

The Ancient **REVIEW** AND SABBATH **HERALD**

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Emma E. Craig
box 449

THE FIELD
IS THE WORLD

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

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CONSECRATION.

I BRING thee myself, dear Lord,
And all that I want to be,
My joys and my weary cares,
And consecrate all to thee;
Whatever the days may bring
Of gladness or grief or pain,
There's nothing to be withheld,
I give it to thee again.

I wait for thy blessing, Lord,
The touch of thy loving hands,
The strength that thy grace can give
To do what thy love commands.
The way may be hard and long,
The burden be very great,
But all that I am I bring
And cheerfully consecrate.

And if, in my pain, dear Lord,
I sometimes cry for relief,
Thou knowest if thy dear will
Shall bid me still bear my grief.
I claim but thy promise, Lord;
Thou wilt not leave me alone,
But close to thy loving heart
Wilt tenderly hold thine own.
— Emma G. Dietrich.

THE REMISSION OF SINS.

MRS. E. G. WHITE.

BEFORE his death Jesus told his disciples what the priests and rulers would do to him, but the disciples could not understand his words. Now, after they had been verified, after Christ had been rejected, condemned, scourged, crucified, buried, and had risen from the dead on the third day, the disciples believed. They had gained a valuable experience. All the sophistry and reasoning of the scribes and Pharisees could not now turn them from Christ. They could say, as did Paul, "I know whom I have believed." Their faith in Christ was rewarded by a most remarkable experience. They saw their beloved Master. They heard his voice as he opened to them the Scriptures; and from this they obtained much knowledge.

The lessons given by Christ to his disciples after his resurrection were with reference to the Old Testament Scriptures. He could now explain to them the prophecies concerning himself. They were surprised that they had not discerned the meaning of the inspired record of Christ's work and the reception that would be given him by the Jewish dignitaries. While the poor heard him gladly, those to whom had been committed the sacred oracles closed the eyes of their understanding, that they might not see Christ. And by misapplying the Scrip-

tures, substituting their own traditions and fables for truth, and upholding their words as the commandments of God, they so bewildered the minds of the people that they could not see Christ.

Christ rebuked these false teachers. "In vain they do worship me," he said, "teaching for doctrines the commandments of men." "Thus have ye made the commandment of God of none effect by your tradition." This is the work of many of the teachers of this time. They make void the law of God by teaching the commandments of men. "Ye do err, not knowing the Scriptures, nor the power of God," Christ said to the teachers of his day; and his words apply to all who claim to know the truth, yet who make void the law of God by their traditions.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side." He gave them evidence that he was the same Jesus who had been crucified. "Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Thus the disciples received their commission. They were to teach and to preach in Christ's name. The instruction given them had in it the vital, spiritual breath that is in Christ. He alone could give them the oil which they must have in order to work successfully. Christ's likeness must appear in them. They could be successful only as they studied their Master's character and followed his example.

The Holy Spirit is the breath of life in the soul. The breathing of Christ upon his disciples was the breath of true spiritual life. The disciples were to interpret this as imbuing them with the attributes of their Saviour, that in purity, faith, and obedience, they might exalt the law, and make it honorable. God's law is the expression of his character. By obedience to its requirements we meet God's standard of character. Thus the disciples were to witness for Christ.

The impartation of the Spirit was the impartation of the very life of Christ, which was to qualify the disciples for their mission. Without this qualification their work could not be accomplished. Thus they were to fulfil the official duties connected with the church. But the Holy Spirit was not yet fully manifested, because Christ had not yet been glorified. The more abundant impartation of the Holy Spirit did not take place till after Christ's ascension.

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The lesson here given to the disciples means that wise men, truly taught

of God, possessing the inward working of the Holy Spirit, are to act as representative men, samples of the whole body of believers. These are to show themselves capable of preserving due order in the church; and the Holy Spirit will convince of sin, of righteousness, and of judgment. But the remission of sins is to be understood as the prerogative of God alone. The warnings in the seventh chapter of Matthew forbid men to pronounce judgment on their fellow men. God has not given his servants power to cast down or to destroy. The apostles were unable to remove the guilt from any soul. They were to give the message from God: It is written—the Lord has said—thus and thus in regard to lying, Sabbath-breaking, bearing false witness, stealing, idolatry.

Christ has given rules for the guidance of his church. "If thy brother shall trespass against thee," he said, "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Remitting sins or retaining applies to the church in her organized capacity. God has given directions to reprove, rebuke, exhort, with all long-suffering and doctrine. Censure is to be given. This censure is to be removed when the one in error repents and confesses his sin. This solemn commission is given to men who have in them the breath of the Holy Spirit, in whose lives the Christ-life is manifested. They are to be men who have spiritual eyesight, who can discern spiritual things, whose actions in dealing with the members of the church are such as can receive the indorsement of the great Head of the church. If this is not so, in their human judgment they will censure those who should be commended, and sustain those who are controlled by a power from beneath.

The gospel commission is to be carried out by men who know the inward working of the Spirit of God, who have the attributes of Christ. Christ's breath is breathed upon them, and he says to them, "Receive ye the Holy Ghost." All who are thus inspired by God have a work to do for the churches. As Christ's representatives, the ministers of the grace of God, they may say to others, It is written, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is remission of sins in accordance with the word of God.

In all labor with the members of the church, every eye is to be directed to Christ. Those in the wrong are to confess their sins to the sin-pardoning Saviour; and the servants of the Lord Jesus are not to strive, but to minister

in word and doctrine. The shepherds are to take a kindly interest in the flock of the Lord's pasture. They are to present the grace of Christ, comforting the erring by speaking of the divine tenderness of the Saviour, encouraging those who have fallen to repent and believe in him who alone can pardon transgression.

Let the tenderness of Christ find a place in the hearts of his ministers. Watch for souls as they that must give an account. Watch constantly, vigilantly, and pray earnestly. Faithfully warn every soul that is in danger. Encourage the sinner to go to Christ. If he repents of his sin, he will find abundant pardon. He has assurance that his sins will be remitted; for thus it is written. Bear in mind that first the Lord gave his disciples the Holy Spirit. Those to-day who would do the work of the disciples must receive the presence of the Holy Spirit, and work under its influence.

Remission of sins can be obtained only through the merits of Christ. On no man, priest or pope, but on God alone, rests the power to forgive sins. "Behold the Lamb of God, which taketh away the sin of the world." "As many as received him, to them gave he power to become the sons of God." "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. . . . But whoso keepeth his word, in him verily is the love of God perfected." This is the message that is to be borne. On this basis Christians are free. Give encouragement of sins remitted. "If we walk in the light, as he in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

WITNESSING.

MRS. M. D. MC KEE.

"YE are my witnesses," said the Lord Jesus. But how often the soliloquy comes to many like this: "Well, I am so situated that I can not witness for Christ; I am poor and obscure, unlearned and timid. I can not talk well, nor reach large concourses of people. I am of no importance in the world; *my* witnessing for Christ does not count anything."

Dear, downcast pilgrim, do not so decide. Though this may all be true from your standpoint, as far as the inhabitants of this world are concerned, remember that there are silent unseen beings constantly about you, before whom you are witnessing either for or against the dear Lord. "We are made a spectacle . . . to angels,"—yes, to holy angels and to fallen angels. It may be your assigned work simply to show the power of the cross, and of a risen Saviour, before the angels who never sinned, and who know not, by actual experience, your deliverance from the power of sin, but who witness their adored King in your daily life, and sound a note higher in his praise because of your testimony as to his keeping power.

Then, too, Satan and his evil angels "wonder in amazement" at your triumphant witnessing for Christ. We are told that they can not understand how *you*, born into the dominion of sin, and under the influence of the prince of darkness, can live in this present evil world, by the faith of him who loved you and gave himself for you. O, rejoice every day, and be victorious over sin! It "shall not have dominion over you." Let your light shine where God has placed you. It will glorify him, and your witnessing will not be in vain.

HE LEADETH THEM OUT.

A DAY of summer beauty,
The earth with sunshine bright,
Sweet flowers, glad insects humming,
Joy in the golden light;
Yet on my heart a shadow,
A gathering cloud of fear,
When came this precious promise
From Unseen Presence near:
"He leadeeth them out."

Going before, he leadeeth
Unto fair pasture-green,
By sweet, still waters flowing,
'Neath soft, blue skies serene;
Out of earth's strife and tempest
Into a hallowed calm,
When his own peace is hovering,
And all the air is balm,
"He leadeeth them out."

O living Hand, still leading
Through all the unknown way,
Where darkness falls around me,
Dimming hope's cheering ray;
How dear, amid the darkness,
The prison hours of fear,
To know that thou art with me—
The Shepherd's voice to hear:
"He leadeeth them out."

Out of all sorrow leadeeth,
By tender, nail-pierced hand;
Giving me strength for weakness
In this oft-weary land;
Out of myself and evil,
Into a larger place,
To dwell with him forever,
In glory see his face:
"He leadeeth me out."
—Phebe A. Holder.

APOSTLES OF THE SECOND ADVENT.

J. N. LOUGHBOROUGH.

THE Lord not only marked in prophecy *when* the light should be revealed concerning the termination of the prophetic periods; but he also marked the *time* when, in his providence, the heralds, apostles, of the second advent should go forth to the world with their stirring message. This time is brought to view in our Saviour's discourse in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" as recorded in Matthew 24.

Having spoken of the "great tribulation" that was to come upon the church, he says: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. *Now* learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it ["he," margin] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away." Matt. 24: 29-35.

The *all* things to be seen, by which we may *know* that Christ's coming is near, even at the doors, and that we have reached the generation which shall not pass till he comes, can not surely include his actual coming, and the gathering of his saints, nor yet the sign of "the Son of man in heaven." It must, then, refer to the signs in the sun, moon, and stars. May 19, 1780, the signs in the sun and moon were fulfilled, in that great supernatural darkness of twelve hours' length—from 11 A. M. till 11

P. M. The falling of the stars as here predicted was on Nov. 13, 1833, a display which covered all North America. On November 25, of the same year, there was a similar shower of stars on the continent of Europe.

In the light of these facts, we see that the year 1833 brings us to the "now" of the foregoing scripture, when we are told to "*learn* a parable of the fig-tree," and to "*know* that it [Christ's coming] is *near*, even *at the doors*." When the Lord tells us to *learn* a thing, it is then in the order of his providence to raise up his teachers to teach that which he tells us to learn. As the apostle Paul says, "How shall they hear without a preacher? And how shall they preach, except they be sent?" Rom. 10: 14, 15. The Lord's appointed time for the people to *learn* the parable of the fig-tree seems, then, to date this side of 1833. Then came his time for the people to be taught that his coming is at the door.

In fulfilment of this prediction, we find that at that time the Lord was raising up his ministers in various parts of the world, without knowledge of one another, to teach that his coming was near. These were burdened with that message, as a cart pressed under sheaves. In each quarter of the globe where leaders in this movement were thus raised up, they were impressed by the power of the Holy Spirit to push forward the message to the ends of the earth, not knowing what was going on in other parts, until near the closing years of their "time message,—1843 and 1844,—when the whole blended into that great second-advent movement," which stirred the world as it had not been stirred since the days of Luther.

