory." And in all this he teaches us another lesson; for upon it all he tells us, "So also is the resurrection of the dead." 1 Cor. 15:42.

THRESCORE YEARS AND TEN.

MRS. M. S. AVERY.

THE rosy morn of youth so fair,
Life's noon, and afternoon are past,
Till now upon my once brown hair
The frosts of age are falling fast:
Life is a fleeting vapor.

Swiftly I've passed the rugged steep,
Till I have reached the sunset shore;
The length'ning shadows onward creep,
And soon the journey will be o'er—
Life's record closed forever.

The partner of my early choice
Still guards my steps adown the vale,
In hope together we rejoice;
Though "flesh and heart" and strength
may fail,
God is our promised portion.

The patter of the children's feet
Long since hath vanished from our home,
The music of their voices sweet
Only on "wings of memory" come
To cheer the lonely hours.

The way-marks count threescore and ten;
Unfaithfulness hath marked my years,
And "few and evil" have they been,
Darkened with clouds and falling tears—
Then gleams of joy and gladness.

But faith and hope, serenely bright,
Dispel the clouds of doubt and gloom,
Illumine the cheerless hours of night
With life and light beyond the tomb,
And everlasting glory.

If woven in life's web at last
The Master finds some threads of gold,
May he forgive my follies past,
And bid me welcome to his fold,
Where all is joy supernal.

As sinks the sun in glowing west,—
Unless the Saviour quickly come,—
So would I lay me down to rest,
Then wake in Eden's blissful home—
Awake to life eternal.

THERE are thousands of comparatively poor men who are far more successful, far more useful, and far happier, than many of the millionaires who cut such a large figure in the world. Get wealth, my young friend; get position; get honor; get fame; get influence, and high social station, if you will; and let a thousand editors trumpet your name over the length and breadth of the land; but know that all these things will turn to ashes in your grasp, and leave you stranded on a barren desert, if you do not get them in some honorable and useful activity, in some sphere in which you think more of others than of yourself. Save, my dear boy, every penny you can; deny yourself every luxury and every extravagance; abstain from every indulgence; and let every penny tell in the way of interest and compound interest; but know that, if this be done with detriment to others, or with violence to your own conscience, the whole thing will turn to an engine of destruction, and consume you like a burning fire. The most wretched man is he whose pursuit of wealth has become a passion. —Robert Waters.



THE BOOK OF REVELATION, CHURCH HISTORY.*

A. T. JONES.

OPEN your Bibles to Revelation this morning. What is this book?—"The revelation of Jesus Christ." The revelation of him, that God gave to him; and then he sent and signified it by his angel unto his servant John. So, first of all, over all, through all, we are to consider the book of Revelation as the revelation of Jesus Christ—Jesus Christ revealed in the world.

Christ in the world is his church, and he is the head of it. Christ is in the world, in the form of the church. Once he was in the world personally in human form, as a man among men. That is individually true to-day: he is with each one of us. And he is personally in the world yet, in the form of his body which is his church. Then when the book of Revelation is the revelation of Jesus Christ, and the church is the body of Christ, with what does the revelation deal?—With the church. It is the history of the church. The book of Daniel is a history of the ruling of the Most High among the kingdoms of men; the book of Revelation is a history of the ruling of the Most High in the church. Daniel is national history; Revelation is church history.

In Revelation there are some kingdoms dealt with, national powers, but they come in subordinate to the church history. In Daniel there is some church history; but it is subordinate to the great subject of national powers.

In the ninth verse of the first chapter of Revelation (Revised Version) we read: "I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book, and send it to the seven churches."

What does the word "seven" signify?—Fulness; completeness; all there is of a subject. Then, first, as we come to study the book of Revelation, it is a study of the different phases, or conditions, of the church of God from that time on till the close. There is much in a name. When God chose a name for him who had been Abram, his new name was given because of its meaning. The same with Jacob: the change was made because of his character. Then when God chooses names representative of the different phases of the full, complete church, it is done in order to represent the character of that church from the time of the giving of this book till the close of time.

All that John saw was written to the churches: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Rev. 1:20.

The angels are the angels of the seven churches. And the seven candlesticks are the seven churches. And where is Christ seen,

and what is he doing?—Walking about in the midst of the candlesticks. But the candlesticks are the seven churches. Then do you not see, right on the face of the book of Revelation, that the book of Revelation is church history?

And, as with national history and the book of Daniel, so with church history and the book of Revelation: we can not correctly read church history until we can read the book of Revelation. We can not know church history until we know the book of Revelation. We may read the books that pretend to be, and are, in fact, that phase of, church history; but we do not get the history, the truth of history, until we read the book of Revelation. Then we have church history as it is in truth; even as in Daniel we have national history as it is in truth.

First, there are the seven churches. In the second and third chapters there is a line of instruction on the seven churches. That is followed in chapters 4-7; 8:1, by a line of reading straight through on the seven seals. That is followed in chapters 8-11 by a line of reading straight through on the seven trumpets.

The seven churches, the seven seals, and the seven trumpets occupy the first eleven chapters of the book of Revelation. That is the first division of the book of Revelation, as the first six chapters are the first division of the book of Daniel. The last half of the book of Revelation is another combination of affairs altogether, and is all one, from the first verse of chapter 12 until the last verse in the book.

The seven churches reach to the end of the world.

Turn to the last verses of the sixth chapter, and see to what point the seven seals reach.

[Voices: It is to the second coming of Christ.]

To what point do the seven trumpets reach?—This also reaches to the end of the world. Rev. 11:15-18.

So here are three treatises, all ending only with the end of the world,—two of them reaching from the first advent of Christ to the end of the world, and the third one covering nearly all of the same period as the first two.

The seven churches, you will see if you look carefully, are seven definite epistles to the true church in its seven periods. The seven seals are composed of seven steps marking the apostasy, the Reformation, and the events connected with the coming of the Lord. The seven churches are seven instructions to Christ's church itself.

The seven seals take the church of God at the beginning, and show a step away, and another step away toward the world, and another step away toward the world, until the apostasy is complete; then the result of the apostasy is marked in the slaughter of the saints of God; and after that the vindication of the saints, the signs of the Lord's coming, and the sealing and deliverance of the remnant.

The seven trumpets are seven phases of the history among the nations of the world, as they are connected with the church history. Each of the trumpets is directly connected with the church history; particularly the first four come as a consequence of the apostasy that is shown in the seals.

When you have searched out and carefully read the full history of the book of Daniel, especially the ten kingdoms, it is easy to read, in the eighth chapter of Revelation, the whole history of the first four trumpets, because the history is there.

The first four trumpets occur in the same period as does the rise of the ten kingdoms. And the rise of the ten kingdoms was upon the fall of Rome. But what caused Rome to fall?—The union of church and state; the covering of all the iniquity of paganism, with only the forms and the profession of Christianity. The forms of Christianity, filled with the life and spirit of Satan,—it was that which caused the ruin of the Roman Empire.

When Jesus was born, Rome stood at the point where Satan, angels, and men could see no remedy but that it must be swept out of existence because of its wickedness. But they were only wicked; that was all. They were not hypocritically wicked. That was all that they pretended to be. The Lord could send his gospel to teach such people as that, to show them the beauties of righteousness and the joy of salvation, and to save them from their wickedness. So Rome did not perish then. God sent the gospel, and multitudes accepted it; but when the forms of the gospel, and the mere profession of the gospel, were put upon men, and worn only as a cloak, and the life underneath was only the life of Satan, the character of Satan, and the inspiration of Satan; when this same wickedness that had been in the days of the apostles was, at this time, thus covered with the form of godliness, and knew only the inspiration of Satan,—when the gospel was taken and perverted to sustain all this, how could the Lord save them in that condition?

The only means of saving people is the gospel. The Lord can not save people any other way. Then when the gospel is taken out of his hands by its being made a mere profession, filled with the life of Satan, and used only to cover up, and bolster, and apologize for, iniquity in the life, you see all means of salvation is taken entirely out of God's hand. When persons get to that point, the only thing to be done is for them to perish; for the only means of salvation, they have perverted to sustain iniquity. That is the danger, where even the remnant have stood. Thank the Lord, we have seen it; and he will lead us out of it, and away from it.

The Roman Empire was the same in character when Christ was born, and when the apostles went forth, as it was when it was destroyed; but in the time of Christ it was simply wickedness, while in the days of its ruin it was the same in character, but covered with the cloak of godliness; and then it had to perish. Thus it was the union of church and state, a perversion of religion, and the false pretensions of godliness, that ruined the Roman Empire. The ten kingdoms rose upon the ruins of that empire. When you understand the history in Daniel, and the seven seals, read the first four trumpets, and you will see the whole of the history right in the book of Revelation itself.

The other three trumpets are matters taking another field of history, and reaching down to a time when the kingdoms of this world become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever; when the nations are angry, and the wrath of God is come, and the time of the dead, that they should be judged, and that he should give reward to his servants the prophets, and to the saints, and to them that fear his name, and should destroy them that destroy the earth.

Thus, by three separate treatises in the first half of the book of Revelation, we are brought to the coming of the Lord and the end of the world.

(Concluded next week.)

* Bible lesson given at General Conference, Monday, 8 A. M., February 27.



"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.

STUDIES IN PRINCIPLES.

HATRED.

AS DREADFUL as it may sound, hatred is a principle of the divine character, just as important as love. Eccl. 3:8.

In fact, there could be no power for the exercise of love if there were no hatred.

The manifestation of love is always co-ordinate with that of hatred.

In the world the wild passion which is profanely called love, but which is only its vulgar counterfeit, finds its perfect foil in that other counterfeit,—the worldling's jealous hatred, the end of which is murder.

Hatred and love are like a pair of hands, their office being to take, to hold or throw away, whatever touches life and being.

Love, which may be called the right hand, sets aside for some good use everything that is good and right; while hatred, which may be likened to the left hand, takes up and throws into the fire the evil which ought never to have existed.

The counterfeit, or apostate, love and hatred insist on holding on to that which is fit only for the fire, and trying to destroy that which is of eternal value.

True hatred, such as God knows, is not against the life of man, but always against the perverting power which would "change truth into a lie," or a lie into truth. Rom. 1:23-25; Dent. 12:31; Isa. 5:20; 24:1-23; Lam. 4:2.

And yet it is true that the hatred of God for sin must of necessity fall upon all who so love sin that they will not be persuaded to abandon it. Hosea 9:15; Mal. 1:3; Ps. 11:5.

The perversion of this principle as it is found in the human heart is always against the individual man. Man hates man, while God hates only evil.

Let the passion in man which he calls love be strong enough, and it will keep the natural hatred of any principle or trait which the loved one may represent, out of sight, like a surfeited lion asleep in the jungle, or a dog chained in his kennel. But let love be lacking, and no principle, however recognized, can prevent a manifestation of bitter and personal hatred. Gen. 4:3-8; 27:41; 37:3, 4; 1 Sam. 17:5-12.

Hatred of the right sort is an essential qualification for the holy service of God. Ex. 18:19-21.

Brings life and prosperity. Prov. 28:18; Amos 5:14, 15.

The perversion of the principle unfits for a place of trust. Job 34:17; Micah 3:1, 2.

Brings desolation. Ps. 34:21; Jer. 5:1-6.
 And destruction. Ps. 59:17-22; Prov. 5:7-14.

Causes worship and offerings to be despised by the Lord. Amos 5:21, 22.

Every man must stand in the place of, and share in all things with, the true or false in principle which he has taken into his character;

he must suffer the consequences of it in both love and hatred from God and man, just as was the case with Christ, who, because of the purity of his love, was hated by all men. Matt. 10:22-28.

And who, because he becomes sin in our stead, was obliged to submit to the last extremity of God's hatred of it. Phil. 2:5-8.

God, by both his love and hatred, has so identified himself with man that as we hate or love one another so do we by him. 1 John 4:20; Matt. 25:31-46.

Hatred and love are always at the antipodes from each other; can never meet in the same object. Matt. 6:24; Luke 16:13; John 3:20; 7:7.

Hatred, like love, is unchangeable. It will always fall upon the same thing under the same circumstances to all eternity. John 15:18, 19, 23, 25; 17:14; Rom. 9:13.

Hatred is the executioner of the universe. Its end is always death. Prov. 8:36; 1 John 2:9; 3:15.

As those who are of the same mind will hate the same things, those who think God's thoughts after him will hate—Ps. 26:5; 31:6; 101:3; 119:104, 113, 128, 163; 139:21, 22; Rev. 2:6; Prov. 6:16-19; 13:5; Isa. 61:8; Jer. 12:8.

The proof of loyalty to God is in hatred of the things that are hated by him. Prov. 8:13.
 S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

I TAKE the REVIEW and the Bible, and go to my neighbors to read and talk with them, and in some cases the tears run down their faces as the Spirit of God touches their hearts. Some women never thought about reading the Bible, and don't know anything about its precious promises. One of my neighbors has begun to study her Bible. I supply her with our papers and books, and she reads them and her Bible, which she never did before.

I wish to tell you, for your encouragement and that of others, that the spirit and burden for the woman's work has taken possession of the sisters of our church, and we are doing some good. Thinking you would like to hear what we are doing, I will tell you. Last winter we sisters decided that it was about time we were doing something in the Master's service, so we met together, and after consultation and prayer, we organized ourselves into a society, naming it the Dorcas society. It was planned that we go once a week, or once in two weeks, as seemed best, to the homes of poor people, to sew for them, or to help them in any way we could. Since that time we have carried on this work regularly when the weather would permit, and have gladdened some hearts, and I believe the Lord is blessing our efforts. Last week we met with a family who are in destitute and trying circumstances. Each of us took with us material for one or two garments for the children, and sheets and underwear for the mother, and made these articles in her home. And we were well paid for this effort, by hearing her express her gratitude to us. She said, "Why, you are too kind. How can you afford it? I belong to an aid society, but they would not do this for me. You must be real Christians, and I would like to know more about such Christians." We had prayer with her before leaving, and the tears ran down her cheeks. We

left her happy, and we went praising God that we can have a small part in his work. Next week we are going to sew for a widow, with six young children, who takes in washings for a living. She has material for clothing, but does not get time to sew. As we go among these people, we long to have them see Christ in us, and be led to know him and his truth.

I would add to these suggestions that one of the sisters might read aloud from some of our good books—the Testimonies, "The Desire of Ages," or others—while the rest sew.

It is only a week since I wrote you, and then I did not think there could be a meeting started in this neighborhood. But that night I was awakened with the thought, You have not tried; and still I could not see how I could do such a thing, and thought, What will the neighbors think? I went to the dear Lord and asked him about it, and the next forenoon I called on five of my neighbors, inviting them to come to my home for a meeting, and all but one seemed pleased, and said they would come if they could. The next afternoon, at the time appointed, two women came, and we had a good meeting. That was on Wednesday, and we decided to have another meeting Sunday afternoon at a neighbor's home. This neighbor and her daughter have been ill all winter, and unable to get out to church services, so we thought best to go to her home to have our meeting. There were thirteen present at this meeting, and we were all greatly blessed, and the daughter took her stand for the Lord. We have decided to hold meetings in this home every Sunday until they are able to be up and around. We have laid aside sectarianism in these meetings. Some who attend belong to the Salvation Army, some to the Free Methodist, and some to the Methodist church, so you see it is a union prayer-meeting. The women are all anxious to get every one to come. So you see, dear sister, your letter has been the means of starting a good work here.

I want to ask your advice in regard to a matter, as I am not used to city life. The Lord says that parents should choose the playmates for their children. I keep my children at home, and never allow them to go anywhere to play unless I am with them. They have a large back yard to play in, and we do not allow them to go outside to play; but there are many children who come to play with mine,—children who are allowed to go anywhere by themselves. What am I to do about this? I ask myself the question, What would Jesus do? I send them home in a good-natured way, but they soon come back. Please advise me what to do, for my burden is for my children.

You ask what you shall do with the children who come to play. Welcome them, play with them, and take them all with you. Do not leave your children to go off with them to play, but keep them all with you. This will be an opportunity for you to teach those other children the right way of doing things. If you use tact, you can get them so to regard your convenience that they will come at some set time, and let you alone at all other times. This may be a regular little missionary field for you. Do not send them home, but keep them with you as much as possible. You can allow them to help you and your children about your work; and if you keep them at work, and do not give them an opportunity to play alone with your children, they will either attach themselves more and more closely to you, and become a blessing and a help in work for other children, or will soon abandon you and your children to your life alone together. You can give these children lessons with your children, and in that way plant the seeds of truth in their minds. Upon no account push them away from you. You ask what Jesus would do. What did he do? He said, "Suffer little children to come unto me." You are his representative; and as the children throng to you, remember that Jesus took them in his arms and blessed them, and did not send them away, but rebuked those who would do so. If you can change the current of thought and life in the heart of one of these little children, you have done a great work for God, and for humanity as well.



MAKE EACH OTHER HAPPY.

AS THROUGH life we journey,
Come, each eager brother,
Let us see how happy
We can make each other!
Joy 's a comrade angel,
Never walks alone;
In another's pleasure
We shall find our own.

Sympathy and kindness,
Hand in hand together,
Rain glad rays of sunshine
O'er the roughest weather.
Let our hearts stand open,
Ready then to give
Some despondent brother
Strength to rise and live.

Has our friend a sorrow?
Give him help to bear it.
Have we joy? We'll find it
Greater when we share it.
As through life we journey,
Come, each eager brother,
Let us see how happy
We can make each other!
— George Burdette.

THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

THE intellectual life is subject to much the same conditions in development as is the physical. It must have food, and opportunity for independent action. The process that we call thought is to the intellect what digestion and exercise are to the body.

In the physical life there is a brief period during which the mother eats and assimilates food for another being besides herself. But this continued indefinitely would be so monstrous that it has been, in the economy of nature, made impossible.

So with the matter of exercise. During the first few months the child is carried whithersoever he goes. He takes the air, goes out into the sun, in somebody's arms; or lacking them, stays in the close confinement of the house. He may never be capable of going alone; but that in any home would be considered a disaster, for which earth holds no consolation that could satisfy the heart of a tender parent.

The child must, among its "first things," have the free play of its limbs, that it may not have to be carried a day longer than is necessary. He must learn to feed himself, to discriminate concerning his food, to understand the tokens of health or disease in assimilation. If he is not taught in the exercise of these powers, in the natural order, all along as he is growing up, the time comes when he must learn by some sudden shock of disease, or by the slow process of decay, suffering, and lifelong weakness.

This, which everybody knows to be true in the physical, is just as true in the intellectual. From the very beginning the little mind must have free play in all its faculties, and be taught the responsibility of this freedom, or become either a weakling, an intellectual dwarf, or a cripple. He must be taught how to think safely for himself by being given the right things to think about, and then being left to the free action of his intellect.

His mental food must be carefully selected for him until he is able to understand how to

select for himself, or he will become an intellectual dyspeptic to whom all food is poison, and die to all that is true and pure, which means that he either can not think consecutively about anything, or that all his thinking will be unhealthy, sensational, distorted with fears, doubts, suspicion, jealousy, avarice, deceit, duplicity,—those things which wrought out in conduct make the world's misery and crime.

The first selected food for thought, such as the little babe must begin with, is found in the faces that bend above him, the hands that care for him, the voices that coo and sing to him; and as slight and unimportant as may seem their power over the intellect which seems utterly dormant, they will have all the determining force of the first track made in the soft earth by the first trickling runlet from a freshly opened fountain. Unless some arbitrary measures are taken by which to change its course, the deepening, widening stream will follow that first channel to the end of time.

How often you have said, as the little eyes looked up into your face, while the lips, hands, arms, in fact, the whole body, moved in some effort at expression, "What is the baby thinking about?" and you have tried with inexpressibly tender longing to fathom the mystery.

You can not but know that his thoughts change with the sounds and sights about him. Perhaps the father, or some of the older children (not often the mother, thank God!) has experimented on the harp of a thousand strings just to see the changes from smiles to perplexity, frowns, and tears in the baby face.

A father has been known so cruel in his thoughtlessness as to do a thing like that. I knew one who for the amusement of those who called, and to whom he liked to "show off" his six-months' old baby, would often insist on producing those sensations which resulted from striking a certain chord on the piano that would for some reason always change the smile on the little lip to the expression of baby grief, and if continued, cause the most pitiful wailing.

As stated in the previous article, the sense of feeling is probably the first door opened through which any message is sent from the world of things for the intellect to try its intelligence upon, as the things which come into the hands are used in experimenting with the strength and agility of nerves, muscles, and bones. Both clothing and food may play an important part in marking out the first almost imperceptible channel of thought, so that the current will flow forever along the lines of sensuality, in such a way as to produce constant irritability under denial, and so lead to the grossest indulgences.

Anything that will keep the child thinking of any part of his body, or of *himself* in any way, should be most studiously avoided. For this reason his clothing should be so constructed as not to bind or chafe any part, and his food such as nature can take up easily and pass on through all her functions without arousing any protest from Intellect.

Often, however, the very first intelligent process must be an effort to compel the caretaker to stop putting something into the stomach that hurts it; or to deliver the legs and trunk from the bondage of tight bands and

napkins, and a long entanglement of skirts. The tide of thinking started along this belligerent channel will stand a good chance of by and by making that child into the chronic grumbler and faultfinder of the home, the street-brawler, the politician who will be always ready to vote war appropriations, or the theologian who can never enjoy any religion that is not nine-tenths argument, and one-tenth protest, or vice versa, according to whether he would really have been a man of peace if he had had a fair chance.

Many a child has manifested his intelligence in kicks and screams, and in all sorts of unlovely tantrums all the way through babyhood into a sullen, dogged, and intractable youth, and belligerent manhood, simply because the sense of feeling, from the impressions of which he never could get anything but discomfort, had set his intellect so against all the world that he and it could never come to a fair understanding.

OUR CHILDREN.

HATTIE E. SORENSON.
(Columbia, O. T.)

THOSE who have been connected with the work for the children at our camp-meetings, from year to year, have noticed that many of those who, at our meetings, give their hearts to the Lord, and start in the Christian life with a firm determination to live for the Lord, come back the next year in a worse condition than when they left the camp-ground. This is not as it should be, and we do not believe the fault lies altogether with the children.

We have often heard it said that the children are too young to be urged to become Christians; but Jesus says, "Suffer the little children to come unto me, and forbid them not;" and in many cases we have seen those very young give every evidence that they were living near the Lord. One case that was especially called to our attention was that of a little girl, eight or nine years of age, who had yielded herself to the Lord, and was letting him use her. She had a great burden for those about her who were older than herself, and would often talk with them about the love of God. At one time she went privately to a girl several years older than herself, and with tears in her eyes, pleaded with this girl to become a Christian. In speaking of the incident afterward, the girl said: "Many have talked with me about becoming a Christian, and I never before felt that I could give up the world for Jesus; but when that child talked to me, I knew she was a Christian, and it seemed to me that the voice of Jesus was pleading with me through her."

We must conclude that the reason for the children becoming cold from one camp-meeting to another is not because they were too young to become Christians; but that this condition results from some other cause.

How many of us who are older could go home from camp-meeting, and live on the spiritual food we received there until the next camp-meeting, without becoming cold and backslidden? You will most certainly answer, Not one of us; yet we often expect this of the children. Very few children have learned to get the spiritual food from the word of God that they must have in order to grow spiritually. Then there is a work to be done for them even after they have been converted. They must have help to get what they need from the word of God. If they are fortunate enough to live near a church where weekly children's meetings are held, they will get some help from these; but the greatest responsibility lies with the parents, who are with them every day.

If all parents would read what the Bible and the Testimonies say about teaching their chil-

dren, and then go to work in earnest to help them daily to get the things from the word of God that would be "meat to them in due season," the children who have been converted would be prepared to go out and be real missionaries among other children; and when camp-meeting time comes again, they would be a help in the children's meetings.

Parents, think of this matter soberly and earnestly. Can we stand clear before God if we neglect this work that he has given us to do?

AN APPEAL.

MRS. L. E. LA BONTÉ.
(Bostwick, Neb.)

BEFORE the Sabbath came to me, my ideas of missionary work were vague, and I felt little responsibility; while my sympathy went out in a greater or less degree, according as my attention was called to the needs of the work, I felt that the work was the Lord's, and he had all power to carry it forward in his own way and time, and that there would be no failure for lack of funds; for were not the silver and gold, and the cattle upon a thousand hills all his? And as for the missionaries, why, *they* were called of God. Special ones were to be set apart to the work by the Holy Ghost, as were Paul and Barnabas at Antioch, where the first missionary work began.

But since becoming acquainted with the work of Seventh-day Adventists, I find that all my life I have been ignorant of even the first principle of missionary work, and that I have never realized what Paul meant when he wrote these words to the Corinthians, "We are laborers together with God." I grieve that I have been so many years learning this lesson. I fear that there are many others who do not understand that *we* are the laborers; that God committed this great work to his people.

When Christ sent forth the seventy, he said unto them: "Pray ye therefore the Lord of the harvest," etc., and we are told that this is a direct command to all who love the Lord. If we have neither silver nor gold to give to the Lord for the work, and we are unable to give our own selves to the work, we have no excuse if we do not obey the divine injunction, "Pray ye." The busy and the burdened ones, the old and the young, the rich and the poor, may be so filled with an intensity for, and burdened with the importance of, the work, that their hearts shall be constantly uplifted to the Lord of the harvest, that laborers may be sent "into his harvest," and in this way all may become "laborers together with God." We read that we are "years behind." May it not be possible that the *lack* of fervent, earnest prayer from consecrated hearts has had much to do in causing this condition? If we have no knowledge of the missionary work, then we can have no adequate knowledge of its importance and its needs.

I wish every Seventh-day Adventist would make an effort to obtain the *Missionary Magazine*. Its low price should put it within the reach of all. Read it aloud in the family. The children will enjoy the graphic descriptions of the scenery, inhabitants, and customs of other countries; and as you read to them of these things, and of the noble men and women who have left their native land to carry the gospel to these far-away countries, they will acquire an interest for missionary work; and if you have been asleep to the importance of missionary work, you will arouse and feel that you are years behind.

I feel compelled to make this appeal to our church-members. *Now* is the time to prepare ourselves to work for the Master. Let us perfect our own hearts and lives by hiding in Jesus, that our daily example may be like the one true pattern, Christ; then indeed we

can hold up the true light to others, and in many ways, which will be pointed out to us by the Holy Spirit, we shall be enabled to do *something* for the Lord. The prayers of the church-members should daily rise like a great cloud to the throne of God. "For the baptism of the Holy Spirit every worker should be breathing out to God."

In the earth is much darkness which as yet has no ray of light. Let every one who reads these lines arouse to his *own* need first, then become a "laborer together with God" in prayers and in loving sympathy for all who are poor and needy, by self-denial and a strong desire to be led by the Holy Spirit in any way that will be for God's glory. Let not the work be longer *hindered* by the failure of God's people to do their duty.

May these two words, "years behind," stamp themselves into the hearts of all, and *impel* them to become laborers. I feel sure that if the people were enlightened as to their duty in this respect, they would be anxious to avail themselves of their privileges; for indeed it is a privilege to be a laborer together with God. "The great outpouring of the Spirit of God, which lightens the whole earth with its glory, will *not* come until we have an enlightened people that know, *by experience*, what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure, but this will not be while the largest portion of the church are not laborers together with God."

"Sound an alarm throughout the length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let *none* be left unwarned. We might have been in the place of the poor souls that are in the darkness of error. We might have been placed amid barbarism. According to the light we have received above others, we are debtors to impart the same to them."—*Appeal for Missions*.

Paul wrote, "We are laborers."

"Is it nothing to you, O ye Christians;
Oh answer me this to-day:
The heathen are looking to you;
You can give, or go, or pray;
You can save your souls from blood-guiltiness;
For in lands you never trod,
The heathen are dying every day,
And dying without God.
Is it nothing to you, O ye Christians?
Dare ye say ye have naught to do?
All over the earth they wait for the light,
And is it nothing to you?"

RUBBISH-KEEPING.

* * *

IN the REVIEW of January 10 I noticed an article entitled "The Rubbish-Keeping Habit," on which please be so kind as to allow a little criticism from one who has had considerable experience in such things, and therefore knows of what she speaks, and who, did she not feel it a *duty* to the *poor*, would be the last to criticize.

The "old chest of books" should be given to the poor. Students have books furnished them while at school now, but not at home; and the poor appreciate any old book for their own, sometimes even a part of one.

The old bedquilts can be used instead of cotton in making comfortables, and for this purpose are much better than the material with which comfortables selling at \$1.50 each, are sometimes filled; or, they may be tacked together, doubled or trebled, covered with four-cent print, for mats over husk or straw beds.

The old glass bottles, with no printing on them, can be easily cleaned with a suitable brush, and sold for three cents or more, according to size, to physicians or druggists.

Old broken chairs can often be mended, at a trifling expense, in a manner that would not be noticed, and with good usage will last a lifetime.

Some of the old furniture, after mending, could be used either with or without covering with four-cent print, stuffed with some of the old ragged bedquilts, and perhaps a valance around.

Flatirons without handles, by being wrapped in a piece of old bedquilt, and covered with something pretty, would be beautiful door-weights.

Old pasteboard, and boxes in that old book-chest, make nice kindlings, saving the expense and trouble of getting shavings by the barrel.

I think it economy to save and use, or give where appreciated and needed.

WHAT IS YOUR LIFE?

ELSIE A. BROWN.

THE other day as I sat by the bedside of a paralytic, who for fifteen years has lain upon her little cot-bed, being with difficulty able even to speak a full sentence intelligibly, I thought, What an object-lesson of the value of the things of this life!

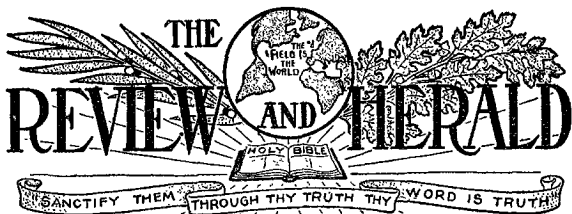
The sufferer is the widow of an illustrious Southern general, and she herself came of one of the most aristocratic and influential Southern families, and was a proud, accomplished, beautiful woman, and, of course, a leader in society. But reverses came, and how changed is the scene. Her husband came to his death at the hand of an assassin. Her wealth took to itself wings, and with it went the power and influence which it brings. Death claimed one of her two sons, and the other, formerly the petted son of wealth and ease, is now blind and dependent, and can give his mother no aid.

The citizens of her home city, out of sympathy, purchased and presented her a house, in one room of which she lies, attended by a negro woman whose service can be had for a small amount. The remainder of the house she rents, and lives from this small income. Here she patiently and uncomplainingly waits the end, which, sooner or later, must bring relief.