Persons unacquainted with the facts respecting that advent proclamation have looked upon the movement as limited to a certain locality, supposing it a work connected with William Miller and a few hundred ministers associated with him in the northern portion of the United States. To such we would say, The movement in America was but one part of a message that was world-wide.

THE THIRD ANGEL'S MESSAGE, WHAT IT INCLUDES.—NO. 2.

L. T. AYRES.

(St. John's, Newfoundland.)

IN the previous article it was shown that the worship of Baal, the sun-god, was the worst of all forms of idolatry, and that the first-day sabbath, a part of that worship, is now presented to the world as a test of obedience to the power which is the successor of, and really identical with, ancient paganism.

As the papacy claims it never has done and never can do wrong, to acknowledge its claims by accepting the test it offers is virtually to accept a share in the responsibility for all the crimes of which it has been guilty. On the other hand, the Sabbath of Jehovah is given by him as a test and pledge of loyalty and obedience to his will in all things. That God so regards it, is shown by the fact that obedience to the Sabbath law is spoken of as a test of obedience to the law as a whole. See Ex. 16: 4, 5. Now, as then, the Sabbath is the test of our loyalty, and its observance is a pledge of full and willing obedience in all things.

In all ages there have been, from time to time, special messages of reproof for sin, and warning of the terrible consequences which must follow a continuance in a course which has separated between the Lord and his people. In our day the third angel's message is calling world-wide attention to the true Sabbath as a test of our willingness to conform our lives to the will of God in every way, and so prepare for our part in the great day of his judgment, which has already come.

Now, as always, true Sabbath observance includes every act of life. This is evident

from Rev. 14:5, where the company brought out by the message of Sabbath reform are said to be "without fault," but as the requirements of a just God are always according to the light he has given to the people of that age, so now the keeping sacred of his holy day, which is an acknowledgment of his supreme authority, is, in fact, a pledge on our part that we will faithfully walk in all the light he has given us by his Spirit for this time. As he has given a definite promise of the revival in the church of the gifts of the Spirit, through a special outpouring of his Spirit in the last days; as we are in the last days; and as these gifts are for the perfecting of the saints; it is plain that the Sabbath is a pledge that we will gladly accept of, and walk in, all the light he gives the remnant church through the Spirit of Prophecy, or any other channel whatever.

But entire conformity to the will of God means much more than is usually supposed. Another outgrowth of that first lie in Eden and man's willingness to listen to Satan's teaching when he said, "Ye shall not surely die," is the nearly universal belief that man is composed of two parts,—a body, which is only a husk, as it were, a useless clog of clay, to the soul, which, if freed from the body, is capable of a freer, more perfect life, and is immortal. The natural result of this is the tendency to the indulgence of all the fleshly lusts which seem so enticing, and so harmless if the body is in reality worse than useless. Some have sought to purify the soul through neglecting and punishing the body, and hence arose the countless forms of asceticism and self-torture. As abuse of the body was believed to purify the soul, it must be pleasing to the gods; hence the belief now so nearly universal that disease and death are caused by the will of a higher power, or, as now expressed, a "dispensation of Providence."

Then, as now, many preferred to prolong their stay in this mortal tenement, but to continue the indulgence of appetite and passion while endeavoring to avoid the consequences. These very naturally applied to those who claimed to exercise the power of the gods; and the priests, who were the first physicians, professed, for a consideration, to drive away disease by a charm, or by some mysterious potion to be swallowed.

Disease is always the result of sin in the violation of the laws of our being, which the all-wise Creator "has written with his own finger on every nerve and muscle and every faculty he has entrusted to man." It is evident, then, that the proper remedy for disease is to restore that harmony with the Creator's laws which existed in the beginning, not to swallow some drug that may bring temporary relief while increasing the difficulty.

God has told us that "the nerves are the only medium through which heaven can communicate with man, and affect his inmost life." "Every law governing the human machinery is truly divine in character and importance as the law of God." "It is our duty to study the laws that govern our being, and conform to them. Ignorance in these things is sin." "It is just as much sin to violate one of the laws of our being as to break one of the commandments." The beginning of the last message is, "Fear God, and give glory to him." Rev. 14:7. We are exhorted, "Glorify God in your body, and in your spirit" (1 Cor. 6:20); and as it is not possible to glorify God while living in violation of the laws of health, it is easily seen that the third angel's message, which calls attention to God's great memorial as a test of our loyalty and pledge of our obedience, must necessarily include a turning away from the sinful indulgence of appetite and passion, and from every violation of the laws of healthful living, which are part of the great law of God.

"There are many ways of treating disease, but only one way that Heaven approves. God's remedies are the simple agencies of nature,—pure air and water, cleanliness, a proper diet, exercise, purity of life, and a firm trust in God. These are remedies for which thousands are dying." "It is now, during probation, that the body as well as the soul must be fitted for translation."

SING HALLELUIAH TO JESUS.

MRS. L. D. AVERY-STUTTLE.

Tune: "Marching through Georgia."

GLORY, glory, to the Lord, he's coming by and by;
See his gleaming chariot wheels are rolling down
the sky;
Sons of God, rejoice, for your redemption draweth
nigh:

Sing halleluiah to Jesus.

Chorus:

Sing glory, glory, till the heavens ring;
We shall be like our everlasting King;
O, glory to Immanuel, his praises let us sing:
Shout halleluiah to Jesus.

Lift your eyes in gladness, O ye sons of Adam's
race,
Soon we shall behold our God in all his matchless
grace;
We shall know no sorrow when we see him face to
face:

Sing halleluiah to Jesus.

See the harvest-fields are ripe to put the sickle in;
Let us labor for the Lord, poor darkened souls to
win;
Let us battle for the right against the hosts of sin:
Sing halleluiah to Jesus.

Stay not now for idle fears; oh, why should we re-
pine?

Hear the voice of Jesus, how we see his glory shine!
Courage, brother, courage, for the battle is not thine:
Shout halleluiah to Jesus.

Courage, though o'er all the earth the mark of sin
remains,
Christ shall bind the hosts of sin, he's forging now
the chains;
Courage! for the Lion of the tribe of Judah reigns:
Sing halleluiah to Jesus.

Courage, brothers; soon the walls of Jericho will
fall;
Israel's God forever lives to triumph over all;
He will hear our weakest cry when on his name we
call:

Sing halleluiah to Jesus.

TO THE BOWED DOWN.

E. HILLIARD.

(Tonga, Friendly Islands.)

It is the realization of one's condition that causes him to appreciate the promises of God, and it is the Holy Spirit through the Word that causes one to realize his condition. Two men may have committed the same sin. One has no compunction of conscience whatever, because he refuses to let the Spirit press home to his heart the enormity of his guilt. The other realizes that he has yielded to the tempter, and fallen into sin; and bitter remorse fills his soul. He is in anguish of spirit, bowed down under a load that he well knows no human hand can remove. Words of sympathy from loved ones are appreciated, but they come far short of bringing peace to the downcast soul.

Let us suppose that these two persons are sitting, side by side, listening to the faithful servant of God as he wields the two-edged sword, under the direction of the Holy Spirit. One listens attentively, hoping to hear something that will bring relief to his distressed soul. The speaker reads, "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." Ps. 145:14. What emotion of soul is experienced by the hungry listener! How his soul is drawn out toward the Lord through his word! Hope is revived in the despairing soul, and tears of joy fill the

eyes that have been moistened with tears of sorrow. 1 John 1:9 and 2:1 are read in his hearing: he complies with the conditions, and the sweet peace of heaven settles down upon him.

Not so with the other. The words, "The Lord upholdeth all that fall, and raiseth up all those that be bowed down," are dry and meaningless to him. He does not realize that he has fallen; is not bowed down, and feels no need of being raised up. If these two persons continue in their respective conditions till Christ comes, though they both be in the field, or both in one bed, "one shall be taken, and the other left."

The word of God saves one and destroys the other. It is sharper than any two-edged sword. It discovers the wicked thoughts and intents of the heart, leads to repentance, thus cutting between the individual and his sins, rolling the burden of guilt from his soul, leaving him to pass freely along on his heavenly journey. But the other, who refuses all this, it cuts off in his sins. The Lord says: "I will make my words in thy mouth fire, and this people wood, and it shall devour them."

Reader, which one of these persons do you represent? If your soul is cast down under a sense of guilt, Jesus bids you look up, and grasp the promise he has given: "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." He loves to do this. It is his mission to this world. He died for this very purpose. His soul was bowed under a load of guilt until the blood pressed through his pores. He stands with outstretched arms, and with pathetic voice is calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Will you come? or will you sink in despair beneath your burden? Come, come now, and take the rest he so freely offers. Your aching heart will rejoice, and you will find peace in laboring at his side.

"BEHOLD, NOW IS THE ACCEPTED TIME."

A. FORD.

(Montreal, Quebec.)

TO-DAY is ours in which to square our lives by the word of God. "The streets of By and By end at a house called Never." Year after year many of us have been drifting toward eternity, with imperfect characters and unsubdued desires. How long shall it be so? Let us take up the cross this moment, and in the strength of God put forth determined, painstaking, faithful, persevering efforts to overcome the world, the flesh, and the devil—not merely *try* to overcome, but do it. We need make no calculation for failure; for success is certain to those who trust God.

Let us also go to work for others. When?—Now. They may not need us in the years to come. Now is the time. If we wait, "the friends we hold so dear may be beyond the reach of all our good intent."

"For baffled most in this weary world,
With its struggles small and great;
Its lonesome nights and its weary days,
Its struggles forlorn with fate,
Is the bitter grief, too deep for tears,
Of the help that comes too late."

So let us go forward to-day, and do right in health reform, in consecration, in missionary effort, and in resisting the spirit of the world. May God help us.

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truth.—*Bushnell.*



DANIEL AND REVELATION.*

The Great Subjects to be Preached—The Coming of the Lord—The Sanctuary—The Commandments of God and the Faith of Jesus.

A. T. JONES.

THERE are two additional views of the books of Daniel and Revelation that I think ought to be given before the study is closed. One thought, which, though not directly a particular subject, but *on* the subject, is the wrong use so often made of that expression of the twelfth chapter of Daniel, "Many shall run to and fro, and knowledge shall be increased." I hope we shall get around, some of these days, to where we shall use that in its true meaning, and not always in the false meaning. Although people may travel, in luxurious ease and with great rapidity, from country to country, and from place to place, and thereby increase their knowledge, yet most of the knowledge that is increased by that means is not knowledge at all. But the scripture does not mean that, anyhow. It simply says they shall thoroughly search (of course the book which is under consideration), and by that means knowledge shall be increased.

[L. R. Conradi: That word occurs several times in the Scriptures, and the texts in which it is are Jer. 5:1; Amos 8:12; and Zech. 4:10; and those three texts give more light than does anything else.]

Brother Waggoner has, I think, thirteen different translations of that clause. Will you read some of them, Brother Waggoner?