She has met the loss of all these things of "time and sense," but in their place has found that which is of infinitely more value than they all—her Saviour. She can, with Paul, suffer the "loss of all things," and count them but dross, that she may win Christ.

O, why is it that the tendrils of the heart's affection will twine round and cling to the unstable things of this life; the deceitful things, which, as the dew upon the grass, sparkle and gleam in the distance, but vanish in mist when once within the grasp; the unsatisfying things, which, though they be attained, have no power to satisfy the demand of the soul? Why cling to these things, or even to life itself; "for what is your life?" The wise man says it is "vain," and spent "as a shadow." Truly it is "less than nothing, and vanity," if the world, by your having lived in it, is nothing bettered. And if your life end with your existence here, or you fail of eternal life, to what could it better be compared than to a shadow? "What is your life?"

WE met a sister the other day who had worried herself nearly sick over a matter that she could not in any way help. We asked her why she was worrying. "O," said she, "it makes me feel so bad to know that I can't make it different." That is just the point. If you could help the matter, you would n't worry, but would make it as you think it should be. So what is the use of worrying about a thing you can not help, anyhow? It absolutely does no good, but an infinite amount of harm. "Fret not."



BATTLE CREEK, MICH., MAY 30, 1899.

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THE SABBATH IN THE NEW TESTAMENT.

ANOTHER of Mr. Torrey's statements that he sets forth as one of his "unanswerable propositions" is that "every one of the ten commandments is expressly reaffirmed in the New Testament except the Sabbath law, and there is not a syllable in our whole New Testament suggesting that the Sabbath is binding on the Christian." And "the one commandment upon which the Seventh-day people lay all their emphasis is neither by explicit statement nor hint said to be binding upon Christians in any verse in the New Testament."

From this statement made and repeated it is evident that there are, in the New Testament, at least nearly two whole chapters which Mr. Torrey has read to very little purpose. Indeed, it would seem that he had not read them at all; but the fact that he has been for years one of the leading Bible teachers of the whole country, renders it hardly possible that he has not read the New Testament through. Yet for such a prominent Bible teacher to make and repeat such a statement as that, betrays a lack of knowledge of the New Testament, that surely presents not a very promising prospect to a Bible school for Christian workers.

The two chapters to which we refer are the third and fourth of Hebrews. It is the literal truth that the greater part of these two chapters is a treatise upon the true Sabbath of the seventh day, its true meaning, and its true observance; and it is all addressed to CHRISTIANS. That Mr. Torrey has not yet found this portion of the New Testament is nothing against the fact of its being there. It is there, and it is a great spiritual truth; for the Sabbath is spiritual, and spiritual things are only spiritually discerned.

Sabbath is rest. The Sabbath of the Lord is the rest of the Lord. And the Sabbath day of the Lord is the rest day of the Lord. The word of the Lord is, "The seventh day is the Sabbath [the rest] of the Lord thy God." It is not man's rest, it is God's rest. And so it is written, "In six days the Lord made heaven and earth, . . . and rested the seventh day." Ex. 20:11. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2:2. And "he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest." Heb. 4:4, 5. Thus in Hebrews 4 the subject is the same precisely as in Gen. 2:2, 3, and in Ex. 20:8-11, the fourth commandment; that subject is the Sabbath of the Lord, God's rest of the seventh day, and being addressed directly to Christians, and in the New Testament, too, is definite instruction to Christians as to the true Christian observance of the Sabbath of the Lord, the seventh day. And this subject in the fourth chapter of Hebrews is simply the continuation of the same subject from the third chapter of Hebrews; and that subject is God's rest of the seventh day. This shows that the Sabbath of the seventh day, the Sabbath of the fourth commandment, and its observance, is distinctly treated in the greater part of at least two chapters in the New Testament, and is there addressed directly to Christians. Brother Torrey has not yet learned this. We are telling it to him just now.

Now, remembering what Friend Torrey asked of each reader,—that he "go to God in prayer and covenant with him that he will stand upon what the word of God teaches whether it agrees with his pre-

vious notions or not,"—come, let us study the third and fourth chapters of Hebrews, and see what is there taught in the word of God.

In exhorting Christians to faithfulness, thus it is written: "As the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their hearts; and they have not known my ways. So I swear in my wrath, They shall not enter into MY REST."

"Wherefore take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

"For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into HIS REST, but to them that believed not? So we see that they could not enter in because of unbelief.

"LET US therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. FOR WE WHICH HAVE BELIEVED DO enter into rest, As he said, As I have sworn in my wrath, if they shall enter into my rest ["they shall not enter into my rest"]: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the SEVENTH DAY from all his works. And in this place again, If they shall enter into my rest ["they shall not enter into my rest"].

"Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To-day after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts. For if Jesus ["Joshua," margin] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore A REST ["the keeping of a Sabbath," margin] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 3:7-19; 4:1-10.

Now note carefully the story as it is told in these quoted words:—

It is GOD'S REST into which by the Holy Ghost, men are exhorted to enter to-day "while it is called to-day."

This rest was prepared at the foundation of the world. For that "the works were finished from the foundation of the world," is proved by the fact that God "spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." That this rest of the seventh day is God's rest into which men are to enter, is proved by the further fact that "in this place again" he spoke of the seventh day, "They shall not enter into MY REST."

God's rest is eternal rest. Now when God made man, he made him that he might enter into and enjoy God's eternal rest with God. However, this could be only upon the man's personal choice, freely made. The Lord therefore placed him on a season of probation. And in this probation, God prepared for the man, and gave to the man, the introduction to, yes, the very beginning of, this eternal rest, in order that in his probation the man might choose and enjoy God's rest with God.

When God's rest was prepared for man at the foundation of the world, it was in the seventh-day Sabbath that it was prepared. For the seventh day is the Sabbath, the rest, of the Lord thy God, and "the Sabbath was made for man."

So, the seventh day being the Sabbath, the Sabbath being God's rest, and the Sabbath being made

for man at the foundation of the world, it is certainly true that it is in the Sabbath that God's rest was prepared for man at the foundation of the world. The works were finished from the foundation of the world. When the works were finished, the rest was prepared; for then "God did rest . . . from all his works." This rest was prepared in the seventh day; for "God did rest the seventh day from all his works." This rest of God's was at that time prepared for man; for the seventh day is the rest of the Lord thy God; and the rest was made for man.

But through unbelief the man failed to enter into God's rest. He did not abide in God's work, and so he could not enter into God's rest. Through unbelief he entered into Satan's works, and so missed God's rest. God's rest never can accompany Satan's works; God's rest accompanies only God's work.

Then, though the man had failed, the rest remained; and in the offering of Jesus Christ, the Lamb slain from the foundation of the world, to the man was given again the opportunity to believe, and so find God's rest,—the opportunity to believe, and so to forsake Satan's works and find God's work; and, finding God's work, so also to find God's rest.

And so God's rest still remained till the time of the promise drew nigh, which God had sworn to Abraham and his seed, which is Christ (Acts 7:17; Gal. 3:16),—till the time when God would deliver his people from Egypt, from the world of sin: then he called Israel to enter into his rest,—into this rest which he had prepared for man at the foundation of the world, but into which man, through unbelief, had failed to enter, and which yet remained for the people of God.

And so God called Israel to enter into his rest—to enjoy and observe his Sabbath. For the Sabbath is the Lord's, it is God's rest; and "the seventh day is the Sabbath."

But Israel also failed to enter into God's rest: Israel would not BELIEVE, and so could not enter in. For "I swear in my wrath, They shall not enter into my rest." But "to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."

"What!" say you, "did Israel not keep the Sabbath?"—No; how could they, when they did not believe? "But," say you, "did they not rest on the seventh day?"—O, yes; they rested on the seventh day; but for all that they did not keep the Sabbath. There is a great difference between resting on the seventh day and keeping the Sabbath. A person might rest on the seventh day all his life, and yet never keep the Sabbath.

The Sabbath of the Lord is God's rest; only he who finds God's rest finds the true Sabbath; and only he who keeps God's rest, can truly keep the Sabbath. True Sabbath-keeping depends altogether upon whether a person finds God's rest, instead of his own, on the seventh day. Israel rested on the seventh day, it is true; but it was only their own rest that they found, and entered into, on the Sabbath day; because they did not believe in Christ, that, by finding in him God's work, they might also find in him God's rest, which they might keep.

God's rest is spiritual; only he who is spiritual can enter into it, and only he who is of FAITH is spiritual: therefore only he who is of faith can enter into God's rest, only he who is of faith can keep the Sabbath of the Lord. And though it is true that a person might rest on the seventh day all his life without truly observing the Sabbath, yet he can not truly observe the Sabbath without resting on the seventh day; for "God did rest the seventh day," and it is in the seventh day that God's rest is found.

But Israel did not believe, and so could not enter into God's rest; "howbeit not all that came out of Egypt by Moses," but with the vast majority it was so. And so Israel, as man at first, through unbelief missed God's rest, which was prepared at the foundation of the world, and which had waited so long for men to enter.

Yet though Israel failed to enter into God's rest, that REST did not fail: it still remains, and waits for men to enter it. Though Israel failed to discern in the seventh day God's rest, and so missed it; that rest, that Sabbath, of the seventh day did not vanish away: it still, even to-day, "remaineth," and waits for man to enter into it. For "seeing . . .

that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To-day, after so long a time; . . . to-day if ye will hear his voice, harden not your hearts." "There remaineth therefore a rest to the people of God;" and this rest is *God's rest*, which Adam missed, and which Israel missed; but which, in the Lord's mercy, still remains for all people to enter, and for God's people to enjoy.

This rest that remains is the Sabbath; for the margin of the verse gives the literal Greek: "There remaineth therefore a keeping of a Sabbath to the people of God." And this Sabbath that remains is the *seventh-day Sabbath*; for in this place it is written, in direct connection: "He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again [he spoke of the seventh day on this wise], They shall not enter into my rest." Then seeing that some must enter into that rest, and seeing that man at the beginning, and Israel at the time of the promise, did not enter in, there remains therefore to the people of God *this same rest*, the keeping of *this same Sabbath*, which is "the seventh day."

Again: it is written that there "remaineth . . . a rest"—the keeping of a Sabbath—"to the people of God." Now that which *remains* is something left over, something continued of what was before. But the only Sabbath that there was before, in which was God's rest, was the seventh-day Sabbath. And as there *remains* a Sabbath; as whatever remains is something continued of what was before; and as the seventh-day Sabbath is the only Sabbath that there was before, in which was God's rest; it is therefore the very certainty of truth that the Sabbath which *remaineth* is the Sabbath of the seventh day; for "God did rest the seventh day."

Yet again: whatever remains is something left over, something continued, of what was before. The remainder is not the beginning of a thing. "That which remaineth" can not correctly be spoken of anything newly begun, of something only just now being set up. Now the most extreme claim for the origin of Sunday, the first day of the week, as a "day of rest," or "the Christian sabbath," is that it was in "the primitive church" "in the apostolic times." Therefore as, according to their own claim, that time was but the beginning of Sunday observance as a day of rest; and as what *remains* is something left over, something continued, of what was before, it is the very certainty of truth that this "rest," this "keeping of a Sabbath," that "remaineth to the people of God," is NOT the rest of the first day of the week, commonly called Sunday, which, according to their own claim, was just then having its beginning; but IS the rest of the seventh day, the Sabbath of the Lord, which was prepared at the foundation of the world, which waited for Israel to enter in, and which, thank the Lord! yet **REMAINETH** to the people of God."

Does Friend Torrey say, "The Sabbath was abolished"?—God says it **REMAINETH**.

Does Brother Torrey say, "The Sabbath of the seventh day was changed in the days of the apostles, and by the apostles"?—The word of God, written in the days of the apostles, and by an apostle, declares that it **REMAINETH**.

Does Brother Torrey say that the keeping of the Sabbath is not for Christians? The word of God, with direct reference to the keeping of the Sabbath, "the seventh day" on which "God rested," says that it "remaineth" "to the people of God." Are not Christians the people of God? As certainly therefore as Christians are the people of God, so certainly the keeping of the Sabbath, "the seventh day," God's rest, "remaineth" to Christians. The word of the Lord says so. If "Christians" will not have it, that is for them to say; but the Lord says that it "remaineth" to them. Why should they refuse to have it remain? When God says it "remaineth" "to the people of God," how can they refuse to have it remain, and still be the people of God?

And this "rest," this "Sabbath," of the seventh day, which "remaineth," is *God's rest*, is God's Sabbath; for "he spake in a certain place of the seventh day on this wise, And God did rest the seventh day. . . . And in this place again [he spoke of the seventh day on this wise], They shall not enter into my rest."

God is the eternal God. His rest is, therefore, eternal rest. And the seventh day is the rest, the Sabbath, of the Lord thy God. Therefore the Sabbath, the rest of the seventh day, being God's rest, IS ETERNAL; and its rest is eternal rest.

It was prepared for man to enter into and enjoy, at the foundation of the world. Through unbelief the man failed to enter into it. It waited till the time which God had sworn to Abraham; yet, through unbelief, the people then failed to enter in. And still, "to-day," it remains; for "some must enter therein." "Wherefore, as the Holy Ghost saith, Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." For he has limited a certain day, saying, still, "To-day, after so long a time; . . . TO-DAY if ye will hear his voice, harden not your hearts."

Therefore to Brother Torrey's "unanswerable proposition" that "there is not a syllable," "neither by explicit statement nor hint," "in our whole New Testament, suggesting that the Sabbath is binding on the Christian," the answer is the indisputable truth that in the greater part of at least two chapters of our New Testament, there is an explicit treatise on the Sabbath and the obligation of God's people to observe it, covering all time "from the foundation of the world" unto "to-day, while it is called To-day."

Yet, sad to say, even to-day, as at the foundation of the world, and as at the time of the coming out of Egypt of old, the great mass of God's professed people still will not hear his voice, but harden their hearts, and tempt him, and grieve him, and do err in their heart, and have not known his ways: and thus still by their unbelief he is compelled to swear in his wrath, "They shall not enter into my rest,"—this blessed rest which from the foundation of the world has remained, and still remains to the people of God.

How long shall it be before God's people will believe him? Come, Brother Torrey, come, all God's people everywhere, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." "To-day if ye will hear his voice, harden not your hearts." Let us enter into God's rest—that holy rest of the blessed seventh day. For God blessed the seventh day and hallowed it; because that in it he had rested.

"GO THOU THY WAY TILL THE END BE."

"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13.

The character and career, the faith and fidelity, of the prophet Daniel, furnish, for every child of God, a pleasing subject of contemplation and study. Scanning the whole period of his public ministry, from its beginning to its close, at every turn appear prominent characteristics which challenge us to admire and emulate. His adherence to principle in the early years of his captivity in Babylon, was a model for the young soldiers of Christ for all time. He belonged to the royal line, and was associated with those who would, naturally, according to the customs of those times, give themselves freely to what would be regarded as the most luxurious manner of eating and drinking. He was away from all the restraints of his early home and associations. He was, moreover, a captive under the power of a foreign potentate. He not only had no home, but no country; for Judea was then as Poland is now in Europe; it had nationally and politically ceased to exist. He was then in the flush and fire of youth. With health good, appetite natural, all physical demands vigorous, with the power of the court, every relation in society, and every influence drawing him to sit at the king's table and partake of his meat and wine, where can be found a case of stronger temptation to a self-indulgent and pleasure-seeking career? But through it all, Daniel stood true to principle and to God, and entered inflexibly on that path of rectitude which led him to such heights of nobility and glory.