[E. J. Waggoner: Here is one in English (Winter's translation): "Thou, Daniel, close the words and seal up the book until the time of the end, till many have searched diligently, and knowledge shall be increased." The French of *Segond* reads: "Thou, Daniel, hold secret these words, and seal the book until the time of the end; then many shall read it, and knowledge shall be augmented." The Danish, Swedish, and Norwegian are about the same: "Seal the book until the time of the end; many shall search diligently in it, and knowledge shall be increased." The German, two renderings about the same: "Many shall search through it, and find understanding." The Hebrew itself gives that idea. The word which in our version is rendered "to and fro," translated, means "to run through or over a book," "run through or search through the book diligently." I have two or three other renderings; and every one, including the Vulgate and the Septuagint, gives the same idea, — seal the book until the time of the end; and when the time of the end comes, they will search, and find knowledge.]

[L. R. Conradi: In Amos 1:12 is carried the idea that the wicked shall search for the Word, and can not find it; just as now the righteous find it. The same word is used in both places.]

[E. J. Waggoner: I have the Vulgate rendering: "Seal the book until the appointed time [literally, the "statute time"]; many shall go through it, and science shall be multiplied."]

[M. C. Wilcox: Another rendering is: "Give sedulous attention to these things."]

Let us be the ones who will do that, instead of throwing it off, and applying it to those who are traveling about so much.

You can see, from the sketches that we have had of Daniel and Revelation, that when we do thus run to and fro, when we do search these books through and through, knowledge will be increased. Knowledge has been increased to us, in the days that we have been studying these books in this Conference. How much more will it be so when we thoroughly study these books, when the Spirit of God himself will open these things. The book of Daniel was written for our time, and the Lord will himself, through his Spirit, reveal its meaning to us. Perhaps I had better read right here something which occurs to me now, in a promise for just this time, relating to Daniel and Revelation together, of course:—

"I was in the Spirit on the Lord's day," he says,—the very Sabbath which was instituted in Eden. He was keeping that Sabbath; for God had created only one Sabbath, and that was to last through eternal ages. This Sabbath was a wonderful Sabbath to John. He says: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia."

"Suppose our teachers and students should have more to teach and write in regard to those things which are now to be fulfilled, and which concern the eternal welfare of souls. Suppose that pen and voice should give meat in due season to the old and the young, to saints and to sinners. Let the many things that might be said to awaken the church from its slumbers be spoken without losing any more time in dwelling on these things which are not essential, and that have no bearing upon the present necessities of our people, or upon the ignorant who know not the truth. Read the first three verses of Revelation, and see what work is especially enjoined upon those who claim to believe the word of God. . . . When the eyes have been enlightened with the spiritual eyesight, then we shall see altogether clearly."

Brethren, that is a fine promise. Listen further: "The things of time and sense that now attract attention will lose their value; for there will be disclosed to men eternal interests. As God made known his will to the Hebrew captives, to those who were most separate from the customs and practises of a world lying in wickedness, so will the Lord communicate light from heaven to all who will appreciate a 'Thus saith the Lord.'" God will make known to men eternal interests. You will have something bigger, something more interesting, and something more substantial to look at and think about when that is so. What promises these are!

"To them he will express his mind." When I come to you, and say I am going to express my mind to you, you expect me to talk plain to you, do you not? You expect me to "put it straight." Now God says to these folks that are most separate from the things of this world, "to them he will express his mind." That

suggests again the same thought that we have had before,— that we are to "catch the very ideas of the Man of Calvary," and express them. He expresses his mind to us, and we express it to others.

"Those who are least bound up with worldly ideas are the most separate from display, and vanity, and pride, and love of promotion, who stand forth as his peculiar people, zealous of good works; to these he will reveal the meaning of his Word. The very first exhibition of God's power to the Hebrew captives was in showing the defective wisdom of the great ones of the earth. The wisdom of men is foolishness with God. The magicians revealed their ignorance of the light, before the Lord revealed his wisdom as supreme. The wisdom of human agents, who had misappropriated their God-given talents, God showed to be foolishness."

Now let us glance through the book of Daniel, and see what is there that must inevitably be preached. To what does the second chapter of the book of Daniel bring us?—To the establishment of God's kingdom, the coming of the Lord, the end of the world. What does the seventh chapter bring us to?—To the same thing. The eighth?—The same thing. The eleventh?—The same thing. Then the one great subject of the book of Daniel is the coming of the Lord and the end of the world. Then that is what will be preached as certainly as the book of Daniel is studied and preached.

Now let us go into the book of Revelation. In the very first chapter, seventh verse, the word rings out, "Behold, he cometh with clouds; and every eye shall see him." To what do the seven churches bring us?—To the coming of the Lord. To what do the seven seals?—To the coming of the Lord. The seven trumpets?—The coming of the Lord. And the three messages with all their complications?—The coming of the Lord. And the seven plagues?—The coming of the Lord. And the book closes with the word, "Surely I come quickly." Then what is the one great thing over all other things that is taught in the books of Daniel and Revelation?—The coming of the Lord Jesus Christ. And you can not teach these books without teaching just that thing.

Now first, to preach the coming of the Lord and the necessity for it. We are to preach salvation to sinners, to those people who are lost in sin and wickedness. This is right, and something we have got to do. Yet this alone could have been done as well a thousand or fifteen hundred years ago as now, but there is now a double reason that man should be saved from his sins, and that is because he must be saved from destruction at the coming of the Lord, which is now so near. So you see there is an additional reason, which we must give to the people who are in sin, why they must repent and be converted. If I can be instrumental in calling a sinner to salvation, and saving him from being burned up at the same time, that would be a double salvation, would it not?—It would be, in this sense. That is where we are. We are calling people to be saved from sin, and from being burned up at the coming of the Lord.

"We did live by feeling; we do walk by faith, and that leads to a life of principle which takes God, and his word, and the Holy Spirit to be the rule and guide of faith and practise, and never minds what others say or do, or leave undone; that *on principle* trusts God, and does his will, by the power of the Holy Ghost. A life of principle! Specimens of the Holy Ghost life,—consistent examples of those filled by the Spirit, and used for the glory of God in the good of man."

* Bible lesson given at General Conference, Tuesday, 8 A. M., February 28.



"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.

"PUT any burden upon me, only sustain me;
 Send me anywhere, only go with me;
 Sever any tie but the one that binds me
 To thy service and to thy heart."

STUDIES IN PRINCIPLES.

LOVE.

LOVE is both a principle and a method. It is the seed, stalk, leaf, and fruit containing seed, the all and in all of God and his Christ. 1 John 4: 7-14.

In the last study, love was likened to the right hand, which both gives and takes, because the opening or giving of the hand is everywhere understood as a token of love. When a man offers his hand to a woman, and asks hers in return, it is always understood as a declaration of love.

When the Father said to Jesus, "Sit thou on my right hand," he, in effect, said, I love you well enough to take all there is of you, and to give you all there is of me.

Love, wherever found, is God; for God is love. By this, however, is not meant that base counterfeit which is called love by men, but which is only the grossest selfishness. That is lust, not love, and has no part in God, but is of Satan wherever found, and leads to eternal death. 1 John 4: 1-21.

Love is the vital principle by which all things are. Life lives on it. Without it there could be no life, no God. It is in itself independent of all qualifications and conditions.

The being of God is the full current of love, and man was created to be a channel for it to every form of earthly life. 1 John 4: 16.

The home, with all its relations, was to be a machine which, operated by the power of love, should fill the earth with the harmonies of heaven. Eph. 5: 30-33; 6: 1-13.

In love there is no alloy of lust. This fine gold can not by any process be made to mix with any baser metal. Rom. 8: 15; 12: 9, 10; 1 John 4: 17-20.

Since love is life, and fulness of life is health, it follows that perfect love must cast out all fear, from which come all sorts of torments, physical, mental, spiritual. 1 John 4: 18.

The expression "perfect love" is used to distinguish love from that which is called love, but which is not. Love itself is always perfect. It can not be marred or spoiled, because it is filled with God.

It is not a growth, but is that which produces growth. It is not an evolution, but the evolutionist. It is not a development, but that by which alone there can be development. It is not the product of any conditions, but is the power that controls all conditions and production. 1 John 2: 5.

It is the same, yesterday, to-day, and forever, in the human heart as in the divine, in the earthly home as in heaven. It is recognized by the same tokens in every land and

every age. Its mission is always the same,— simply to produce more love.

The habit of love, however, can not be produced in a day, after a long indulgence in selfishness, which is lust. It may have to come into the nature slowly, like the process of forcing a passage of clean water through a sewer clogged with impacted filth.

Love can only come into the being as fast as selfishness gives way before its pressure. Matt. 24: 12; John 5: 42-44.

Love is always pure, and forces every unclean thing out of its way. 1 John 3: 10-24.

Love must act directly on the health for its preservation. The absence or limitation of it must bring more or less of disease.

A sound being in both body and soul must therefore result from fulness of love (Rom. 8: 11); but it may have to be grown slowly out of the deadened tissues of disease. 2 Peter 1: 2-11.

There is, however, in faith a heroic method by which self, with all its lusts and diseases, can be exterminated, and the new creation of love, with perfect health and purity, attained. Rom. 6: 1-14.

To realize this possibility in man is the mission of love as manifested in Christ.

Love is in itself companionship. In it there is no loneliness; for loneliness is darkness, and love is light. 1 John 1: 5.

1 John 1: 6 might truthfully read, "If we say we have fellowship with God, and walk in loneliness, we do not the truth."

Love knows no envy, nor pride in self. 1 Cor. 13: 4.

Is incapable of unholy thought or unbecoming conduct. Verse 5.

In spite of every profession of the purest love, any action that would compromise or injure another proves it to be only counterfeit. Prov. 10: 12; 1 Peter 4: 8.

The counterfeit is also revealed by any feeling of satisfaction in any penalty, shame, or disrepute into which others may fall, and is impatient with others' failings. 1 Cor. 13: 7.

Love never fails or disappoints any real need. Verse 8; Cant. 8: 7.

EXTRACTS FROM CORRESPONDENCE.

WHEN I read your earnest appeal to women in the REVIEW AND HERALD SUPPLEMENT of February 6, my heart was stirred. When I considered what a short time, comparatively, had elapsed since you received the light of present truth, and that you have to shake and wake us up, as it were, who, for twenty years or more, have *professed* to believe this message, I was ashamed and humbled, and meant to write you soon, telling you how I felt in regard to these things. But procrastination is such a thief of time, and I felt it such a great responsibility to sign the worker's card, that your letter came to me before I had made any response to the request in the SUPPLEMENT.

I can only say to-day, How I do regret that at the time of my conversion, twenty-eight years ago, I did not make just the surrender to God called for in the worker's card, and have not renewed such a consecration every morning of my life since. If

this had been done in humility and sincerity, what results might I now see instead of the discouraging, heart-sickening failures and defeats strewn all along those years. When I think how I have, during that time, buried my talents in a napkin, lost my hold on God, and so falsely represented the character of the sinless One, I can only trust his promise that if we return unto him, he will have mercy upon us, and will abundantly pardon; and in view of the wasted opportunities pray, with David, "Deliver me from blood-guiltiness, O God."