But it is not the purpose of these lines to review the life of this most wonderful man, but only to call

attention to the circumstances and the lesson of its closing scenes, so far as the record reveals them to us. How tenderly and pathetically he is dismissed from the arena, as shown in the concluding words of his book, as already quoted: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." He had stood undauntedly before the great Nebuchadnezzar, and exposed and denounced his idolatry. He had seen him sink under his rebuke to the lowest humiliation; he had pronounced a just doom upon the unworthy royal youth, Belshazzar; he had declined to yield to the unjust decree of the king of Persia, and had braved the den of lions, in behalf of his principles; he had had a view of the colossal empires of earth, as they rose in pomp and glory, and passed away, till they were dashed in pieces and swept away by the power and presence of the everlasting kingdom of God; and he had left on record his sublime predictions for the benefit and comfort of the people of God for all time.

But now his work was done; and the angel seems to address him in tenderest tones: "But go thou thy way." He does not, however, dismiss him into doubt and uncertainty, into a prospect dim and obscure, as if it was uncertain whether anything definite was to follow or not; no; he still keeps before him the great and important object, the end, which we should ever hold in contemplation: "Go thy way till the end be."

So every one has his way marked out, in which God would have him walk; but ever, while walking in that way, the end should be kept in view. "The end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Peter 4:7. Thus the record says now to us: "Go thy way till the end be." Daniel had still a work to do; for he was promised rest, and he was told that at last he should stand in his lot at the end of the days.

What lot?—The lot determined by the decisions of the judgment, which would secure him an inheritance in the kingdom of God. It is the same kind of lot as that by which the children of Israel, in that ever-memorable journey from Egypt to Canaan, were put in possession of the land. It was indeed a most thrilling moment to them when they stood on the borders of the good country which had been promised them, and toward which they had been journeying for forty weary years, and the lots were to be cast which would assign to each tribe its welcome portion. Num. 26:55. And as the lot was cast, each tribe then knew what portion fell to it. Like the other events in the history of that people, this also was an ensample, and was written for our admonition upon whom the ends of the world are come. 1 Cor. 10:11. As those who stood upon the borders of the earthly Canaan had their inheritance assigned to them by lot, so the lot is to be given again for those who stand upon the borders of the heavenly Canaan, and who are to have an eternal inheritance assigned to them there.

It was said to the prophet Daniel, "Thou shalt . . . stand in thy lot at the end of the days." The days referred to are, beyond question, the twenty-three hundred days, which constitute by far the most prominent and important prophetic period of which his prophecy treats. This is also indicated by the reading of the Septuagint, which speaks of "the full end of the days." These days terminated in 1844. But this did not bring us to the coming of Christ and the resurrection of the dead, but only to the beginning of the work of the cleansing of the sanctuary, or the deciding of the case of every one, in the investigative judgment, which work corresponds, in the experience of the last church, to the dividing of the inheritance by lot to ancient Israel as they stood upon the borders of Canaan, just ready to pass over and possess the land.

The word spoken to the prophet, "Thou shalt . . . stand in thy lot," does not mean that he was literally and personally to enter upon the actual possession, at that time, of a certain number of square rods or acres of real estate. So that does not bring us to the resurrection of the dead, as some claim. But it means that then his case would be decided by the investigative judgment, and his title, according to that decision, would be made sure to the heavenly inheritance, to be entered upon at a subsequent time. This work of judgment in the

sanctuary determines all cases, and assigns to each his proper place. It is here that Daniel stands in his lot, in this manner; and here also, all will stand in their lot who have been overcomers, when their cases come up for examination and decision. They will pass favorably the test of the judgment; their names will be confessed by Christ before his Father, as his people (Rev. 3:5), while the wicked, as David says, "shall not stand in the judgment." Ps. 1:5.

This, then, is the position of the church to-day: we stand on the borders of the heavenly Canaan; and it should be to us a moment of thrilling interest, as much greater than that in the experience of ancient Israel was to them, as the inheritance to which we look is greater and more enduring than was theirs. Before them was the earthly country, with all its limitations, imperfections, and evils; before us is the heavenly Canaan, with all freedom from everything that can offend or destroy, and with its eternal weight of glory.

For more than fifty years the investigative judgment of the heavenly sanctuary has been going forward. Soon its decisions will all be rendered; and the court now in session there will cease its sitting. The questions for each one now to ponder for himself are, When this work is done, will it be found that I have stood in my lot? What portion will be assigned me? Shall I have a place set apart for me in that heavenly country, or shall I be found among those described in Matt. 22:12, 13?

We are assured that all heaven is interested in what is transpiring in connection with the Lord's work in the earth to-day; yea, that all heaven is astir in expectation of the decisive events soon to take place. To what an hour have we then come! The last generation is reached; the last warning pertaining to the issues of eternity is going forth; the work of our Mediator in the sanctuary on high is almost finished; the one scene of rebellion which has been permitted in the universe, is soon to be brought to an end; the great plan of redemption, unknown in all the universe except in connection with this one fallen world, is soon to be consummated, and its eternal fruits appear.

But, meanwhile, the Babel of error is swelling its notes of confusion over all the world. Above it all, however, faith hears the blessed assurances of the great Captain of our salvation, saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." It hears the counsel of the Faithful and True Witness, saying: "Buy of me gold tried in the fire, . . . and white raiment, . . . and anoint thine eyes with eye-salve;" and this counsel is given us, that we may not be found poor, blind, and naked, in the decisive hour. And these graces are offered, nay, urged upon us, without money and without price. Thus all provision is made, and all hope and comfort are offered, to every sincere and honest heart, to press forward for the unspeakable boon, everlasting life. With new zest we may now sing two stanzas of one of our beautiful hymns:—

"Shout, ye little flock and blest,
You near Jesus' throne shall rest;
There your seats are now prepared,
There your kingdom and reward.

"Fear not, brethren, joyful stand
On the borders of your land;
Jesus Christ, your Father's Son,
Bids you undismayed go on."

U. S.

THE *Michigan Christian Advocate*, in advocating stricter Sunday laws and heavier penalties, says that "Indiana has a law making it possible to stop violation of the Sabbath before the overt act begins, which is a good feature." That is but another step toward the Inquisition; for how is it possible to stop the violation of the Sabbath before the overt act begins, except by discovering the intents of the heart? And how shall that be done except by an inquisition? And yet this professed Protestant paper says that such an attachment to a Sunday law "is a good feature."

Why should people professing to be God's people refuse to do on the seventh day what God did on the seventh day, namely, *rest*? Did God do right in that?

RECENT LABORS.

SINCE my last report for the REVIEW, I have had the privilege of attending our good General Conference and subsequent committee and board meetings, and of making a brief tour of some of our Scandinavian churches in the Western Conferences.

Of the General Conference others have spoken, and I wish only to add that it was a profitable and precious season to me personally. I was made glad not only to witness, but to experience much of God's blessing to my own soul. The glorious light of the message of God for our time is increasing in brightness. While this is so, it is also manifest that the density of this world's darkness is increasing, and the conflict with self, sin, and the world is becoming more intense daily. But blessed be the Lord, "which always causeth us to triumph in Christ," our Saviour.

I was also much profited and instructed in the meetings of the various institutions held at Battle Creek following the General Conference. It is evident that we have lost much and greatly retarded the message by our not understanding, and faithfully giving heed to, the instruction given us of God regarding the various lines of work given us to perform. O, for a faith that will appropriate every instruction given us by the Spirit of God, and follow it faithfully without fear or thought of consequences! When God speaks, it is for us to obey, and he will take care of the consequences.

March 20 I left Battle Creek for a tour among our Scandinavian churches in the West. Two days I spent in Chicago visiting the different missions and institutions there. I am much interested in all this work, but my time was too limited to obtain as full an understanding of the work in different lines as I desired, still even this brief visit was profitable to me.

During my tour in the West, I visited the churches at Atlantic, Elkhorn, Exira, Jacksonville, Ruthven, stopping one evening at the mission in Sioux City, Iowa; Omaha and College View, Neb; Beresford and Swan Lake, S. Dak.; Hartland, Canby, Artichoke, Minneapolis, and St. Paul, Minn.; and Oakland, Wis. I held from one to seven meetings at each place. I enjoyed this tour, but regretted much that my time was so limited. In years past I have labored more or less in nearly all these places, and in view of the close connection there must be between the work among the Scandinavians in America and in Europe, it was necessary for me to visit as many as possible of our people before returning to Europe. I can not take the time here to speak particularly of my visit to each place. I can only say that while in some places I was made glad to see growth in grace and also an increase in numbers, in other places it was manifest that there is too much conformity to the world. I also saw that while in some of the Conferences there is an abundance of laborers in the Scandinavian tongue, in others there is a lack. I am glad that the General Conference has made provision for a general laborer among the Scandinavians in America. This will tend greatly to build up and strengthen the work. We shall greatly miss the valuable labors of Elder L. Johnson in Europe, but he will do a very important work in America; and for this we shall rejoice.

April 19 I returned to Battle Creek, to make ready for my departure for Europe. This time I leave my family here while I go to labor as the providence of God may indicate. I long for the time when the work of the message will close in triumph. Until then may I be faithful and true to the Lord wherever he may call me to go.

The evening of April 30 I parted with my family and friends at Battle Creek, starting for New York, to take the boat on Wednesday, May 3, to Southampton, England. As I leave loved ones behind, not knowing whether we shall meet again here or not, I rejoice in the privilege of commending them and myself to our Heavenly Father's keeping.

The company that boarded the United States Steamer "St. Louis," of the American line, numbered thirty-two, surely the largest company of mission workers of our people that ever sailed at one time. Seven of these are children. Fifteen go to the British field; namely, Elder E. E. Andross and family, Elder Altman and family, Elder and Sister Bernstein,

Elder and Sister Fitzgerald, Elder S. G. Haughey, Brother and Sister Davies, and Brother Heide; to different parts of Scandinavia, Brother Zach. Sherrig and family, Elder and Sister J. F. Hanson, Brethren Roswall and Peterson, and Sisters Marie Jensen, Emma Wedin, and Dora Carlson, and the writer; to Germany, Brother and Sister Hoffner; to South America, Elder Westphal and Sister Strong.

We have had a favorable passage, still nearly all have suffered more or less from seasickness. We are all much pleased with the service and the attention we have received from stewards and officers of the vessel. They have also taken much pains to furnish us a good supply of fruit at our meals, which we have greatly appreciated. On the whole, it is the most pleasant passage I have had across the Atlantic. The "St. Louis" is a magnificent vessel, and can be recommended. We have now sighted land, and expect to reach our destination at seven o'clock this evening. All are well and in good spirits.

O. A. OLSEN.

United States Steamship "St. Louis," May 10.

"THE PIOUS SLAVE."

WHILE traveling in Mississippi a little while ago, I met a poor colored woman, who had been a slave in the days "befo' de wah." Her deep piety, and simple, unaffected faith touched a responsive chord in my heart, and I requested that she tell me the story of how she came to be a Christian under circumstances so forbidding as are those of slavery. I will tell the story as nearly as I can in her own words, that its naive simplicity may be as far as possible preserved:—

"We poor slaves could not read, and there was a law that no one might teach us to read. We never saw a Bible, and never heard one read. But God did not forget us. We did not know much how to pray, but I used to go out alone, and kneel down among the corn-stalks on the plantation, and ask God as best I knew to help a poor sinner like me. If they caught me praying, they beat me; but I did n't mind that,—why, no, I was going to pray anyhow, no matter how much I got whipped. Well, after a while the war came, and then we was all set free. I began hunting for God. I could n't read yet; but I could pray. One time I set myself to pray all night that God would help me; and as I was praying, it was *revealed into me*—it warn't no dream; no, sah, I knows what a dream is; but a voice came and talked with me, and told me these words, 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' Those words were spoken to me, I know they were; again and again and again were they told to me. I never read them out of the Bible, I could n't read a word, and no one had ever read to me. Long time afterward I learned to read, and then I found them there. It greatly surprised me; but I knew then for sure that it had been the Lord who had spoken to me.

"But I was n't satisfied. I went to every church a-hunting for the Lord. I heard every one of them preach; but they did not have what I wanted. It seemed as if I could not bear it any longer; I must have help. I believe I should have gone insane, if help had n't come. I could hear a little preaching; but I wanted some one to come and teach me the Bible itself, and show me how to read and study out of it. But one night I dreamed I saw a school-house, and by it there flowed a beautiful river of clear water. I was led up to the building, and went in. There was a man seated there, and he told me, 'There will yet come a school like this to the town in which you live. In that school the poor colored people will be taught the word of God. It will be the text-book, and they can read out of it. It will come, but you must be patient.' Time passed away. Then they told me that some men had come to the town, and that they rested on the seventh day, and believed that the Lord was coming soon. They told me that these men had a night-school on the hill. And then it was revealed into me that this was the school about which I had dreamed, and that I must go and attend it. I went, and sure enough it was. There I heard this precious truth, and it is the religion for which my soul had thirsted so long."

This story is a true one. The Bible was taught in that school, and the "Gospel Primer" was used as a simple Bible text-book for the people. How clearly all this shows that God has been preparing the hearts of those who were once poor slaves to receive the third angel's message, that they may be among the number who are gathered around the throne of God at last, out of "every nation, and kindred, and tongue, and people." And while the Father has been moving upon hearts in the North to teach the Bible as the all-important study, and to write simple Bible text-books, he has also been preparing hearts in the South to receive the light which

he intends to bring to them through these agencies. And the woman's simple story brought to my remembrance those words in the "Spirit of Prophecy" to the effect that in the last great day the great princes of earth who have not known and served God would gladly change places with the pious slave.

P. T. MAGAN.

SPREAD THE TRUTH.

"If thou let this man go, thou art not Caesar's friend." This was said to Pilate by the howling mob, who were thirsting for the blood of Jesus, in order to intimidate Pilate and cause him to yield to their wishes, and condemn Jesus to death. Pilate found no fault in Jesus; any unprejudiced person could easily have seen that. The priests and scribes hated him because of his perfect life, and because that perfect life condemned them, and revealed their true character to the people. They had lost favor with the people, their selfish interests were touched; and instead of reforming their lives, and conforming to the divine pattern, they sought to destroy the light that came to them from God.

Their arguments and accusations against the Son of God were wholly without foundation; they could not move Pilate by them to yield to their requests; they therefore touched another motive, in which justice and right have no part,—the motive of *self-interest*.—"If thou let this man go, thou art not Caesar's friend." Pilate was not in favor at Rome; he thought that an accusation of that kind against him might be fatal to his political hopes and aspirations. He regarded self-interest more than the great principles of justice and right. He therefore yielded to the demands of the Jews, and condemned to death an innocent man.

Human nature is the same in all ages of the world. An appeal to self-interest usually counts for more than the principles of justice and right. The great amount of corruption and bribery in high places is the evidence of the truth of this statement.

The arguments that have been presented to Congress by the leaders in the National Reform movement, in favor of religious legislation, especially Sunday laws, have been shown to be, time and again, without foundation; and have failed to accomplish their purpose. The leaders have been discouraged, but are determined to carry out their purpose. In order to do this, they are trying the same methods that the priests and rulers tried with Pilate,—that of intimidation. Their cause has been proved to be against justice and right. Now they take up their own legitimate weapons,—intimidation, force, and fraud. They have declared their purpose to defeat the re-election of those Congressmen who oppose their so-called reforms; and in several instances they have already attempted to do this. A federation of churches and of religious societies has already been made in at least one State, and they are rapidly federating throughout the country for the purpose of giving effect to the threats that have been made against those Congressmen who oppose their reforms.