The following letter is full of practical suggestions, which we are glad to quote for the benefit of our readers, hoping that they may inspire other small companies to do likewise:—

As our first quarter closes in the history of our newly organized missionary society in this place, I know you will feel pleased to hear how well we are succeeding. We have on hand, at present, five hundred tracts to distribute, ten copies of the *Signs* for six months, and ten of the *Sentinel* for the same time, and have supplied our little church room with one of the new Prophetic Charts. Many visits have been made. We are taking special interest in one sick person, having made her a new cotton mattress, and supplied her temporal wants. Our last meeting was short, that we might go together to pray with and for her,—to teach her, as she expressed it, how to pray. If she recovers so that she can be moved, one of the sisters will take her to her home, and strengthen her both spiritually and physically. Temporal wants have been supplied to other needy ones. When I tell you that we have but six members, and all in moderate circumstances, with families, I know you will join us in our praise to the good Father for showing us our duty, and giving us the wisdom, faith, and strength to go out to help others, and do his precious work.

I have still more to tell you. It has been a question to us mothers how to entertain our children and keep them from longing for worldly enjoyments and pleasures; and we decided that when they became restless, we would take lunches and go with them to the seashore, the groves, or the mountains, for the day, spending the forenoon in innocent athletic games, and after lunch hold a little meeting,—have a Bible reading, and a few short recitations to suit the occasion. If we go to the seashore, our study and recitations will be on the subject of Christ and his miracles; if among the groves and mountains, we shall study the hand of God in all these things, especially the trees, flowers, and ferns. We will also teach the children to do good to others, and care for the sick or needy. The boys are to chop wood, make garden, and put outdoor things in order, the girls to do the housework, tidy up the sick-room, and prepare hygienic food, etc.

If you approve of the program we have adopted, you may be able to use it to help others who are perplexed as we were.

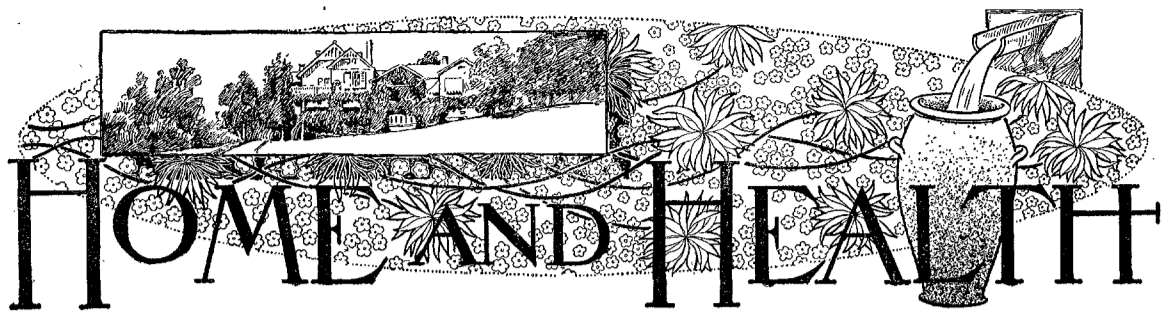
I would like to suggest that our women who have health and homes, and some means, think about those who have neither. There are among us women who are bedfast, with almost nothing to live upon, no one to take care of them, with a family of little children; some with children whom they have adopted, and whom they are struggling to care for under adverse circumstances; and some of our more highly favored sisters can help them; if not by taking their burdens off their hands, they can in many ways preserve what little strength remains. If there are those who would like to be put in helpful communication with some such among us, let them write to me at once.

NOTICE.

A GREAT many of our sisters are inquiring concerning how they shall be able to learn the methods of healthful cookery, as they wish to prepare healthful food for their children, and are ignorant upon these points. To all such I am glad to recommend "Every-Day Dishes," written by Mrs. E. E. Kellogg, as a book of practical and simple recipes within the reach of the every-day cook.

"Every-Day Dishes," clubbed with the *Gospel of Health*, can be obtained for fifty-five cents; and I am sure that any of our sisters would receive many times the value from either of the publications.

S. M. I. H.



THE SILVER LINING.

High in the distant sapphire way
A cloud and a sunbeam met one day;
Met as, indeed, might you and I,
By chance, if we rode through the azure sky.

The cloud wore a saddened, a gloomy face.
Quoth the sunbeam, all in a quiver of grace,
"Why frown you on your daily way?
Why look so sad when life 's so gay?"

The somber cloud to this quest replied:
"Tis easy for you to be satisfied;
I'm born of rain, you 're born of the sun.
I needs must weep till the world is done."

"Tis true," said the sunbeam, "that you must cry,
While I must smile through the boundless sky;
But there 's never a sorrow that won't undo
Through the smile of a friend, and I'll smile for
you."

And, lo, as the sunbeam spoke, the frown
On the face of the cloud was softening down;
'T was years ago, but each cloud you see
Bears a silver lining for you and me.

— George D. Sutton, in *Ladies' Home Journal*.

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

MEN and women who profess to be followers of Christ are often slaves to fashion, and to a gluttonous appetite. Preparatory to fashionable gatherings, time and strength, which should be devoted to higher and nobler purposes, are expended in cooking a variety of unwholesome dishes. Because it is fashion, many who are poor and dependent upon their daily labor will be to the expense of preparing different kinds of rich cakes, preserves, pies, and a variety of fashionable foods for visitors, which only injure those who partake of them; when, at the same time, they need the amount thus expended, to purchase clothing for themselves and their children. This time occupied in cooking food to gratify the taste at the expense of the stomach, should be devoted to the moral and religious instruction of their children.

Fashionable visiting is made an occasion of gluttony. Hurtful foods and drinks are partaken of in such measure as greatly to tax the organs of digestion. The vital forces are called into unnecessary action in the disposal of it, which produces exhaustion, and greatly disturbs the circulation of the blood; and as a result, want of vital energy is felt throughout the system. The blessings which might result from social visiting are often lost, for the reason that your entertainer, instead of being profited by your conversation, is toiling over the cook-stove, preparing a variety of dishes for you to feast upon. Christian men and women should never permit their influence to countenance such a course by eating of the dainties thus prepared. Let them understand that your object in visiting them is, not to indulge the appetite, but that your associating together, and interchange of thoughts and feelings, might be a mutual blessing. The conversation should be of that elevated, ennobling character that may afterward be called to remembrance with feelings of the highest pleasure.

Those who entertain visitors should have wholesome, nutritious food, from fruits, grains,

and vegetables, prepared in a simple, tasteful manner. Such cooking will require but little extra labor or expense, and, partaken of in moderate quantities, will not injure any one. If worldlings choose to sacrifice time, money, and health to gratify the appetite, let them do so, and pay the penalty of the violation of the laws of health; but Christians should take their position in regard to these things, and exert their influence in the right direction. They can do much in reforming these fashionable, health and soul-destroying customs.

Many indulge in the pernicious habit of eating just before sleeping-hours. They may have taken three regular meals; yet because they feel a sense of faintness, as if hungry, will eat a lunch, or fourth meal. By indulging this wrong practise, it has become a habit, and they feel as if they could not sleep without taking a lunch before retiring. In many cases the cause of this faintness is because the digestive organs have been already too severely taxed through the day in disposing of unwholesome food forced upon the stomach too frequently, and in too great quantities. The digestive organs thus taxed become weary, and need a period of entire rest from labor to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed.

But with many the poor tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in motion, again to perform the same round of labor through the sleeping-hours. The sleep of such is generally disturbed with unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor, and a loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out; for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. If this practise be indulged in a great length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear. You will often hear complaints from such, of frequent pains and soreness in the region of the stomach; and while performing labor, the stomach becomes so tired that they are obliged to desist from work, and rest. They seem to be at a loss to account for this state of things; for, setting this aside, they are apparently healthy.

Those who are changing from three meals a day to two, will at first be troubled more or less with faintness, especially about the time they have been in the habit of eating their third meal. But if they persevere for a short time, this faintness will disappear.

The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping-hours. After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of

food which produces such feelings; and without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat-eating, and eating frequently, and too much. The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require is to eat less frequently and less liberally, and be satisfied with plain, simple food, eating twice, or, at most, three times, a day. The stomach must have its regular periods for labor and rest; hence eating irregularly and between meals is a most pernicious violation of the laws of health. With regular habits and proper food the stomach will gradually recover.

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, and puddings, and every hurtful thing are crowded into the stomach. The table must be loaded down with a variety, or the depraved appetite can not be satisfied. In the morning these slaves to appetite often have impure breath and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills. The cause has brought the sure results.

In order to preserve health, temperance in all things is necessary,—temperance in labor, temperance in eating and drinking.

Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health, and die prematurely, than to restrain the intemperate appetite. And there are many who are ignorant of the relation their eating and drinking has to health. Could such be enlightened, they might have moral courage to deny the appetite, and eat more sparingly of that food alone which is healthful, and by their own course of action save themselves a great amount of suffering.

Efforts should be made to preserve carefully the remaining strength of the vital forces, by lifting off every overtasking burden. The stomach may never fully recover health, but a proper course of diet will save further debility; and many persons will recover more or less, unless they have gone very far in gluttonous self-murder.

Those who permit themselves to become slaves to a morbid appetite, often go still further, and debase themselves by indulging their corrupt passions, which have become excited by intemperance in eating and drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits.

I have wondered that the inhabitants of the earth were not destroyed, like the people of Sodom and Gomorrah. I have seen reason enough for the present state of degeneracy and mortality in the world. Blind passion controls reason, and every high consideration with many is sacrificed to lust.

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite.

GOD does not respect the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the *divinity* of our prayers, how *heart-sprung* they are. Not *gifts* but *graces* prevail in prayer.—*Selected*.

THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

THE subject of intellectual food can not be dismissed with the brief allusion made to it in the former article; and I now wish to give notice that in discussing this subject of the intellectual life, we must occasionally retouch points, and perhaps repeat, in order to keep the chain of truth intact in the mind of the busy woman who, with many other things to consider, is yet trying to follow me.

The intellectual life, like the physical, is sustained by assimilated food.

Food is anything that will promote growth. Everything else is poison.

Food is always some embodiment of truth, and therefore some manifestation of Christ, who is *the* Truth; and being a living thing, it is never of any arbitrary quality, form, or flavor. It is adaptable to time, needs, and conditions.

That which is food to-day may be poison to-morrow, because of some radical conditions that may have taken place. Likewise that which is food for one may be poison for another, simply because while one can live and grow on it, the intelligence and, perhaps, faith of another is not skilful, nor strong enough to convert it into real thought-material, and in this connection it is especially true that "whatsoever is not of faith is sin;" that is, too short.

Faith is to the Intellect what the whole alimentary system is to the body. It takes up and appropriates whatever is suited to the nature, sorts and distributes it to the entire being, physical, mental, and spiritual.

Doubt is diseased faith, the result of which will be intellectual dyspepsia; and when this condition prevails, the purest food for thought will be changed into poison; the holiest themes will be suggestive of the impure and vile in practise; the course of nature will be perverted in all things, and life will become devilish.

Food must therefore be suited to the individual. And since everything depends upon it, and since Intellect must lead in everything (for as a man "thinketh, . . . so is he"), the first and most important thing to consider in the life of the child is, What shall he think about? and how shall he think about it? In this last dilemma lies the responsibility of parent and teacher.

As to what he shall think about: it is true that no child can find food for thought in anything that he has neither felt, seen, heard, tasted, nor smelled. Outside of these things there can be nothing to think. But he must think about everything that comes to him through any of these gateways; and everything which comes to him and produces thought must be either food or poison.

As in the physical a stimulant is deleterious, so in the intellectual. The only true vigor must come by nourishment from assimilated food. Stimulation is not growth; to be stimulated is not to be vigorous. Stimulation is irritation, and tends to destruction. It is only through the legitimate process of the assimilation of food that strength, vigor, and life can be sustained.

Inherited tendencies, together with education modified and influenced by the Spirit within, will determine how the child will think about everything that comes to him; and the manner of his thinking will determine the character of his life.

This fact applies with equal force to all that enters through any of the senses. No parent or teacher can possibly know just what will follow in the mind of the child upon the tasting, the smelling, the seeing, the feeling, of any object, or the hearing of any sound; but experience has a vocabulary which is universal enough to assure us of some understanding in some things.

There are some points which may be driven down like surveyors' stakes, and considered as "government corners," settled; so that no one but the government itself dare remove them.

Among these settled and established things is this: that as pure food in the right combinations will make a sound body, other things being equal, so, other things being equal, truth, properly selected, will make a healthy mind and spiritual life; and as impure food under any combinations will produce disease in the body, so error will produce mental and spiritual deterioration in some form in spite of anything that can be hoped to the contrary.

Intellect, called upon to dispose of the error, may honestly believe it to be the truth, just as many things in which the food elements are almost wholly lacking are honestly supposed to be food for the body. But in neither case will the honest acceptance and use of the spurious substitute supply the nitrogenous elements necessary to continued life and growth.

No amount of "faith" will make sand into meal, or fungi into vegetables, or worm-nests into nuts and fruits. Only the father of all errors ever thought to command stones to be made bread; for the unchangeable law is that everything shall produce after his kind; and a stone which has been submitted to all the processes of reproduction in which it could possibly be made to follow a kernel of wheat from furrow to furrow, and from the furrow to the mill, and from the mill to the loaf of bread, would still be stone, incapable of being used as food by the organs of assimilation.

From the beginning, Satan and his agents have been busy with adulterations, until at last the whole world is crying out for "pure food," as for nothing else.

Pure food for Intellect is the prayer of Intelligence; for, until it can be supplied, there is no hope of soundness anywhere.

And it must be *food*, not *form*, to be acceptable. Form is all right in its place, but when that is all there is of it, it is like the mud which has been molded, painted, and decorated to look like some delicious product of kitchen, field, or orchard, but which is only mockery to a hungry man. Much of that which is offered to Intellect is simply molded and decorated mud in the form of food, but wholly lacking in those constituent properties which alone can make it what it seems. It is not the truth, but a lie.

As God provided that man should find his most suitable food in the natural products of garden, orchard, and field, so there is found in nature the pure food for Intellect to work up into such thoughts as it can think after the great Teacher, the Abiding Spirit.

ONE MOTHER'S WAY.

Adella Cobb, in *Christian Work*.

(Concluded.)

"I HAVE a neighbor," continued my friend, "who, when her little boy asks for a spoon to make mud pies with, tells him a stick is good enough, and refuses him a cup for the purpose, and then complains because he gets his hands and clothes muddy. The same neighbor says to her boy, when he asks to go to the river, 'No, you can't go to the river; if you do, I'll punish you,' with the result that he steals away, and she is kept in a constant state of fear lest he be drowned.

"I make many mistakes in regard to my children; but I try to regard their reasonable wants, and make it a point to say to them whenever possible, *Do this*, rather than, *Don't do that*. It is my theory that if we give sufficient attention to the positive in training a child, the negative will take care of itself."

"But," I argued, "few mothers have that quickness of suggestion—that abundance of resource—which comes to you so naturally.

The average mother is so slow that the thing she would not do before she is ready with her, 'Do this.'"

"You give me too great credit," she replied. "I am not quick nor resourceful above the average mother. I simply plan ahead, anticipating, as far as I can, my children's wants. That canal device has been in my mind some time, awaiting a request to go to the river. I know that such requests must come, so I try to hold myself in readiness for them. The stones we gathered and brought home were for a definite purpose. I suggested that they use them for cattle yesterday. Next time I shall propose that they make a village and use them on either side of the street to represent houses,—the larger ones for churches, stores, and station,—and I shall give them some wooden toothpicks for the railroad.

"Toothpicks can be used in so many ways. A few days ago I bought a nickel's worth of dried peas. Some stormy day I shall soak them, and with some toothpicks teach the children how to make furniture and toys, after kindergarten fashion. It will require only a few minutes on my part, and with an occasional suggestion, they can amuse themselves for several hours. I have already stored up in my mind hints for the occasion when it comes,—a chair, a table, a windmill, and other things that they can make.

"Another suggestion I am holding in readiness: Fred is beginning to count; he can reach ten now, and I shall soon fill a restless hour with the suggestion that he count one hundred, and shall tell him how he can do it by taking ten little butter-dishes and putting ten beans in each. I have a cup of beans in waiting for the purpose.

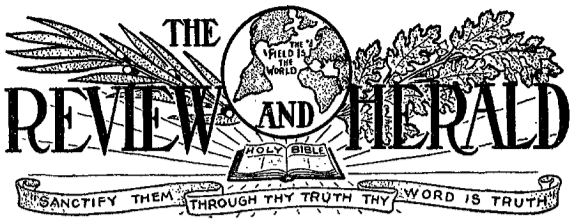
"Some pleasant day I am going to ask him to see how many kinds of leaves he can find in the yard; and I have an old book which I shall give him for a leaf-album, and encourage him to remember the names of as many leaves as possible.

"Oh, there is no end of devices for amusing children; but you see I am not to be credited with quick wit, because most of my suggestions are the result of careful thought. I am firm in the belief that as long as I can keep my little ones happily and healthfully active, they are developing what will not need to be rooted out later.

"The neighbor to whom I referred seems to act on the principle that diligence in the pulling up of weeds will make a beautiful garden, forgetting that a healthy soil must needs produce growth of some kind; she is bringing up her boy on 'don't's' and 'stop's.' Of course his activity must have an outlet somewhere; and the result is that he simply goes from one prohibited line of action to another."

My friend's words opened up to me new vistas in the mother's kingdom,—vistas which grew broader and more far-reaching as I studied her during the weeks of my visit. As the plant in rain and sunshine, so her children's natures seemed to unfold, naturally, beautifully. I seldom heard the word "don't" from her lips. The little ones suffered no sense of repression, but were actively employed from morning till night, with never a thought that they were in any one's way, and furnished a happy contrast to the child of negative training, whom I overheard tell Fred, as they were playing together one day, "Harry Brown started to school yesterday; I guess his mother's glad; she won't have to worry so much now."

As I turned from his warped and irritable nature to the naturalness and glad abandon of Fred and Ruthie, I realized as never before the necessity of centering attention upon the flowers, rather than upon the weeds that would choke them, giving careful cultivation to the former, and leaving to the latter no chance for growth.



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WHEN the Lord appeared to Moses, and called him to go to Pharaoh, and lead out the children of Israel from Egypt, "Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

But still Moses refused, saying, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send." Then as Moses would not trust the Lord's promise to be with his mouth, and to teach him what he should say, the Lord chose Aaron to be the spokesman.

Then he said to Moses, "Thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

This being the Lord's arrangement, and that at the express wish of Moses, was right all around. And so long as Moses should hold strictly to that arrangement, all would be well; for it was the way of the Lord.

And so long as Moses held strictly to that arrangement all was well. But, alas! Moses swerved once from that arrangement, and failed. Once, at the waters of strife, he did not wait to speak to Aaron, that Aaron might speak to the people; he did not use Aaron as his mouthpiece; but "spake unadvisedly with his lips," saying, "Hear now, ye rebels; must we fetch you water out of this rock?"

Now if Moses had let the Lord have his mouth, as the Lord desired, at the first, so that the Lord would have been with his mouth and taught him what he should say, Moses would never have spoken thus unadvisedly with his lips. But when he held back his mouth from the Lord, then there was only himself to use it, and he was sure to use it wrongly. One lesson therefore in this is, Hold back nothing from the Lord, give him absolutely all for him to use, if you would be kept from sinning.

On the other hand, if Moses, having caused the Lord to make the arrangement of supplying in Aaron a mouth for him, had held sacredly to the arrangement which the Lord had made, even then he would never have spoken unadvisedly with his lips; for in that arrangement the Lord was with his mouth and with Aaron's mouth. And, indeed, it is plain enough that if Moses had taken the time to pass through the lips of Aaron his words, he would not have used the hasty words that he did speak. Another lesson, therefore, from this record is that, when by your distrust of the Lord you oblige him to adopt another plan with you than the one which he first chose for you, then the only way of faith and righteousness for you is in following in absolute and sacred strictness the way which you have obliged him to take.

It would have been far better for Moses to let the Lord have his mouth, with all the rest of him, according to the Lord's original plan. And so it is now and forever with everybody.

"Whosoever . . . forsaketh not all that he hath, he can not be my disciple." The merchant man seeking goodly pearls must sell all that he has to buy the field.

DIVINE OR DEVILISH—WHICH? AND WHICH IS WHICH?

In studying and making plain in these columns the apostasy of the Republic of the United States, we shall present some of the statements and proposed arguments which represent the attitude of the nation to-day toward the fundamental principles of the nation.

In order that the full significance of those statements may the better be seen and appreciated, we must first examine on their merits the fundamental principles of a republic, and of this republic especially.

A republic is strictly a government of the people. Such was the government of the United States; for the very first words of the very charter of the government itself are, "WE, THE PEOPLE of the United States, . . . do ordain and establish this Constitution for the United States of America." And it was Abraham Lincoln who, speaking of this nation, so well defined a republic as a "government of the people, by the people, and for the people." The government is *the people*, and the people govern *themselves*; they govern themselves *by themselves*; and they govern themselves by themselves *for themselves*.

But *who are the people?*—It is each individual man; it is "we, the people." Each person himself, so far as he is concerned, is the people. If each person excludes himself, and says that something else is the people, then where are the people?—There are no people.

Then when it is the people who govern themselves, and each person is the people, who is it that governs?—Each person governs. But whom does he govern?—Himself. *For whom does he govern?*—For himself. Each governs himself, by himself, for himself. It is simply self-government.

That is the principle of republican government; that is the Christian principle; and that is the principle of the Declaration of Independence. "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights, among which are"—they did not enumerate all of them; but for the purpose for which they were working, they enumerated these—"life, liberty, and the pursuit of happiness."

"That to secure these rights,"—whose are the rights?—Each person's. Where did he get them?—From God. He received them from the Creator; then they rest between him and the Creator only. Now to *secure* these rights to the individual,—not to *give* them to the individual, nor to *give* them to certain ones, nor yet to secure them to certain ones; but to secure them to those to whom they already belong, and who already have them; that is, to *all men*, who are created equal, and who are endowed by the Creator with these unalienable rights,—this is what governments are instituted for.

"To *secure* these rights governments are instituted among men." Who institute the government?—The people. What for?—For themselves; to secure the rights that they have, not because of government, not because of society, but because they are simply men in the world, and because God made them men. "Deriving their just powers"—their *just* powers, mark it—from whom? Who made the government?—The people. What was the government made for?—For the people. Then where did the government get its power?—From the people who made it; and each man is the people. "We, the people." Therefore the statement that "governments derive their just powers from the consent of the governed," is also God's truth.