What will be the result? Will the prospect of losing position, of having their political aspirations destroyed, affect them the same as it did Pilate? Will the touching of self-interest be the same now as it always has been? If so, judging from present indications, we shall certainly very soon see life given to the image of the beast, so it will be enabled to do what we are told, in Rev. 13:15, that it will do. Certainly the time has come for those who have a work to do, to do it quickly.

Washington, D. C.

GEO. B. WHEELER.

A BROTHER in Quincy, Ill., sends us a money-order for twelve dollars for the REVIEW. He is a regular club subscriber for missionary purposes, and expresses his appreciation of the paper, as follows:—

"I am sending five copies to poor people who are glad to get the paper. It is a good paper. It renews my hope in God, and stimulates my faith in Christ. The Lord bless all his dear people and the REVIEW AND HERALD."

Would it not be a good idea for YOU to send one or more copies of the REVIEW to your friends, thus giving them the benefit of a number of good sermons each week? Try it.

Another, in Philadelphia, a bricklayer, writes:—

"By the Lord's instruction I started in the paper work two years ago. Since that time, three entire families have been brought into the church in my neighborhood, all having obtained a knowledge of the truth from the reading of our papers. Praise the Lord for this."

May the Lord abundantly bless all the quiet, unknown workers as well as those who labor in a more public way. This work is to go "not by might, nor by power, but by my Spirit, saith the Lord." Will you have a part in it? If so, work for the Master wherever you may be.



Fiji.

We have received the following from the Foreign Mission Board concerning the work in Fiji:—

"The Lord is abundantly blessing the work in these islands, and is opening up avenues of usefulness as rapidly as we, with our present facilities, are able to enter them. There is plenty to do.

"After returning from the tour with the boat, formerly reported, we held a number of meetings at Suva Vou. Elder Fulton, who is making good progress in learning the language, did the speaking, and the Lord gave freedom. Elder Parker and his wife assisted in the meetings, each evening spending half an hour, before the service, in teaching the people to sing. This was much appreciated. The people say our workers are not like other missionaries, because they associate with the people, inviting them to their homes, asking them to sit upon their chairs instead of on the floor, and to eat at their tables. The greatest influence seems to be exerted by simply living and teaching the truth.

"Although we were forbidden by the native teacher to preach in Suva Vou, the people hailed our coming with joy. When the subject of Christ's second coming was presented, it made a deep impression. The roko—there is only one chief higher than he in these islands—became much interested. He has been a wicked man in the past, but now loves to study the Bible. When the word came that we must stop preaching in the church, the roko said, 'Go ahead; this church belongs to me and the people here; I built it.'

"We have tried to get away from Suva Vou ever since coming to the islands, but God has hedged up the way in other places, and has continually opened the way more and more in this place. The roko made a special request for us to settle in his town, and start a school. He told us that if we would come, he would take his son out of the Catholic school, and send him to us. He even offered the land free. After seeking God and studying over the matter, we concluded to lease ten acres, as every attempt to go farther away was futile. The location is beautiful, being on the water's edge, in a good, accessible, healthful place. It is favorable for young men coming from neighboring towns. This was a serious question for us, as the laws are such that children can not go from one town to another to attend school. But through the roko's influence this barrier will be surmounted. Praise the Lord for his blessing!

"We thought first to lease for fifteen years, but the roko said, 'No, twenty; then twenty more,' offering the land free; but we thought it best to pay something for it, which he accepted. We applied to the government for the lease, and after long, anxious waiting were called to appear before the native commissioner. He said he wanted to know our object in coming here. He called our attention to the two denominations already here and to the friction between them, and how the government is frequently called upon or necessitated to settle disputes, and then said, 'Will you inform us of what you intend to do?' We told him who we are, of our industrial-school plan, the medical-missionary work, and branches of the work established in other lands, some of which we hope to start here to uplift the native race physically as well as morally. The commissioner reported this to the governor, and we had to await his decision. We felt that we could do nothing more than trust this matter in the hand of God, who 'removeth kings, and setteth up kings.'

"The governor finally gave his approval, and we have already begun to clear and plant the land. It will seem good to be where we can have a garden of our own, as it costs so much for fruit and vegetables, especially since we have two native boys studying with us. The prospects are good for a school; and when we are ready, our hands will be full. Several have spoken to us already. One of the boys who is with us now, said, when he first came to see if he could attend, that he felt that it was the Lord's hand that led him to us. He is from another island one hundred miles away. He is preaching the gospel some, and seems to be a good boy. (From young manhood to old age, Fijians generally are called boys.) The other boy is the son of a chief. His father could not wait until we were set-

tled, but wanted him to come now. We shall conduct the school on the industrial plan, so that the students can support themselves while they attend. We can not expect much help in the way of money from the natives, as they are so ground down by taxes that it is hard for them even to get their *sulus* and food.

"The roko, although making no profession, exclaimed, 'It is the will of God' when told that the governor had granted the lease of the land. There are many openings for work among both the white people and the natives, more than the workers here at present can fill."

ONTARIO.

SELTON, CHATHAM, TORONTO, HAMILTON, LONDON.

—In company with Elder P. M. Howe and his wife, I visited this church, March 17, remaining until April 6. We found them in great need of help. Some had lost their first love for the truth, discord had crept in among them, and a misunderstanding in regard to running a church school prevailed. The elder had resigned his office, and all were more or less discouraged; but when we began to present the message, "Receive ye the Holy Ghost," a great change came over them. Humble confessions were made, beginning with the elder. This brought the blessing of God into our meetings. Feelings of discord gave way to love and union, confidence was restored, and the elder was reinstated. The school question was settled, the ordinances were celebrated, and some expressed it as the most marked manifestation of the power of God they had ever felt since they were first converted. All felt that the message, "Receive ye the Holy Ghost," is the message for this time. Thanks be to God for his unspeakable gift.

As we visited the church school here, conducted by a sister from the Battle Creek College, we were more than ever convinced of the pressing need of these schools among our people everywhere. We saw the difference between having our children "all taught of God" by the Spirit of God, and having them taught of the world by the spirit of the world. Parents and guardians, wake up to the great responsibility of saving your children from the tide of evil that is sweeping them on to ruin!

At the close of the Selton meeting, Elder Howe left me to look after the work in St. Thomas while my wife and I visited the brethren in Chatham. We remained in Chatham from Friday until Monday, holding five meetings. The power of the Lord came in in great measure, hearts were made tender, and confessions were made. Two backsliders were reclaimed, and others who were discouraged took hold with renewed zeal. These brethren and sisters feel sad to part with their beloved pastor, Elder Wellman, and his family, who have lived in their midst so long, and who go to their new field, the Island of Jamaica. We hope that the Conference Committee will supply his place with at least one competent Bible worker.

I visited the brethren in Toronto, remaining with them ten days. The first Sabbath I was happily surprised to meet about sixty Sabbath-keepers, and also to learn that nearly half of these have come to the faith within the last year. Some who had previously accepted the truth had dropped out, but their places were supplied with a better and more stable class of people, thus showing that the Lord can carry forward his work in the face of the most discouraging circumstances. Sister Baker, the only Bible worker left in Toronto last winter, has enjoyed much of the blessing of God in her work, and success has crowned her efforts.

Eleven were baptized. One of these was a rebaptism, and ten were received into the church. I think I never saw a company of believers who were more hungry for the bread of life than these people. Indeed, we all received a fresh baptism of the Holy Ghost. A closer union was established, and many hearts were melted into one. We celebrated the ordinances, and truly we had a feast of fat things. As the officers of the church had moved away, an elder and two deacons were ordained, and all felt that the work in Toronto was really established upon a new basis.

The Review and Herald Publishing Company has opened a fine book store in one of the best business

places of the city. A full line of health foods is also kept on hand, and the store is doing a good business, with an increasing trade. This is causing some of the best citizens of the place to inquire further in regard to our people and work.

On the whole, I think that the work in Toronto is far from being in a discouraging condition, but rather the reverse. A tent effort this summer under the supervision of a strong corps of workers, would no doubt result in building up a large church in this city.

On my way home I stopped one day in Hamilton. In the evening about seventeen adults assembled in the rooms of the Bible workers, where I spoke to them on the nature and operation of the Holy Spirit, which subject was timely and well received. The workers are creating an interest, and some of the best citizens are becoming stirred on the Sabbath question. No doubt the interest here is such as to demand a strong tent effort this summer. London has had but little public labor during the last year, but the work has moved steadily on. Several have been added to the company, and to all appearances the demand for a tent effort was never greater than at present. Sister Allems, our only Bible worker, is meeting with success. Brother William Simpson has been looking after the work here during the last few weeks, and reports favorably.

My two-years' stay in this province has convinced me that Ontario is a fruitful field of labor, and promises a large ingathering of souls if consecrated men and women can be had to work it. Let all pray that the Lord of the harvest will send such laborers to reap this field.

J. F. BALLENGER.

FORMATION OF A NEW CONFERENCE.

In accordance with the recommendation of the General Conference in session at South Lancaster, Mass., the division of the Atlantic Conference was effected at a meeting held in Baltimore, Md., April 27-30, 1899. The name of the New Conference formed by this division is the Chesapeake Conference; its territory comprises Maryland (except three northwestern counties), Delaware, and the District of Columbia. At this meeting there were present the superintendent of District I, H. W. Cottrell; the president of the Atlantic Conference, Elder A. E. Place; other General Conference employees; and delegates from all the churches in the Chesapeake Conference.

All matters pertaining to the division of laborers, Conference property, payment of debts, etc., were settled in a very satisfactory and amicable manner between the two Conferences. The division of laborers is as follows:—

CHESAPEAKE CONFERENCE.—Ministers: K. C. Russell, J. F. Jones. Licentiates: H. W. Herrell, Chas. D. Zirkle. Missionary Licentiates: Mrs. M. A. Baker, Miss L. M. Slocum.

ATLANTIC CONFERENCE.—Ministers: A. E. Place, E. E. Franke, C. H. Keslake. Licentiates: R. G. Patterson, G. A. King, J. C. Stevens, A. R. Bell. Missionary licentiates: W. Jay Tanner, Mrs. M. A. Neale.

The officers chosen for the Chesapeake Conference are: President, K. C. Russell; Secretary and Treasurer, Chas. D. Zirkle. Executive Committee: K. C. Russell, H. W. Herrell, A. Kalstrom, John F. Jones, R. M. Rosin.

No tract society organization was formed for this Conference, and it was recommended that all local churches and individuals in this territory deal directly with the publishers and manufacturers. There was chosen a Missionary Committee of three,—namely, Chas. D. Zirkle, H. W. Herrell, E. F. Eckel,—to look after, and plan for, the circulation of our literature in this Conference.

The officers chosen for the Sabbath-school Association are: President, K. C. Russell; Secretary and Treasurer, Miss Emily Kirkwood. Executive Committee: K. C. Russell, Miss Emily Kirkwood, S. Norris Fogg, Miss Alida Price, Miss Maggie Mabbett.

This new Conference starts out slightly encumbered by the apportionment of the debt of the Atlantic Conference to be assumed, which, however, is only \$275.54. There is, also, a tract-society debt contracted by the Atlantic Tract Society, in round numbers about \$3,000. Special efforts will be made by both Conferences to collect this as far as possible; and a plan has been proposed, satisfactory to all, for the division of what remains; and we hope by this means there will not be a heavy burden on either.

The prospect for a fruitful summer's work is bright in this new Conference, and each laborer enters upon his work full of courage, and with an earnest zeal for the cause of truth and its advancement.

The general office of the Chesapeake Conference is at 826 North Mount street, Baltimore, Md.

K. C. RUSSELL, Pres.,
CHAS. D. ZIRKLE, Sec.

TENNESSEE.

SANFORD.—The latter part of December, 1897, myself and wife left Benton Harbor, Mich., for Graysville, Tenn., intending to go from there to some other point, if the way opened, to engage in school work among the colored people; but the leadings of Providence seemed to indicate that it was our duty to come to this place, and start a school among people of our own color. So the latter part of August, 1898, found us at this place, where, a few days later, we secured a title to twenty acres of land, ten acres of which was given by Brother Bristol, to encourage the establishment of the school.

Work began at once, and material for a cottage, and for a two-story schoolhouse, 18 x 28 ft., was soon on the ground; and Jan. 16, 1899, our first three-months' term was begun, with Sister Nettie Morrison, of Graysville, in charge. Before the close of the first week we had about twenty pupils enrolled, and the number soon increased to forty. We had a good attendance till spring work began, when several found it necessary to leave school. The Lord has blessed all our efforts here, even beyond our expectation, according to his promise (Eph. 3:20), and he has given us many warm friends during our brief stay in this place.

When we came here, we found but two Sabbath-keepers, Sister Ervillo Bristol and her daughter, who, a few months before, had come from Burr Oak, Mich. Through their example and influence others began to investigate the truth, and now three more are rejoicing in the Lord. Others are investigating.

January 19, but three days after the opening of our school, a deputy sheriff arrested four of us—Brother and Sister Bristol, my wife, and myself—for working on Sunday. We each gave bonds for two hundred and fifty dollars, being permitted to become surety for one another. Brother Bristol's crime was that of hauling cornstalks on Sunday, and myself and wife were charged with washing on Sunday "to the common nuisance."

The regular spring term of circuit court convened at Athens, April 10, and we were all on hand to be "judged," as we supposed, "for the hope of the promise made of God unto our fathers." We had taken our troubles to the Lord in prayer, asking for wisdom to guide us to take the right course, and had decided to employ no lawyer, nor to depend upon the arm of flesh at all. Some of our ministerial brethren offered to attend the trials if we desired it, and the International Religious Liberty Association kindly offered to send a man to attend the trials, and give counsel; but owing to the expense it would incur, and knowing that "when Jesus had heard that John was cast into prison, he departed unto Galilee" (Matt. 4:14), we decided to make no such request.

Brother Bristol's case came up the first day of the session, and the evidence developed the fact that he was in the habit of hauling a small load of stalks daily, the same being a part of his chores. The jury retired, and in a few minutes returned a verdict of "not guilty." Sister Bristol's case was thrown out of court. This was about what we expected in these cases.

My case was taken up the second day, and only one witness appeared against me,—the man who had us indicted. He swore that the washing, which we had done quietly and in a secluded spot, was a nuisance, disturbing the neighborhood, and causing much talk. Upon being further questioned, his own testimony proved that he was the only man who saw it, and that the neighbors knew nothing of the affair till it was blazed abroad by himself, and the only disturbance was caused by himself. The case went to the jury without argument; and in less time than it takes to write it, a verdict of "not guilty" was returned. We left it with the Lord, and "he is faithful that promised." "Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." Ps. 20:6, 7.

All the officials of the court treated us fairly and kindly throughout, and the good Spirit prevailed in the court room.

One of the most influential men in this vicinity, a prosperous farmer, was so interested in our welfare that he, unsolicited of course, made a special trip to Athens, to inform all whom he could that we were good citizens, and ought not to be prosecuted.

As I think of those who yielded at this time to be used by the Lord, I remember the promise, "Whoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark 9:41.