Thus the Declaration of Independence embodies the truth of Christ for men and nations in the world; for this principle that governments derive their just powers from the consent of the governed, is the very idea of the government of God; for, though God is a king, eternal and omnipotent, and so is the only one in the universe who could indeed be an absolute monarch, yet he *does* not, and he *will* not, govern a single soul without the consent of that soul; and that consent upon free choice given, and upon free choice maintained; for though a person chooses this minute to be governed by the Lord, yet the Lord will not hold that person to that choice the

next minute without that person's consent. Therefore it is written: "Choose you *this day* whom ye will serve." Joshua 24:15. It is a service that is chosen each day. "Whosoever *will*, let him take the water of life freely." Rev. 22:17. God will govern no one against that one's will. "If ye be *willing* and obedient, ye shall eat the good of the land." Isa. 1:19. "If any man hear my words, and believe not, I judge him not." John 12:47.

Thus the two great principles of the Declaration of Independence and of the Constitution—the fundamental principles of the government of the United States—"all men are created equal and are endowed with certain unalienable rights," and "governments derive their just powers from the consent of the governed"—are the very principles of the truth and the government of God. This nation was planted by the Lord to enlighten the world with these mighty truths. For this nation to apostatize from these principles is directly to separate from God, who planted the nation; and such national apostasy can only be followed by national ruin.

Now as a fair and true indicator of what is being preached and indorsed by the great majority in this nation to-day, please consider the following: On Sunday, April 30, 1899, there was held in Central Music Hall, Chicago, a mass-meeting to protest against the policy of imperialism which is being employed by the United States, especially in the Philippines. In this meeting the fundamental principles of the nation, as expressed in the Declaration of Independence and the Constitution, were appealed to.

That such a meeting should be held at all was deemed by many to be highly disrespectful to the President of the United States, disloyal to the government, and the speeches treasonable. And in order to clear Chicago from such a stain, there was immediately started a movement, supported by the great dailies of the city, to hold three mass-meetings which should fitly represent Chicago's respect for the President, her loyalty to the government, and which in numbers, character, and sentiments expressed, would be a proper rebuke to the other mass-meeting. Accordingly the whole week was spent working up enthusiasm; and on Sunday, May 7, the meetings were held—the principal and most representative one in the great Auditorium.

One of the speakers at the Auditorium was Dr. P. S. Henson, pastor of the leading Baptist church in Chicago. His speech was reported verbatim in the *Times-Herald* of the next morning. And in his speech Dr. Henson spoke of the Declaration of Independence as follows:—

And so to-day there are those that wave the Declaration of Independence in our faces, and tell us that the thing to do is to deliver over those islands of the archipelago in the East to the people who are their rightful masters; for "all governments derive their just powers from the consent of the governed." So wrote Thomas Jefferson. Do you remember that the Lord said to Joshua, "My servant is dead"? And so is Thomas Jefferson. I do not believe that Thomas Jefferson was infallible. I believe that a live president in the year of grace 1899 is just as much of an authority as a president that lived and died a hundred years ago. I am no worshiper of a saint just because he is dead. Let the dead bury the dead. *As to that hallowed document that declares that all governments derive their just powers from the consent of the governed, if that is to be literally construed, THERE NEVER WAS A GREATER FALSEHOOD PALMED OFF BY THE DEVIL UPON A CREDULOUS WORLD. It is not true of the government of God.—Chicago Times-Herald, May 8, 1899.*

And that speech was made and received as representative of the properly patriotic sentiment of this nation at the present time; and as a proper and sufficient answer to all those who, upon the basis of the Declaration of Independence, protest against the conduct of this nation in the Philippines and toward the Filipinos.

Further comment we reserve till next week, except only to say that when about forty-five years ago a United States senator pronounced the term "all men" in the Declaration, "a self-evident lie," rather than a self-evident truth, Abraham Lincoln remarked upon it that "if this had been said among Marion's men, Southerners though they were, what would have become of the man who said it? If this had been said to the men who captured Andre, the

man who said it would have been hung sooner than Andre was. If it had been said in old Independence Hall, seventy-eight years ago, the very doorkeeper would have throttled the man, and cast him into the street."

And what would have been done in those times with the man who had declared of the statement of the Declaration as to governments deriving their just powers from the consent of the governed, that "there never was a greater falsehood palmed off by the devil upon a credulous world." We do not say that what they *would* have done with him is what *should* be done with him; we have nothing to do with that one way or the other. We mention this merely to call attention in an impressive way to the vast change, the total revolution indeed, that has been wrought in the sentiment and character of this nation between the times of '76 and our own time. As Abraham Lincoln said of that other statement, so must it be said of this one. The spirit of '76 and this spirit are utter antagonisms, and the former is being rapidly displaced by the latter. And what is this latter spirit but the spirit of apostasy?

QUESTIONS VERSUS QUESTIONS.

THOSE who have become convinced that the seventh day of each week is the day to be devoted to rest from all secular labor, and to the specific worship of the Lord, often, and very properly, ask those who zealously, but as we think, not according to knowledge, contend that the first day of the week is the day to be observed in this manner, for this purpose, these questions:—

1. Where is there one instance in which any divine being is said to have rested on Sunday, to make it in any sense a rest day?

2. Where is there one text which states that the first day of the week was ever blessed or made holy by any being capable of endowing it with that character?

3. Where is there one text which gives the first intimation that a divine law was ever given for the religious observance of that day?

4. Where is there one text which shows that Christ or any of his disciples ever observed that day as a Sabbath, or so taught any one to do?

These questions, the reader will observe, all involve elements which are absolutely vital to the existence of a Sabbatic institution; and where none of them can be sustained in behalf of a day, it is utterly futile to claim that day as a Sabbath, on any Bible ground. These questions can not be answered in behalf of Sunday, and no such texts in its support can be found. What, then, is the status of Sunday as a religious institution?

But some advocates of Sunday Sabbatism, not content, seemingly, to make no response, imagine they can work the Yankee method of offsetting one question by asking another, to nullify the significance of the facts stated; and they therefore proceed to ask a series of counter questions, not indeed touching the observance of Sunday, but in reference to the obligation of the seventh day, intending to show that that day is not binding on Christians. But even if this could be done, if it could be shown that the seventh day has no standing in court, what would that do in behalf of Sunday?—Nothing at all. Yet some seem to suppose that they can ask some "unanswerable questions" in reference to the seventh day, as damaging to that institution as the questions here asked in reference to Sunday are fatal to its claims. Then, having asked the hard questions, hard, as they suppose, in regard to the seventh day, they regard the questions in regard to Sunday as counteracted, and think that they have put the seventh day in a hole, and the Sunday on the throne. No thinker will greatly admire such logic, nor be much influenced by it.

There is also another point which they do not seem to perceive; it is this: None of the questions we ask about the Sunday can be answered at all; but those which they ask about the seventh day can all be easily and clearly answered, as a few specimens will show. Here is one which all our readers will recognize as the sentiment held by many of the opponents of the seventh day: "Please show us, from the Holy Scriptures, where any man from Adam to the exodus of the children of Israel out

of Egypt, was commanded to keep the seventh-day Sabbath."

This can be done easily enough. We have but to read Gen. 2:3. That plainly states, as a direct and unvarnished narrative, that after the first six days of time had passed, God rested on the seventh day, blessed it, and sanctified it. We now ask just one thought upon this word "sanctify." What does the word mean? Any concordance, Bible dictionary, or lexicon will give the answer. To "sanctify" anything means to set that thing apart to a holy, sacred, or religious use. The record, then, is that God, in the beginning, set apart the seventh day to a holy, sacred, or religious use. How could a day be set apart to a sacred use? It could be thus set apart, only by *telling* some one to *use* it in a sacred and religious way; that is, for sacred purposes. Who was told to use the seventh day in this manner?—The ones, of course, for whom it was made; and that, our Saviour says, was man: "The Sabbath was made for man." Adam and Eve were the only human beings then on the earth. Adam and Eve, then, were *told* by God to *use* the seventh day in a *holy* and *religious* way. And what way was that?—Just the way, exactly, that is enjoined in the fourth commandment. And whom did Adam and Eve represent?—They were the federal head of the whole human family, who were to spring from them. But was this entire arrangement to stop with them? Was this Sabbath law which they had, telling them how to use the seventh day, to go no further?—It must have been intended for all whom they represented; for in no other way could man, in a generic sense, have it. And it was true in the case of Adam, as it has been ever since a uniform and perpetual rule, that any truth committed to the head of a family is to be transmitted to all the members of that family. And yet some are so slow of perception, or so inattentive in their study of this subject, as to ask the question now under consideration: "Where was any man, from Adam to Moses, commanded to keep the seventh-day Sabbath?"

Another assertion commonly met with, is this: "Show us where, by divine authority, any nation or people, except the Jews, or their proselytes, were commanded to observe the seventh-day Sabbath."

This question is the same as the one already noticed, only spread out to a nation, instead of being confined to an individual; and the answer already given, answers this sufficiently for all practical purposes. A word of recapitulation will show this. The Sabbath, being given to Adam, the father of the human family, was, of course, given, through him, to all his posterity; and this meets the statement of our Lord, "The Sabbath was made for man." The word "man," as noticed, being used in its generic sense, includes the whole human family, all men. "Jews and their proselytes" certainly do not include all men. And as we have seen, the observance of the seventh day rested on an explicit commandment from the Lord; hence *all* men, not Jews alone, were under *commandment* to keep it. It ought not to be necessary to show, by a process of reasoning, that other people besides the Jews were under obligation to keep the seventh-day Sabbath.

But, further, the fourth commandment itself shows that the Sabbath is of universal obligation. After saying, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle," it then continues in these words: "*nor thy stranger that is within thy gates.*" Were these "strangers" Jews or their proselytes?—Certainly not. They might have come from every nation under heaven; but the command was just the same for every one, no matter from what nation he came. Now if it was their duty to keep the Sabbath whenever they came in contact with that people, the Jews, whom God had set apart for himself, were they not under just as much obligation to keep it wherever they might be? In other words, did any moral obligation originate from association with the Jewish people, so that men would be bound by such obligations while they were with the Jews, but be released from those moral duties when they were away?—No one will venture upon such a position. Therefore when we

are asked to show where any people but the Jews were commanded to keep the seventh-day Sabbath, we have but to refer to the fourth commandment itself. So simple and easy is it to meet the objections that are urged against the seventh day. And besides the fourth commandment, we may also refer to such scriptures as Gen. 2:3; Mark 2:27, and Isaiah 56, in answer to this question.

There is another sophism so persistently used, that it should not, perhaps, be passed by. It is formulated in this language:—

"Put your finger on the passage which tells us when and where God took away the penalty for the violation of the seventh-day Sabbath, and did not take away the day itself; and still further, if the penalty still remains in force, what would be the result now, as regards Sabbath-day keepers, in general?"

That the enmity men bear to the Sabbath is so all-absorbing that they can think of no other commandment except the Sabbath to which the same conditions apply, is indeed strange. Against this objection a retort might fairly be made, as follows: "Put your finger on the passage where God took away the penalty for idolatry (a penalty stated in Deut. 13:6-10), and did not take away the law itself." But that penalty is done away, as much as the penalty against Sabbath-breaking. Would any one have us now believe that men are just as much at liberty to violate the law against idolatry as they are to violate the law against breaking the Sabbath? And so it may be said in reference to all the ten commandments; for the death penalty was attached to the violation of each and all of them under the Mosaic system. The infliction of the death penalty by the hand of the magistrate is now taken away; and shall we therefore say that the commandments are all taken away too? According to the doctrine under notice, we must. Then men may go after other gods, worship idols, blaspheme, lie, steal, commit adultery, etc., because the death penalty against these things is not now inflicted. If all this is not so, then let no such argument any more be used against the Sabbath.

But a passage is called for; it is at hand. Whoever attaches so much importance to putting his finger on the passage, let him put his finger on Col. 2:14-17. The death penalty was attached to the violation of the ten commandments, simply as those commandments were made a part of the civil constitution of the Jewish people, under the theocracy. But the peculiar regulations attached to the law in this relation, occupying temporarily this subordinate position, did not affect the law at all, in its independent position as the moral law of God; nor did it alter the relation of the people to that law, in that office, as expressing the will of the Creator in reference to man, the creature. Col. 2:14-17 states that that whole Mosaic economy, the ceremonial and civil constitution of that dispensation, with all that was typical and shadowy connected with it, has passed away. But that did not affect the moral law at all, nor our relation and obligation to it; for no part of that moral law ever was, or is, in the least degree, typical or shadowy.

U. S.

THE sixth annual banquet of the Associated Press was held in Chicago, Wednesday night, May 17. It was attended by one hundred and two of the leading editors in the United States. Mr. St. Clair McKelway, of the Brooklyn *Eagle*, made the opening speech, in which he said:—

"There is no newspaper which believes that we are in Porto Rico ever to get out. We are there to stay. There are none which believe that we are in Cuba to get out—soon. I think we will stay there about as long as Great Britain will stay in Egypt; and Great Britain will stay in Egypt about as long as the Anglo-Saxon has a habit of staying where he settles down."

We do not think there is any basis whatever for doubting the correctness of this statement. And yet Congress declared that "the people of Cuba are, and of right ought to be, free and independent." Of course the Philippines were put with Porto Rico and Cuba, by the speaker; and he closed with these words:—

"The higher races will school, or harness, the lower ones to the work of the ages, and American

newspapers should not captiously forget that fact in their long outlook on events."

"Will harness the lower races to the work of the ages!" How does that sound from a nation built upon a declaration of self-evident truths, and inalienable rights of mankind? Yet the temper of those who sat at the banquet and heard the speech was shown by an immediate vote that "every word uttered by Mr. McKelway be printed and sent over the country by the Associated Press." Developments are exceedingly rapid now. Watch them.

BY THEIR FRUIT.

AGAIN the scheme of national reform is bearing natural fruit. At the present time four persons are waiting trial for, or have recently been tried and convicted of, Sunday labor. Brother Waters, of Georgia, has been tried and convicted. Elder R. S. Owen, of Mississippi, is awaiting trial, July 19, and will no doubt be convicted. Brother Sherk, of St. Thomas, Ontario, was convicted May 19, and is awaiting trial in a higher court, June 13. Brother J. J. Brown, of New Brunswick, confessed to having done some work on a certain first day of the week, and was convicted without trial. Brother Sherk, of Ontario, is charged with having "exercised his worldly labor" on the first day of the week, and the Lord's Day Alliance people are behind the enforcement of this law, which makes the state decide that a man shall exercise himself only in heavenly occupations on the first day.

Is this a civil sabbath thus enforced? or is Ontario a heavenly state? The first day of the week is not of heavenly origin except as a day of worldly employment, and it is therefore difficult to harmonize the idea of a heavenly state forbidding worldly labor on that day. Some mistake has been made with reference to the kind of service to be performed on that day, or there is something wrong with the character of the state.

Again: We are reminded that history repeats itself. God came very near to Nebuchadnezzar, the king of Babylon, and revealed himself in the interpretation of his dream, and he knew there was no God like Daniel's God. Nevertheless, he made a golden image, and commanded all to worship, or be thrown into the fiery furnace. God has likewise revealed himself to the Anglo-Saxon people in marvelous ways; but they have set up an idolatrous image, and have commanded all to worship, or be cast into prison or the chain-gang; and they are beginning to say, with the king of Babylon, "Who is that God that shall deliver you out of my hands?" The God of the Hebrew worthies still lives and reigns, and, whether he will or not, is able to deliver in answer to simple faith. We may not expect that these things will cease. Unregenerate man is the same in all ages. What we need is the grace of patience, and a mind to wait God's time. ALLEN MOON.

OUR NEED AND OUR APPEAL.

We have a need to present before our brethren and sisters, and an appeal to make to their generosity. Our need is a hospital for the care of the consumptive patients coming to the Colorado Sanitarium. Our appeal is for money to erect and equip such a building.

The question will naturally arise as to why additional facilities are needed for this class when we already possess a well-equipped sanitarium, capable of accommodating one hundred patients. We answer, Experience has demonstrated that tubercular and non-tubercular patients can not be treated and cared for in the same building. There are two reasons why this can not be done: first, on account of the rapidly deepening prejudice against consumption, and the fear many possess that contact with a consumptive subjects them to the danger of contracting the disease.

Medical science long ago demonstrated that consumption is a communicable disease. During the last few years various State and city boards of health have adopted regulations governing the care of consumptives, and through these same agencies thousands of circulars and leaflets have been sent out in warning of the danger of infection.

This agitation has had its effect; hence we find that the majority of our non-tubercular patients have a dread of close association with a consumptive, not willing to sit at the same table with him, or to be treated in the same bath-room.

But in this matter we are not left to the conclusions of medical science alone, even though that is indeed sufficient to demonstrate the practicability and necessity of a separation of the consumptive class by themselves. In a recent communication from Mrs. E. G. White, we find this statement, made with special reference to the work in Colorado:—

"From the light given me by the Lord, wherever there is a sanitarium established, there should be a building separate from the other buildings where

consumptives can be cared for. Such cases should be kept away from other patients who are in poor health. It is not right to allow consumptives to mingle with other patients who are being treated for local difficulties. As rational beings, we must exercise care in separating the consumptives from those who have not the disease, but who have weak lungs. They should not all be crowded into the same building. The building in Colorado should be at a distance from the building we may call our sanitarium hospital; and far greater precautions must be taken with consumptives, lest the disease be communicated."

With some the query may be suggested if it would not be advisable to turn the present sanitarium over wholly to the consumptive class of patients. From a careful and prayerful consideration of this question, we can not feel that it would be. There is needed in the Rocky Mountain region a general sanitarium for the treatment of the sick. It is a well-known fact that many chronic diseases, like dyspepsia, do far better in the high bracing altitude of Colorado than in any other place in the world; and every year the number of this class of patients who come to Colorado for relief is being rapidly augmented. Further, we do not believe that God desires the general character taken from any department of his work. This is indicated in the extract quoted above. The Spirit of Prophecy there recognizes the autonomy of the general institution, and says that in addition another building for the consumptive class should be provided—at least that a complete separation should be made, which could be done only by the erection of another building.

Thus we believe that the necessity of a building of this sort is fully demonstrated; and we are confident that the sooner it is provided, the more quickly will the general sanitarium come to be self-supporting through the increased patronage, which is now kept away because of fear of the consumptive patients.

We can not at this time give the exact dimensions of the proposed hospital building. The plan is to erect a brick structure, capable of accommodating twenty-five or more patients. The estimated cost for building and equipment would be not less than twenty thousand dollars. Fully this amount should be raised for this work. While it is designed to make the institution self-supporting as far as possible, there will always be many who, having already spent all their living in battling with disease, must become objects of gratuitous care, at least until the termination of their sufferings, or until their condition is bettered by the advantages they will here receive. For this class continual provision must be made.

We now appeal to our brethren and sisters throughout the field for means for this work. If, on an average, every Seventh-day Adventist would contribute one dollar to this enterprise, a splendid fund would be created whereby suitable buildings and equipments could be provided; but of course to average one dollar apiece, some would have to give more than one dollar to make up the lack of those who could not give that amount.

But why ask the brethren and sisters throughout the field to contribute to this work?—Because it is a cause which interests every Conference. From every State have come to us most piteous appeals for help from consumptives who desire relief from the disease which in their natural and home environment is surely taking them into the grave. This is especially true of the Atlantic States, the States in the Mississippi Valley, and those in the belt of the Great Lakes. Some of these letters are most pathetic. The writers turn to this climate and to this institution as their only hope from certain death. With saddened hearts, the board has been forced to say to hundreds: We have no facilities for you; we have no fund to provide for your care.

In duty to God and to our suffering fellows we can not longer remain clear without setting these facts and conditions before our people, and asking them to share with us the burden. We call for contributions in any sums. Many of you in giving, will give to aid some from your own Conference, and some perhaps, a little later if not now, from your own circle of loved ones. Will you not help us? Will you not assist in doing the work which the Lord says should be done? We believe you will. We know that your own hearts will be lighter, and your joy deeper, and your faith in God's preserving mercy stronger, if you will aid in caring for those who are in need and distress. All communications should be addressed to F. M. Wilcox, secretary of the Colorado Sanitarium, Boulder, Colo. Make all drafts and money-orders payable to the Colorado Sanitarium. May God inspire every soul who reads this appeal to respond to the urgent and the positive necessity of this demand. "God loveth a cheerful giver." Who will first respond to this needy call?

COLORADO SANITARIUM BOARD.

PER F. M. WILCOX, Sec.

GENERAL MEETING IN FRANCE.

A GENERAL meeting for southern France was held at Anduze, April 21-24. Anduze is a town of four thousand inhabitants, and was a stronghold in the time of the Reformation in France. It is situated in the district known in history as Languedoc. This name found its origin in the manner in which the people said "yes." In the north, "yes" was "oil;" while in the south, it was "oc;" hence the north was called Langue d'oil,—language of oil,—and the south, Langue d'oc,—language of oc,—hence Languedoil and Languedoc.

The history of the Reformation in Languedoc is most interesting, and contains many illustrations of remarkable faith and suffering. The most terrible persecutions were here endured; but the wasting hand of the enemy spared not till nearly all believers were exterminated.

Anduze, situated in a narrow defile between high cliffs of barren rock, was strongly fortified, and served as a refuge for Protestants. The gray, rocky hills and the general features of the country are much like Palestine, but the land is in a much better state of cultivation. The terraced hills, covered with vineyards, olive-trees, fruit orchards, and groups of cypresses, are an image of what Palestine must have been in the days of its prosperity.

The Reformation has not ceased its work in this country. For several years the third angel's message has been proclaimed here. Some have responded to its appeals, and several groups of believers have been established. During the last two years, meetings have been held at Anduze, by L. P. Tieche, assisted from time to time by others. At first the whole town and surrounding villages were stirred, every effort to keep people away from hearing the truth failed, and several accepted the Sabbath. But this was a comparatively light step. The main dependence of this district is the wine industry. The use of wine has become second nature to the people, and they honestly think it is impossible to live without it.

Another great difficulty is the question of baptism. There are perhaps few Christian lands where people are such slaves to public opinion as here. This is doubtless the fruit of the teachings of the papacy, a fundamental principle of which is not to permit people to think for themselves. Centuries of such training develop marvelous weakness of mind, and a state of servitude.