I learned a valuable lesson from Luke 21:14, 15, and similar passages. I studied these texts, and thought I was heeding the injunction, "not to meditate before what ye shall answer," as I had not determined upon saying any particular thing; yet many things came into my mind that I thought

might be appropriate, and I supposed that some of these would be called to my mind, and I would have liberty in presenting them; but of all I had thought of, I could say nothing, and can now see that if I had, it might have worked against us. I am convinced that when the Lord says "not to meditate before what ye shall answer," he means every word of it in the fullest and simplest sense. "Receive ye the Holy Ghost" and your Defense will always be present.

GEORGE M. POWELL.

SOUTH LANCASTER (MASS.) ACADEMY.

ANOTHER school year has just closed. While there have been, during the year, some apparent reverses, as in every line of work, yet all has turned to the glory of God, and thus the year ends in glorious triumph. The faculty has put in faithful work, and each member has the consciousness that the Lord has been his instructor, and only thus has he been enabled to impart true knowledge to others. The commencement exercises will no doubt be reported by another, hence I will not give particulars.

The school board has just closed its spring session. All business in connection with the management of the school was adjusted in the most pleasant and agreeable manner. The building designed for the sanitarium was transferred to a sanitarium corporation. The South Home will be put in repair at once, and thus be ready for use by the fall term of school. On account of the constantly increasing indebtedness, it was deemed advisable to employ fewer teachers, and to curtail expenses in other lines. Prof. Frederick Griggs, of Battle Creek College, has been employed as principal for the ensuing year. He will attend the camp-meetings in District 1, in the interest of the academy.

H. W. COTTRELL,
Pres. Academy Board.

WYOMING.

MARCH 9 we left the little station Opal, in Uinta County, going twenty-five miles north to Green River. Here we found one lonely sister, who accepted the truth under the first labors of Elders Van Horn and Canright in Michigan. Her sister recently moved from Michigan, and is keeping the Sabbath with her. For seven days we held three meetings daily at this house. The husbands of these sisters accepted all points of the third angel's message, and were baptized.

Then we took a trip up the river, traveling fifteen miles to a ranch, where we held six meetings in two days. A whole family accepted the truth, and three persons were baptized a few days later. Others will be baptized later on. The parents had not heard a sermon for fourteen years, and the children, almost men, had never heard a sermon. It did our hearts good to see this family so willing to give up worldly pleasures, and walk out by faith on the promises of God. They ordered the REVIEW, Signs, and a new Bible.

We then went over the hills close up to the mountains, where the snow was very deep, and found an aged sister from Kansas, who is faithful to her trust. Here we held meetings two days. The morning we left, her husband took part in family worship; and as we shook his hand, he told us he had made up his mind to give up all his bad habits, and live a Christian life. One of the boys said, "Father, I will be with you."

We preached the message in three places in this neighborhood. On the way down the creek we were invited to stop at a ranch and preach, which we did. As we were returning to the place where the three were baptized, we received an invitation from the Fontenelle post-office to come there and hold meetings. We preached two sermons there on the great gospel plan. We then went up the river sixty-five miles from the railroad, where we held a two-days' meeting with a large family.

Most of the houses in this section are built of logs, with earth roofs. After holding meetings in eight private houses, and exhorting the people to be strong in the Lord, we went back down the river to the place from which we started on this trip, where we had a glorious meeting, and celebrated the ordinances. We also organized a Sabbath-school. After securing subscriptions for the REVIEW, Signs, and Life Boat, and selling one Bible and one copy of "Making Home Happy," we bade farewell to twelve Sabbath-keepers, including three sisters and one little girl whom we found keeping God's commandments.

Coming east to Laramie, three hundred and thirty-six miles, we stopped to hold quarterly meeting; one was baptized. Here are over one hundred State convicts whom we have been furnishing with REVIEWS, Signs, Sentinels, Instructors, and missionary papers. From this place we went to Cheyenne, and spent a few days with the little church, holding quarterly meeting. We are now at Pine Bluff, a little station a mile east of Cheyenne, in a neighborhood of Swedes.

God is blessing the work here in Wyoming, for which we are grateful. Surely our brethren are praying for the good work here.

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

IN THE STATES.

(Compiled from the State papers.)

Indiana.

LAFAYETTE.—Not long ago, I attended, in the Methodist Episcopal church, the first of a series of union meetings, to which members of all the churches in the city were invited. The subject was purity, and the consideration of how to live properly. The speaker, a lady, strongly advocated that in order for our bodies to be fit temples for the Holy Spirit, we must live on pure food. She said we must not use pork in any form, neither grease in cooking, except butter and cream, and but little of them; would not say we should eat no beef nor fish, but if any, only a very little; should eat nothing between meals; drink no tea, coffee, or cocoa; put away all spices, vinegar, and pepper; pies and cakes should be seldom used. And best of all, several arose, and said: "We intend to live these things out." These things made my heart rejoice; and yet I felt sad—sad for our own people who, in spite of so much light on this subject, are not living up to the principles which even those not of our faith are advocating. Let us live the truth.—A. L. Miller.

PLYMOUTH.—Our little company is of good courage. Among the late additions to our number is one family, who, although strangers to us, came seven miles to hunt us up. This family made up their minds to serve the Lord, then remembered some preaching they had heard by Elder Huffman, seventeen years ago, on the Sabbath question, which seed germinated and grew.—D. W. Albert.

Iowa.

ALBANY.—Elder H. R. Johnson, of Sioux City, was with us Sabbath, April 29. Although few in number, we are of good courage, and praise the Lord for a part in this closing message.—John Peterson.

ALGONA.—Eighteen have been received into the church here—two by letter, the others on profession of faith. April 28 Elder P. A. Hansen baptized eleven.—B. L. Diefenbacher.

CENTERVILLE.—The Lord has blessed the little company here, both spiritually and financially. As a result, we now have a hall in the central part of town, comfortably furnished, and rented for one year. The two Sabbath services, the Sunday evening Bible study, and the Wednesday evening prayer-meeting are held regularly. All are earnest and of good courage. Two sisters have recently begun to keep all God's commandments, and others are almost persuaded.—Mrs. S. J. Wentworth.

DARBYVILLE.—Brethren Everhart and Gardner were sent here last fall, for which we thank God. As a result of their labors, several have begun to keep all God's commandments. At our last quarterly meeting, three were taken into the church; since the State meeting, two more have begun to keep the Sabbath, and others are interested, but have not the courage to walk out against opposition. We now have a Sabbath-school of forty-seven members, with a good interest.—Mrs. Nellie Graham.

DAVENPORT.—I spent Sabbath and Sunday, April 22, 23, with the company here. Our quarterly meeting was held at that time. In the morning we gathered on the bank of the "Father of Waters," and two precious souls were buried in baptism; a third was added to the church by letter. All are of good courage.—T. F. Kendall.

DUBUQUE.—A company met here April 30, to effect a church organization. Elder Santee was present, and conducted the services. A church of twenty-one members was organized, and officers were elected.—Mrs. Ora L. Hadley.

LIBERTYVILLE.—All the members here are of good courage. We had a very precious season at our last quarterly meeting. Six were added to the church.—Librarian.

MT. PLEASANT.—Our church has been enjoying some precious experiences since we began to agitate the question of a church school. Ours has proved a success. Eight of the children have been added to the church membership, and will soon be baptized. This movement on the part of the children is the fruit of our church school, for which we praise God. How much better to have the children converted here at home, where they must live out their profession, than to have to take them to camp-meeting to be converted. In addition to this, two adults have also been received into the church.—S. U. Bosworth.



FOR WEEK ENDING MAY 27, 1899.

—The Central Presbyterian church of New York City gave last year \$26,011 for missions.

—India is said to be a heathen country, and yet Calcutta has the largest number of college students of any city in the world.

—J. R. Garrison, of Washington, D. C., has been appointed auditor for the Island of Porto Rico, and has sailed for San Juan.

—The section men on the Grand Trunk Railway, from Sarnia, Ontario, to Portland, Me., are on a strike. They want \$1.35 a day.

—May 21 the representative of a Chicago syndicate was at Salem, Ore., with the view of consolidating all the woolen mills on the Pacific Coast.

—Great Britain has put in motion about 1,500 land forces and 500 marines, on the gunboat "Swift," to quell an insurrection in her newly acquired Chinese territory, Kow Loon.

—Count Leo Tolstoi, the famous writer, has given 20,000 rubles (\$10,000) for the support of the Doukhorborst, the sect of Russian Quakers who have recently immigrated to Manitoba.

—A general increase of ten per cent. in wages at the Bessemer Steel Works of the Colorado Fuel and Iron Company, Pueblo, Colo., has been made. About 1,700 men are benefited thereby.

—The Krag-Jorgensen rifle is the one used by the United States regular troops. In a recent test it was found that a chamber pressure of 100,000 pounds was required in order to burst the rifle.

—Every man employed inside of the grain elevators in Buffalo has struck, in sympathy with grain shovellers and freight handlers. Unless new men can be secured, the elevators can not be operated.

—At the czar's Peace Conference now in session at The Hague, one vote will be given to each delegation on every proposal submitted to ballot, and this will be cast by the chief representative of each country.

—An expedition under Professor Nathorst recently left Stockholm, Sweden, for northeast Greenland, in search of Professor Andree, the daring scientist who not long ago started for the north pole in a balloon.

—Governor Roosevelt, of New York, has signed the bill permitting the construction of a tunnel from New York City to Long Island. Estimated cost, \$6,000,000. Time in which to build the same, two and one-half years.

—A despatch from Philadelphia announces that the Worsted Yarn trust, organized by Pennsylvania capitalists, with a capital of \$50,000,000, is practically an assured fact. It will include almost all the largest spinners of the country.

—The amount appropriated by the United States for the Paris Exposition is \$1,210,000. Of this amount, \$200,000 will be expended on the United States buildings, and \$150,000 will be used in the display in the Agriculture and Horticulture department.

—Oscar Straus, United States minister to Turkey, has received assurances from the Turkish government that the claim of the American missionaries will be paid. The claim amounts to more than \$100,000, and is for the destruction of mission property during the Armenian massacres.

—May 18 the postmen of Paris, France, were on a strike because the government refused to grant them an increase of salary. This strike involves 3,000 employees, and, of course, stops the delivery of all mails. The postmen are hard worked, are underpaid, and are forced to ask presents from those to whom they deliver mail.

—The Chicago City Council has, after a four-years' fight, passed a track-elevation ordinance, abolishing thirty-nine grade crossings, and ordering thirteen miles of track to be elevated. Six railroads are thus required to elevate their tracks. This ordinance is certainly a good one, in view of the great number of fatal accidents occurring at the crossings.

—The American liner "Paris" ran into the Manacle group of jagged rocks, off the coast of Cornwall, England, the morning of May 21, and stranded on Lowlands Point between the high masses of rocks. Her double bottom was ripped open, and her two forward compartments were full of water. All the passengers, 386 in number, were rescued, and safely landed from lifeboats and tugs.

—News has just been received of a terrible fire that on April 26 laid three fourths of Dawson City, Northwest Territory (Klondike), in ashes. The loss is estimated at from \$3,000,000 to \$4,000,000. No lives were lost; and as the place had no protection from fire, there was no insurance on any of the property burned. Rebuilding must wait for weeks, as no material is at hand for that purpose, navigation not being opened yet.

—May 11 the United States cruiser "Yosemite" started for Guahan, the largest of the Ladrone Islands (Pacific Ocean), with Captain Richard P. Leary, the new governor of that island, and a force of marines on board.

—May 16 China refused to accede to Russia's demand for a new railway concession connecting Peking with Russia's present system in Manchuria. It is believed that this will reopen the entire question of Russian and British rights there.

—About 1,500 rifles and 300,000 cartridges have been discovered in the hardware store of Enrique Garay, Havana, Cuba. He holds a license to sell firearms; but the authorities think his present stock overlarge, and the affair is to be investigated.

—Seven hundred stevedores (those who load or unload steamers in port) at Havana, Cuba, have struck for an advance in wages from twenty-five cents an hour to thirty-five cents. In the meantime, Chinese are doing the work, while many vessels are being delayed.

—May 13 a collision of passenger-trains occurred on the Philadelphia and Reading Railroad, at Exeter, six miles from Reading. As a result of the accident, twenty-nine persons are dead, and fifty wounded; and all because one man failed to do what he was placed to do.

—The average duration of human life is about thirty-three years. One quarter of the people on the earth die before the age of six, one half before sixteen, and only one person of each hundred born lives to the age of sixty-five. The deaths are calculated at 67 a minute, 97,790 a day, and 35,639,835 a year.

—May 17 seven British officers were arrested at Johannesburg, Transvaal, South Africa, on the charge of enrolling men in order to cause an outbreak of rebellion. Great excitement prevails in Cape Colony and English circles. A number of arrests have taken place at Pretoria, capital of the Transvaal. The British officers were accused of conspiracy and high treason. The action, it is affirmed, may precipitate war.

—The Burma Railways Company recently invited six English and two American firms to make a bid for the construction of the Goktick viaduct in Burma. Four of the English firms responded, and the most favorable English proposition required three years for completion of the work, the cost to be \$590,000. The American firm proposed to complete the work in one year, at a cost of only \$300,000. It is needless to say that the offer of the American firm was accepted.

—The United States Senate recently appointed a pure food investigating committee. This committee is at present in Chicago, and is finding out many startling things in regard to the adulteration of foods, etc. Prof. A. S. Mitchell, chief chemist of the Wisconsin Dairy and Food Commission, made the sworn statement that nearly every butcher in Illinois uses preserving liquids on scraps of meat which he lays aside for the manufacture of hamburger steak and other alleged delicacies.

—At Minneapolis, Minn., May 19, Sabbath observance was the chief topic of discussion in the Presbyterian Assembly. Eight resolutions reported by the special committee on that subject were adopted. Sympathy was expressed for the 3,000,000 Americans who, "because of sabbath (Sunday) desecration, are compelled to do secular work on the sabbath." An attempt to get the phrase "Christian sabbath" substituted for the phrase "American sabbath" in the resolutions, was defeated.

—Peach-trees in the vicinity of St. Joseph, Mich., old as well as the new nursery stock planted this spring, are being killed by little red ants, which congregate by thousands upon a single tree. They feed upon the leaves, and depart, leaving the trees in a dying condition. No way has yet been discovered to kill the ants, and the only way to save the trees is by preventing the ants from getting to their food. Fruit growers have placed cotton about the trunks of the trees within a foot of the ground.

—Calumet, Mich., is all excitement over a sermon recently delivered by Rev. H. C. Hunter, at the First Congregational church. The pastor took occasion to criticize the national administration for its Philippine policy and its course during the Spanish War. A volunteer in the Thirty-fourth Michigan Regiment was in the audience, and interrupted the speaker, saying: "Any man who talks like that is a traitor to his country and to his flag, and I refuse to listen to him." He then left the church.

—The Italian cabinet has resigned in consequence of the strong opposition to the course of the ministry in relation to the Chinese affair. Italy's attempt to imitate some of its European neighbors in securing a foothold in China, has not received the indorsement of a respectable minority in the chamber of deputies. Sharp questioning as to the cost of maintaining a fleet in the Yellow Sea as compared with the probable value of any commercial advantages to be gained thereby, caused the resignation of the ministry. This act looks like a plain confession that the government has blundered.

—Thomas E. Sherman, the Jesuit priest, and son of General William T. Sherman, thinks that the United States did wrong in cutting off the salary of the priests in Porto Rico, which has made them hostile to Americans. He says that he fully believes (?) in separation of church and state, but says that "the matter ought not to have been hurried till the church (Rome) had had time to make other arrangements." When anything goes against the will of Rome, she never wants it hurried. According to her past record, had this government continued to pay the Porto Rican priests, how long would it have been before she would have "had time to make other arrangements"?

SPECIAL NOTICES

FILES WANTED.

In order to complete its set of files, the *Youth's Instructor* wishes to obtain a copy of the following volumes: IV; V; XV; XVI; XVII; XXII; XXIV; XXVI; and XXXVI. Any one having one or more of these volumes, complete and in good condition, with which he is willing to part, is invited to write at once to the *Youth's Instructor*, Battle Creek, Mich.

QUEBEC, NOTICE!

The twentieth annual session of the Quebec Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Sutton, Quebec, June 15-25. All business pertaining to the Conference, Tract Society, and Sabbath-school Association will then be transacted. We hope to see all our churches well represented by their delegates.

I. N. WILLIAMS.

MONTANA, NOTICE!

In the last two numbers of the *REVIEW* the dates of the Montana camp-meetings are given. These were published through a misunderstanding, as the time for holding the meetings had not definitely been decided. Montana will probably hold three or four local camp-meetings this summer, during July and August, and the dates and locations will soon be given. We trust our people in this Conference will plan to attend the meeting nearest them, as we believe these gatherings will be seasons of great encouragement to all who come.

W. B. WHITE.

CEDAR LAKE INDUSTRIAL ACADEMY, NOTICE!

At the recent meeting of the academy board in connection with the Conference Committee, it was decided to have a vacation during the annual camp-meeting at Ionia. There will no new term begin July 1. Those intending to come to this school on that date, should make an effort to get here June 1, and so get two months of school before the vacation, or else they should delay entering school until September 1, the beginning of the fall term. In all cases, students should have our written direction as to when to come. We can make room for some young men immediately who have had some experience in carpentry work or printing. If this means you, write us, stating circumstances and the classes you desire to take.

J. G. LAMSON.

QUEBEC CAMP-MEETING.

The annual camp-meeting of the Quebec Conference of Seventh-day Adventists will be held at Sutton, Quebec, beginning Thursday evening, June 15, and continuing till the 25th. The camp will be near the center of town on the branch of the Canadian Pacific Railroad which runs between Farnham, Quebec, and Newport, Vt. A boarding-stand will be conducted on the ground, where all who desire may obtain good board at a moderate price. As far as possible, all will be expected to provide themselves with bedding. As usual, provision will be made for the care of horses. Those desiring to rent rooms will confer a favor by writing to the secretary of the Conference, stating how many are wanted. If previous notice of a week is given, family tents may be rented on the ground for two dollars a week. All going over the Canadian Pacific Railroad, when purchasing their tickets should obtain from the ticket agent a receipt, stating that the bearer has paid full first-class fare to the meeting; and if sufficient number pass over the road, a reduction of return fare will be given. Elder Cottrell, the superintendent of the district, and other general laborers will be present at the meeting. We hope to see a general gathering of all our brethren in the Quebec Conference, and would be glad to welcome many from northern Vermont.

I. N. WILLIAMS.

HEALDSBURG COLLEGE SUMMER SCHOOL.

A SUMMER school will be held at Healdsburg College, lasting ten weeks,—from June 20 to September 1. Calls are coming in for competent church-school teachers, who can enter this work next fall. It is designed that the work done during this summer course shall be of such a character as to fit persons already competent to teach in the public schools, for positions in our churches as teachers. A brief review of the common branches will be a feature of the work, followed by an examination.

The following subjects will receive special consideration: Bible, Spirit of prophecy, school organization, principles of teaching, child study, physiology, nature study, rational treatments, cooking, vocal and instrumental music.

Tuition for the course will be \$10, or \$1 a week, \$4 a month. Vocal music, free; voice culture, \$1 a lesson; instrumental music on the organ and piano, 50 cents a lesson. Tuition for one study will be \$1.50; two studies, \$2.25; three, \$3.50; four or more, \$4. The expense of board and room will be about \$3 a week. The entire expense for board, room, and tuition will be about \$40 for the ten weeks.

Are there not many young men and women who will take advantage of this summer school, and fit themselves for the great work of teaching and training the young children among us, and thus save them to the cause of God? All interested in the summer school should address M. E. Cady, president of Healdsburg College, Healdsburg, Cal.

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.

| | | |
|---|-----------------|-------|
| Quebec, | June | 15-25 |
| Maritime Provinces, Parrsboro, Nova Scotia, | June | 1-7 |
| “ “ St. John, New Bruns- | “ | “ |
| wick, | “ | 7-13 |
| Pennsylvania, Warren, | “ | 8-18 |
| Virginia, | Aug. | 11-21 |
| Maine, | “ 24 to Sept. 4 | “ |
| Vermont, St. Johnsbury, | “ 24 to “ 4 | “ |
| New York, | Sept. | 7-17 |
| West Virginia, Parkersburg, | Oct. | 19-25 |

DISTRICT TWO.

| | | |
|---------------------------------|----------------|-------|
| Mississippi, Hatley, via Amory, | July | 11-17 |
| Louisiana, Welsh, | “ | 19-24 |
| Alabama, Gadsden, | “ 27 to Aug. 6 | “ |
| Georgia, | Aug. | 4-13 |
| North Carolina, | “ | 11-20 |
| Cumberland Mission, | Sept. | 7-17 |
| Tennessee River, | “ | 14-24 |

DISTRICT THREE.

| | | |
|--------------------------------|-----------------|-------|
| Wisconsin (State), Marshfield, | June | 7-19 |
| “ (local), | Aug. | “ |
| “ “ | Sept. | “ |
| Ohio, | Aug. | 4-14 |
| Indiana, | “ | 10-20 |
| Illinois, | “ 24 to Sept. 3 | “ |
| “ (local), Elgin, | June | 15-29 |
| Michigan (State), Ionia, | “ | 17-27 |
| “ (local), Pontiac, | June | 2-9 |
| “ “ Alpena, | “ | 9-18 |
| “ “ London, Ontario, | “ | 9-18 |
| “ “ Manistee, | Sept. | 8-17 |

DISTRICT FOUR.

| | | |
|---|------------------|-------|
| Iowa (State), “Governor's Square,” East Des Moines, | May 25 to June 4 | “ |
| *Minnesota (State), Anoka, | June | 6-11 |
| North Dakota, Valley City, | “ | 13-18 |
| Manitoba, | June | 16-26 |
| *South Dakota, Sioux Falls, | “ 27 to July 3 | “ |
| Nebraska (local), Ravenna, | June | 6-12 |
| “ “ Cortland, | “ | 20-26 |
| “ “ Crawford, | Aug. | 3-13 |
| * “ (State), | Sept. | 19-25 |

DISTRICT FIVE.

| | | |
|--|--------------------|-------|
| Arkansas, | July | 12-24 |
| Texas, Waxahachie, | “ 27 to Aug. 7 | “ |
| Missouri, | Aug. | 10-21 |
| Colorado, | “ 24 to Sept. 4 | “ |
| Kansas (State), “Riverside Park,” Wichita, | Sept. | 7-17 |
| Kansas and Missouri (local), Galena, Kan., | June | 1-11 |
| Oklahoma, | Sept. 21 to Oct. 2 | “ |

DISTRICT SIX.

| | | |
|---|-------------------|-------|
| California (State), Stockton, | May 30 to June 11 | “ |
| Upper Columbia (local), Spokane, Wash., | June | 15-25 |
| “ “ Baker City, Ore., | Sept. | 14-25 |

If any corrections should be made in this list, kindly notify us. As soon as arrangements are perfected for holding camp-meetings not mentioned above, please send in particulars, that we may publish them.

L. A. HOOPES, Sec. Gen. Conf.

*Preceded by workers' meeting.

NOTICE.

WANTED.—Lady hair-dresser and manicurist to take charge of hair-dressing room in the sanitarium. Must be first class in every particular. Splendid opening for the right person. Address, with reference, Accountant, Battle Creek Sanitarium, Battle Creek, Mich.

ADDRESS.

UNTIL further notice the address of Elder L. D. Santee will be 22 N. Sacramento Ave., Chicago, Ill.

PUBLICATIONS WANTED.

The following persons desire late, clean copies of our publications, post-paid:—

D. B. Snow, Centerville, Mass., *Signs*.
Mrs. E. A. Himebaugh, Verona, Pa., publications wanted immediately.
John B. Maynard, Burnsville, Miss., *REVIEW*, *Signs*, *Sentinel*, *Instructor*, *Missionary Magazine*, *Life Boat*.

Obituaries.

“I am the resurrection and the life.”—Jesus.

WAHL.—Fell asleep in Jesus at Glen, Wis., Feb. 24, 1899, my dear mother, Catharina Wahl, in her eighty-fifth year. She accepted the truth twenty-nine years ago, and was a member of the Little Prairie church until death. Words of comfort were spoken from Rev. 14:13, by Elder I. Sanborn.

Mrs. J. W. BLAKE.

HANSEN.—Died at Canon City, Colo., May 1, 1899, of consumption, Mrs. Mary Hansen, in the thirty-first year of her age. She was baptized in 1894, and has ever since been a devoted Christian. Short services were conducted by the writer at Canon City, after which the remains were taken to Silver Cliff, and further services conducted by Elder L. A. Spring. G. W. ANGLEBARGER.

HALLIFAX.—Died at Kingsland, Mich., May 19, 1899, of heart disease, Robert Hallifax, aged 84 years. Funeral services were conducted by the writer in the United Brethren church. At the request of friends, the discourse was based upon Ps. 23:6. E. K. SLADE.

ELLIOTT.—Died at Watson, Mo., Feb. 24, 1899, of paralysis, Henry Elliott, in the fifty-sixth year of his life. He was converted in early life, and received the truth of the third angel's message about twenty years ago. ELLEN HAMILTON.

MILLS.—Died at Howell, Mich., my mother, Mrs. Elizabeth Mills, aged nearly 92 years. Mother accepted the third angel's message forty-seven years ago, and was a living witness of the truth she loved until her eyes closed in death. Services were conducted by Elder Wm. Service (Presbyterian).

Mrs. D. J. HITCHCOCK.

KIGER.—Died at College Place, Wash., April 9, 1899, of old age, Mrs. Isabella Kiger, aged 84 years. Sister Kiger was acquainted with the advent movement of 1844, and accepted the truth for that time. About twenty-four years ago she accepted the truths of the third angel's message, and died in that faith. T. H. STARBUCK.

WOOD.—Died near Hanley, Mich., Nov. 7, 1898, Emma Margarette Wood, daughter of James and Maria Minisee, and wife of Charles Wood, in the thirty-ninth year of her age. Sister Wood was brought up in the Adventist faith by believing parents, and experienced a thorough conversion to the faith a few months before her death. She died triumphant in the hope of eternal life. A. SMITH.

FARNSWORTH.—Died at Washington, N. H., April 6, 1899, of Bright's disease, my husband, Cyrus Farnsworth, in the seventy-seventh year of his age. He was one of the oldest Seventh-day Adventists in the world, observing the Sabbath soon after the passing of the time in 1844. He passed through the advent movement, and ever cherished the blessed hope of soon seeing Jesus. He greatly rejoiced to read in the *REVIEW* of the prosperity of the third angel's message, having been a subscriber to the *REVIEW* and *HERALD* ever since its first publication.

HARRIET A. FARNSWORTH.

CROW.—Miss Annie M. Crow was brought up in the truth, and was baptized at the age of twelve years, and united with the Sand Prairie (Wis.) church. Her desire for many years was to become a missionary. She went to Battle Creek, and after attending the Industrial school for nine months, entered the nurses' course, from which she would have been graduated in a short time had not sickness prevented. She died at the sanitarium, April 30. The remains were sent to her sorrowing loved ones by the kindness of the sanitarium family, who also sent Miss Hattie Darling to represent them at the funeral. Remarks were made by the writer, from James 4:14. H. W. REED.

MICHIGAN CENTRAL

“The Niagara Falls Route.”

Corrected January 29, 1899.

| EAST. | 8 *Night Express. | 12 *Detroit Accom. | 6 Mail & Express. | 10 *N. Y. & Bos. Spl. | 14 *Eastern Express. | 20 *Jackson Ac'm't'n. | 36 *Ad'nt's Express. |
|--------------------|-------------------------|--------------------------|-------------------------|-----------------------------|----------------------------|-----------------------------|----------------------------|
| | | | | | | | |
| Chicago..... | pm 9.35 | am 6.50 | am 10.30 | pm 3.00 | pm 11.30 | pm 1.30 | pm 1.30 |
| Michigan City..... | pm 11.25 | pm 12.05 | pm 12.05 | pm 12.05 | pm 12.05 | pm 12.05 | pm 12.05 |
| Niles..... | pm 12.40 | pm 1.05 | pm 1.05 | pm 1.05 | pm 1.05 | pm 1.05 | pm 1.05 |
| Kalamazoo..... | pm 2.10 | pm 7.15 | pm 12.01 | pm 2.08 | pm 6.52 | pm 6.00 | pm 4.10 |
| Battle Creek..... | pm 3.00 | pm 7.55 | pm 12.50 | pm 2.42 | pm 7.28 | pm 6.48 | pm 5.00 |
| Marshall..... | pm 3.50 | pm 8.25 | pm 1.20 | pm 3.09 | pm 7.51 | pm 7.10 | pm 5.27 |
| Albion..... | pm 4.40 | pm 9.05 | pm 1.45 | pm 3.30 | pm 8.11 | pm 7.30 | pm 5.50 |
| Jackson..... | pm 5.30 | pm 10.05 | pm 2.35 | pm 4.05 | pm 8.50 | pm 8.15 | pm 6.30 |
| Ann Arbor..... | pm 5.55 | pm 11.10 | pm 3.47 | pm 4.28 | pm 9.49 | pm 8.15 | pm 7.45 |
| Detroit..... | pm 7.15 | pm 12.25 | pm 5.30 | pm 6.00 | pm 10.45 | pm 9.15 | pm 8.15 |
| Falls View..... | | | | | pm 5.18 | pm 4.13 | pm 4.38 |
| Susp. Bridge..... | | | | | pm 5.58 | pm 4.43 | pm 4.43 |
| Niagara Falls..... | | | | | pm 6.45 | pm 5.30 | pm 5.30 |
| Buffalo..... | | | | am 12.20 | pm 6.45 | pm 5.30 | pm 5.30 |
| Rochester..... | | | | pm 3.13 | pm 7.55 | pm 6.45 | pm 5.30 |
| Syracuse..... | | | | pm 5.15 | pm 12.00 | pm 10.45 | pm 10.45 |
| Albany..... | | | | pm 9.05 | pm 4.20 | pm 2.50 | pm 2.50 |
| New York..... | | | | pm 1.30 | pm 8.15 | pm 7.00 | pm 7.00 |
| Springfield..... | | | | pm 12.16 | pm 8.34 | pm 7.40 | pm 7.40 |
| Boston..... | | | | pm 8.00 | pm 11.35 | pm 10.34 | pm 10.34 |

*Daily. †Daily except Sunday.
Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

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

| | |
|---|------------|
| 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.

“DESIRE OF AGES.”

LEAVING Keene, Tex., April 18, in company with Brother McCully, we started for Madison County, where he is to canvas for “Desire of Ages.” We spent one night with Brother and Sister Fowler, who are closing out their work in Waco to go to Erath County. On the way I spent Sabbath with the company in Jewett, and hope to see some at that place actively engaged in spreading the truth by another year. Arriving at our territory, the Lord demonstrated that he has made no mistake in causing the large book, “Desire of Ages,” to be published, by giving *seventeen orders for it in two days*. So, brethren, we see that we need to aim high, and not get the idea that “small books” are all that can be sold. Come, brethren, the day for “good things” to the canvasser has not passed.

Leaving Brother McCully, I started for Houston County, to see Brother Thompson; and after an eventful trip, during which I got a chance to walk about thirty miles, and carry a fifty-pound grip, I found Brother Thompson of good courage. The half-day I was with him, the Lord gave us seven orders in ten calls. During my pleasant stay at Augusta I held four meetings with the brethren and neighbors, and the Lord encouraged our hearts together. Coming to Galveston, by way of Alvin, I am assisting Sister Marshall to get started canvassing for the new book “Heralds of the morning.”

Reports from most of our workers have been received, showing how the Lord is blessing them. I have received word that Brother Osborne will be with us at our coming institute. Pray, brethren, that the Lord may send more laborers into this needy and promising field.—*J. B. Blosser, in Texas Reporter, May 10, 1899.*

THE POWER OF OUR LITERATURE.

Nor long ago, while visiting a family and urging them to subscribe for the *Signs of the Times*, the lady of the house said, “I had to stop studying ‘Bible Readings,’ or I would have had to keep the Sabbath.”

Since there is such *power* in the *printed* page, why not place it everywhere?

A. O. BURRILL.

NOW IS YOUR OPPORTUNITY

To secure books for yourselves or for missionary purposes. The prices at which the following books are now offered are so low that you can afford to purchase several to loan to your neighbors who speak these languages. The books are a little damaged, but they contain the truth just the same as new ones. Place them in the homes of the people, where they can accomplish their work. They will be sent, *post-paid*, on receipt of the reduced price. There are only a few of some of these books that can be sold at such low prices.

| NAME OF BOOK. | STYLE OF BINDING. | Regular Price. | Reduced Price. |
|---------------------|------------------------|----------------|----------------|
| <i>French.</i> | | | |
| Life of Christ..... | Cloth, marbled edges | \$2 00 | \$.75 |
| Eden to Eden..... | Cloth, marbled edges | 1 00 | .40 |
| Eden to Eden..... | Cloth, gilt edges..... | 1 50 | .60 |
| Great Controversy.. | Cloth, marbled edges | 2 25 | .75 |
| Great Controversy.. | Cloth, gilt edges..... | 2 75 | .90 |
| Great Controversy.. | Library..... | 3 00 | 1 00 |
| <i>German.</i> | | | |
| Life of Christ..... | Cloth, marbled edges | 2 00 | .75 |
| Life of Christ..... | Half morocco..... | 3 50 | 1 25 |
| Life of Christ..... | Full morocco..... | 4 25 | 1 50 |
| Bible Readings..... | Cloth, marbled edges | 2 00 | .75 |
| Bible Readings..... | Library..... | 3 00 | 1 25 |
| Great Controversy.. | Cloth..... | 2 25 | .90 |
| <i>Swedish.</i> | | | |
| Bible Readings..... | Cloth, marbled edges | 2 00 | .75 |
| <i>Holland.</i> | | | |
| Bible Readings..... | Cloth, marbled edges | 2 00 | .75 |
| Bible Readings..... | Full Morocco, gilt .. | 4 25 | 1 50 |

Send your order at once to Review and Herald Pub. Co., Atlanta, Ga.

(Selection from “Christ in Song,” abridged edition, for tent-meetings.)

THINKING OF HIM.

F. E. B. *Dolce.* “How precious also are thy thoughts unto me, O God! how great is the sum of them. . . . When I awake I am still with thee.”—Ps. 119: 17, 18. F. E. BELDEN.

1. My first tho't shall be of Je-sus, To greet the ris-ing day; My last tho't shall be of Je-sus,
2. I think of his love with wonder, That he should die for me; I think of his life with long-ing,
3. There's pow'r in his death of anguish, To cleanse from ev'-ry sin; There's pow'r in his life im-mor-tal,
4. I feast on his precious promise, His word is food di-vine; The Spir-it in prayer bears witness,

REFRAIN. 3
When twilight fades a-way.
That I like him may be. I'm thinking of him at dawn-ing, For he is my soul's delight;
To keep me pure with-in.
And whispers, Thou art mine.

I'm think-ing of him at even-ing, I'm think-ing of him at night.

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SELECTIONS FROM “CHRIST IN SONG,”

For use in tent-meetings, will be ready early in June (of this year). The committee (Elders L. A. Hoopes, A. T. Jones, and S. H. Lane) appointed by the General Conference Committee, to whom the question of a tent-meeting song-book was referred at the last annual meeting of the Publishing Association, have practically completed their work, and the plates are nearly all made. The book will contain about one hundred pages of the choicest selections, nearly half of which are old hymns and tunes, the others are the brightest and best of new and popular songs; bound in the strongest cover possible for a *fifteen-cent* book—much better than what was on the old collection.

These songs and hymns are the best from the 260-page book, “Christ in Song,” which will contain the best from other books, in addition to many excellent new songs by Brother Belden, who has had this work in preparation during the last five years. The full book will sell at thirty cents, in flexible, heavy art-canvas cloth, and fifty cents in regular stiff cloth-covered boards, both bound so they will *last*, the art-canvas being stronger than ordinary book cloth, and the back fastening as nearly everlasting as can be devised at those prices.

We believe that both the full and the abridged editions will give satisfaction, the songs and hymns being identical in numbering, as far as they appear in the small book, so that both the large and the small collections may be used together; that is to say, the one in charge of tent-meetings will use the small book, yet all who buy the full book can join in the singing, since the hymns in the small book will bear the same numbering as in the large. The large book should not be used by the person conducting the singing unless *all* have it.

The plates are nearly completed for the large collection as well as for the small one, so that within two weeks after the small book is issued, the other will be ready. In the REVIEW of next week will appear another of the new songs from the collection for tent-meeting use.

Orders may be forwarded to your tract society, or to the Review and Herald. Price, 15 cents.

L. A. HOOPES, *Chairman.*

PUBLISHER'S P. S.—Persons buying for their own use will get more music in the full-size book, in proportion to the price, 30 cents, than in the small book, at 15 cents, also better binding. The small book contains two fifths of the songs in the large one.

“THE GREAT EMPIRES OF PROPHECY.”

I HAVE carefully examined the new book by Brother A. T. Jones, “The Great Empires of Prophecy,” and can safely say that it is the most comprehensive book on the four universal empires that it has been my privilege to read. Here one realizes that he has all that is worth having on this subject from Rawlinson, Pridaux, Herodotus, Gibbon, etc., etc., and it is impossible to come from a careful study of this book without being impressed with the fact of the enormous amount of time and energy that the author has put into it.

One special feature of the book is the beauty of its maps, printed in from three to thirteen colors. These are especially useful when studying the fall of Rome and the boundaries of the ten kingdoms after the inroads of the various barbarians, as these are clearly defined.

Certainly no minister can afford to be without this book, and I would most earnestly recommend all, both old and young, to obtain it. Get it, and *study* it; for it is not enough to give such a book a superficial reading. You will come from the *study* of it with a much clearer conception of the great empires of prophecy.

HARRY CHAMPNESS.

451 Holloway Road, London N., May 9, 1899.

“PATRIARCHS AND PROPHETS.”

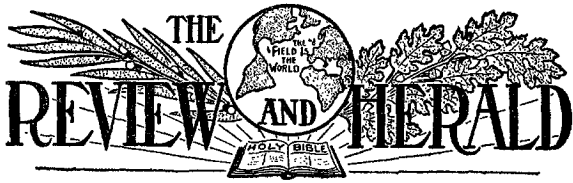
WESTON, Vt., May 7, 1899.

REVIEW AND HERALD: While reading the SUPPLEMENT, I saw the request to those who have canvassed for “Patriarchs and Prophets.” Years ago I did something in that line. One day I took nine orders for that book in seven hours, among Baptist people. The Lord helped me to do it. Another day I took thirteen orders in eight hours. Glory to his holy name! It is God that gives success in our business, always. If I were younger, and able to travel, I would like to be at it now; but I am seventy-nine years old to-morrow, and deaf and lame.

I praise the Lord that Christ is soon coming to put an end to all sin. I have been reading “Heralds of the Morning.” It shows the awful condition of the world to-day. Truly it is as it was in the days of Noah. May we all be strong in the Lord and in the power of his might. O, for a faith that grows brighter as we near the end!

C. HALÉ.

CANVASSERS and others interested in the circulation of “Desire of Ages,” “Patriarchs and Prophets,” “Great Controversy,” etc., please send us records of work and recommendations for these books.



BATTLE CREEK, MICH., MAY 30, 1899.

THE latest report before going to press is that the czar's Peace Congress has unanimously accepted "the general principle of arbitration and mediation."

FROM a personal interview with the czar lately, Mr. W. T. Stead reports that "while the 'United States of Europe' is still far in the future, yet the czar's ideas are all tending toward that."

WHEN Britain shall have completed the warships now under construction, her navy will be stronger than that of the combined navies of any other two powers in the world; and when Japan finishes her ships now building, she will have a stronger navy than any power except Britain can put in Eastern waters. And all this while the Peace Congress is sitting and conferring at The Hague!

ABOUT a month ago two of London's leading daily papers started Sunday issues of their papers; and already both have quit printing them because of lack of patronage. No Sunday law, no legislation of any kind, was suggested, nor was any such thing needed. The people simply did not care enough for a Sunday paper to buy it. The preachers and religious assemblies could gather from this a valuable lesson if only they would study from the standpoint of principle, instead of policy and ambition for power.

THE *Independent* remarks that, while the delegates at The Hague are discussing plans for peace, the clouds are gathering thick in several places,—so thick as to occasion no little anxiety to those who, while not afraid of war, would be sorry to see it precipitated." And thus will it be all the way along: and just when the churches and the nations reach the point where they "shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape:" in other words, their strongest assurances of universal peace will be the surest sign of universal war; and their strongest assurance of permanent safety will be the surest sign of "sudden destruction."

STRONG calls are coming in for the printing in leaflet form of the articles on the Sabbath question now being printed in the REVIEW. There will be four of these articles; namely, the first one, "Should not Christians Keep the Sabbath?" printed in REVIEW of May 16; the second, "Ought not Christians to Keep the Sabbath?" printed last week; the third, "The Sabbath in the New Testament," in *this* number of the REVIEW; and the fourth, "God's Sign, or the Sabbath in Christ, and Christ in the Sabbath," next week. What do our readers say to having them in four leaflets for distribution? Please read the articles carefully, and drop us a postal card if you would like to have them issued thus. One brother asking for the

printing of the first one in a leaflet, said he would like to have one to put in each letter that he writes, for a whole year at least; and that he would willingly go without one meal a day to get the money to buy them. What do you say?

SPEAKING of war, George Washington wisely said: "My first wish is to see this plague to mankind banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind."

OF the lessons on Daniel and Revelation at the late General Conference, there were three that were crowded out of the *Bulletin*. These will be printed in the Sermon department of the REVIEW AND HERALD. The first one is begun this week. The other two will follow in order. Requests have been made that the sermon preached the last night of the Conference be also printed. This will be done following the three lessons here referred to.

UPON the speculations of the higher critics of the Bible and the contentions among the ministers over these matters, a layman writes to the *Chicago Times-Herald*, that "a good many of the laymen are very tired of having these speculations constantly worked over into sermons, addresses, books, and other publications. The mass of the church laity would have been well satisfied to have the ministers go straight ahead and do aggressive Christian work." But how can men do aggressive Christian work when they do not know its operations in their own hearts? And every one who does know its operation in his own heart will always be engaged in aggressive Christian work.

AS ALL know, there has been, for some time, a decided lull in the matter of persecution of Sabbath-keepers; but since within the last two months there have been arrests of our brethren in Georgia, in Maryland, and in Canada, it begins to look as if the lull were now past, and persecution about to reign again. The brethren report from Georgia, that if, in the case of the brother now under conviction, the persecutors had succeeded in getting him into the chain-gang at once, they were ready to make a general onslaught on all our people in that community to get them into the chain-gang. These things mean much to Seventh-day Adventists in all the country. Are all candidly looking into the meaning of it?

NOTICE!

AGAIN we call attention to the fact that the business office of the Religious Liberty Association will be removed from New York to Chicago, and will be situated at room 750, Monon building, instead of room 760, as stated heretofore. After the first of June, all communications regarding membership and dues, as well as all letters pertaining to the business of the association, should be addressed as above.

The association is preparing to enter upon a vigorous campaign for the spread of truth regarding the relation of church and state.

The importance of this work is shown by the fact that the enforcement of religious laws is being revived, as is shown in the trial and conviction referred to last week.

ALLEN MOON.

PLEASE do not forget to notice whether your subscription expires in June; and if it does, do not neglect to renew without delay. You can renew through your tract society, as well as direct, if you choose.

Henry G. Jones
Uriah Smith.

LAST CALL!

If the yellow address label on the first page of this REVIEW, or on the wrapper, reads, "June, '99," like this,—

John Brown 20 22

it indicates that the "Subscription Order Blank" enclosed in last week's paper should be filled out by you NOW, and mailed to Review and Herald, Battle Creek, Mich., AT ONCE. As shown in the facsimile label above, the small figures indicate the exact day the subscription expires. How does your label read?

In sending money, please remit your \$1.50 either by money-order, express order, bank draft, or registered letter.

If you wish to forward other REVIEW subscriptions, please write names and addresses on separate sheet, stating amount enclosed for this purpose, also length of term of each subscription.

REVIEW AND HERALD.

AN APPEAL

To our young men who desire to avail themselves of an opportunity of gaining an education at the Industrial School at Cedar Lake, Mich. We desire to have from three to ten young men who desire to work a few months for wages, put in their full time, and when the fall and winter term begins, use their wages in schooling, and spend their whole time in studying, except a few hours each day for exercise. We want three or four good teamsters to take charge of the team-work until our buildings are completed. We shall always need teamsters who will be with our teams steady. This will avoid changing them each day or week. I hope some young men who can come immediately will apply at once. I know we can agree on terms. We need help at once, as we have three teams that we wish to put to work immediately, drawing material for our buildings and at farming work.

J. D. GOWELL.

WISCONSIN, NOTICE!

THE various railroads in Wisconsin have kindly consented to favor those attending our annual camp-meeting with the special rate of a fare and one third for the round trip on the certificate plan from all points in Wisconsin. Full fare must be paid in going passage. Procure a certificate or receipt of the agent of whom you purchase ticket, noticing particularly that he signs and stamps it with his office stamp. Should it be necessary to travel over more than one road, do not buy a through-ticket, but purchase local ticket over each road you travel, and procure a certificate each time. Certificates must show date of purchase of ticket on one of the dates, June 6-12 inclusive. No certificate will be honored that is issued to cover the sale of more than one single-trip ticket. Should two or more tickets be purchased at the same time, secure certificates covering each ticket bought. No reduction will be granted on half-fare tickets, or where the full fare is fifty cents or less. Failure to procure or present certificates invalidates any claim for reduction on return fare. The *Wisconsin Reporter* of May 31 will contain full instructions with reference to rates, and how to reach Marshfield. Come and enjoy the feast with us.

R. T. DOWSETT, Sec.