It was hoped that the effort at Anduze could be closed a year ago; but while several then began to keep the Sabbath, none would go forward in baptism. Labor was continued another year; and the general meeting was appointed at this place, in hope that the friends might be helped to make the decision before which they had been trembling for more than a year. Members were present from nearly all the groups in the south. The laborers present were L. P. Tieche, Tell Nussbaum, and Paul Roth. The attendance reached as high as seventy-five, counting outsiders. Meetings were held five times daily, and in behalf of the new believers a special effort was made on the wine and baptism questions.

The last day of the meeting was reached; no break had been made, and it looked as if the meeting would close without reaching the desired end. Some who had a leading influence on others not baptized had declared that they would not take this step, and decided to remain away the last day of the meeting. But the Lord brought them, and his power took hold of them during the meetings, and before noon some were led to yield on both questions. During the afternoon the same work was continued, and others broke loose, till eight had decided for baptism. This brought a great blessing into the meeting, and these friends had the most wonderful experience of their lives. The love of God cemented their hearts together, and thus an excellent foundation was laid for this new church. Some aged outsiders present said they had never witnessed such a meeting. Before baptism was administered, two others decided, and these, with two that had been baptized before accepting the truth, make the number of new believers at Anduze twelve. There is hope for others who are convinced of the truth. Meetings will be continued here and in surrounding villages by Brethren Tieche, Roth, and Nussbaum. This was the best meeting I have attended in France.

On my return to Switzerland, I visited Valence, where J. P. Badaut is working, Lyons, Besançon, Montbéliard. At the last-named place, Brethren Curdy and Lecoulre are at work. Although the ground in France is hard, the seeds of truth are bearing some fruit. The spirit of the revolution is cultivated by many; but there are a few serious souls searching for the truth; and while the spirit of the revolution will soon reap its baneful harvest, the last reformation under the third angel's message will reap its glorious harvest.

H. P. H.



SCANDINAVIA.

SINCE my return from America my time has been about equally divided in Denmark, Norway, Finland, and Sweden where I am at present. Besides business meetings, where plans were made for the continuation and extension of the work entrusted to us, I have held meetings at Skodsborg, Copenhagen; Randers, and Frederikshavn, in Denmark; at Christiania, in Norway; at Helsingfors, in Finland; and at Stockholm, in Sweden. The word considered, and the experiences obtained at the General Conference which I related, brought many blessings to all, and were of great encouragement and edification.

The work of the Lord is onward. The sanatorium at Skodsborg, and the hospital at Frederikshavn are prepared to receive many more patients this summer than last year; and the church at Randers has decided to build a meeting-house. Arrangements will also be made for a children's school. The efforts of our nurses at Christiania have been blessed, as well as the meetings held there this winter. Baptismal services have been held several times.

In Finland, plans were made for work with the Mission boat, and Brother and Sister Henrikson, from Sweden, came with me to assist in that work. Brother Henrikson has sailed with boats of that kind before. They intend to visit the islands along the coast, of which there are thousands, and sell our books and papers.

Brother Hoffman, whose health has been poor this winter, is now well again; but Brother Carlson, who was sent there from Sweden this winter, is not so well at present. Brother and Sister Sandberg lost a son between seven and eight years of age this spring.

Finland mourns. She has learned that her free constitution means nothing any more, but is only a dead letter. Five hundred delegated citizens were sent by special train to St. Petersburg to plead their cause with the czar; but the minister who received them told them that it was impossible for them to get audience: first, because it was the czar's time to fast; and second, because it could only be done through the general governor of Finland; but said he would let them depart to their own country in peace. It was said that three Russian lawyers had assured the czar that the decision that the young men in Finland should serve in the Russian army, and that Finland should pay ten million marks a year (two million dollars) in military taxes, was not at all in conflict with the constitution of Finland, which the czar, by oath, had promised to uphold unchanged, and of course they ought to know(?).

I expect to remain in Sweden about a week longer, in order to visit the school and some churches, and then I shall return to Norway, where the Conference is to begin June 1.

L. JOHNSON.

HONOLULU CHINESE SCHOOL.

A PROGRAM in English was given to the public on Thanksgiving eve, rendered almost entirely by our Chinese boys. Its chief features may be of interest:

Two choruses, "All Hail" and "The Roll Call," were sung by fifteen boys. A sketch of Palama Chinese school was read in English and Chinese. It was divided into four parts: (1) Its Past; (2) What We Are Doing; (3) Bible Work; (4) What We Expect and Need. Two essays were read on "China: Her Past, Present, and Future."

Another feature of the program was a recitation, in concert by eight boys, of Addison's "Spacious Firmament." A copy of each of the text-books used by the boys, together with several of their writing and composition books, map and picture drawings, etc., were placed on exhibition in their respective rooms, and Dr. Kellogg's set of charts on physiology and hygiene were hung upon the walls. Numerous palm-leaves, ferns, and Chinese flags and lanterns made the assembly-room and verandas attractive. There was not a very large attendance, but those present seemed much gratified at what they saw and heard.

Since that time the attendance of the school has been steadily increasing, until it now numbers over eighty. Four teachers find their hands full. The

inmates of the home now number thirty-seven. Every nook and corner has a bed in it. One room has been built on the end of the veranda, another has been made out of the bath-room, another from the tool-house, till there is not another available place for a bed, though if there were, there is no doubt that it would be filled.

The school work itself is rapidly growing in grade and interest. Classes in beginning and advanced United States history, bookkeeping, typewriting, and in elementary and advanced physiology, have just been formed. The papers handed in in class and examination work much surpass in excellence those of many English boys in the same grades, notwithstanding the fact that two years ago these same boys were in the third reader.

In Bible the advanced boys are now studying the book of Daniel, having previously gone over a few of the latter chapters of Revelation. If any one wishes to see how many excellent lessons are contained in Daniel for the heathen, just let him study it through with the heathen in mind. We are taking it by course, and are now in the third chapter. Together with the prophetic chart and blackboard diagrams, this study seems to interest the boys more, perhaps, than anything they have had, unless it be the principles of religious liberty in this book and in our United States history. Every boy in the home owns a Bible, and shows a willingness to use it. We constantly trust in the word of the Lord: "My word . . . shall not return unto me void."

A piece of land has just been purchased by the Foreign Mission Board for the erection of school buildings. The work of building will begin soon; and, much to the gratification of teachers and pupils, we expect to open the fall term in our new quarters.

W. E. HOWELL.

NEWS FROM THE "PITCAIRN."

OUR brethren throughout the world have no doubt learned of the departure of our ship "Pitcairn" on her sixth cruise among the South Sea Islands; and we know that all, and especially those who have friends, relatives, or acquaintances on board, will be waiting anxiously for the first news from the now long-absent vessel.

Leaving the Golden Gate January 23, we spread our sails and set our course for Pitcairn Island, some four thousand five hundred miles distant, and then began to conjecture how long would be the journey, and what would be our experience before we should reach our first stopping-place.

There being among the passengers a few, including the writer, whose former experiences on the sea had not been of such a character as to inspire them with anticipations of pleasure on the present trip, we united in wishing, before the last outlines of land had disappeared, that at least the first month of our journey were already at an end. But it is often the case that trials and troubles are worse in anticipation than in fact, and so it has been in our experience. From the first day out until the present time, we have been especially favored, and the testimony of all the company is that the voyage throughout has been the most pleasant, as regards weather and other elemental influences, of any they have ever made. With the exception of being becalmed once or twice for a few hours, we have had a steady, although sometimes light, breeze, all the way, and have had no bad weather except a few light squalls of short duration, which occasioned but little discomfort. We were also spared the extreme heat usually experienced when passing through the tropics, and could hardly realize that we were under a vertical sun when the mercury reached no higher point than is often registered in the Northern States in the month of July.

Our voyage was uneventful, there being not even a passing sail to break the monotony of ship life, and save for a few porpoise and flying-fish, we seemed to be quite alone upon the deep, and it was therefore with more than usual delight that we sighted the hills of Pitcairn Island before daylight the morning of February 24, having been thirty-two days out from San Francisco.

Before ten o'clock A. M. we were safe on shore, and met a most cordial welcome from the entire populace, who had been looking for us for some

time. After two days at the island, the ship went on to Mangareva, a small island three hundred miles distant, leaving myself and Elder Gates until she should return. During her absence, Elder Gates held a series of meetings with the Pitcairn church, and the Spirit of God witnessed to the work done. Several, for the first time, gave themselves to the Lord, and others who had grown cold renewed their consecration to God, while the entire church was much strengthened in the Holy Spirit, and will renew their journey heavenward with fresh courage and zeal.

The ship, having done a good work at Mangareva, returned, Thursday morning, March 16; and in the afternoon, after a short farewell service on shore, we again set sail, this time for Papeete, Tahiti, arriving at this place March 27, after a passage of ten days. Here we met Elder Cady and Brethren Green and Stringer, with their families, and received our American mail. These laborers are all of good courage in the Lord, and have done a good work for the people of this island. We were sorry to find that Brother Green and his wife are suffering from impaired health, and are preparing to leave soon for a few months' stay at Battle Creek, after which they intend to return and resume their work.

There being no occasion to remain here longer, we will soon resume our voyage to the other islands, where our brethren have long been waiting for us. Our next stop will be at Raiatea, and afterward at Raratonga.

W. M. CROTHERS.

Papeete, Tahiti, April 3.

BAY ISLANDS.

UTILA.—We have spent about three weeks in this island, laboring for the company here, and endeavoring to increase their numbers. It was at this island that we dedicated our little church in November, when Elder Haysmer was with us. That was a precious season. In our late meetings we have had the little church full to overflowing much of the time. There are many who are becoming friendly to the society we represent, and are beginning to show their interest. Utila is one of the finest little islands in the southern seas, and has about five hundred people. Many are Wesleyans; they have a good church building. Our church building is neat and well finished, and does much credit to the brethren who have been so faithful in bringing it to a state of completion. It has cost them real sacrifice. These two are the only churches that are in the island. This island is the westward one of the group called the Bay Islands, and is about sixty miles west of Bonacca, where our other church is situated. To this church three were recently added by baptism.

During our stay at Utila we have organized the company into a church, with a membership of twelve. There are several more keeping the Sabbath, who we believe intend to join us soon. Four were baptized just before the organization. The people of this island seem to appreciate the visits of the "Herald." Usually I have considerable dental work to do, and our people truly appreciate a little help in spiritual things. The brethren deserve credit for their efforts in making two jib-sails for the "Herald." This was a saving to the cause, and we appreciated it much. They felt that as they had but little money, they could work with their hands. At the time of the organization we had a photograph taken, but it proved a poor negative, so we were disappointed. Here is an excellent place for a good school. There is a school on the island, but there are altogether too many pupils for one teacher. The people would be thankful for any advance in that line.

F. J. HUTCHINS.

THE GERMAN CONFERENCE.

DURING the last quarter the Lord has again richly blessed the work in this great field.

At Hamburg, Elder H. F. Schuberth baptized eleven, also five at Flensburg, where Brother Mad sen is at work.

At Berlin, Elder Wagner baptized twenty, ranging in age from fifteen to seventy-three years. A new company is springing up in the northern part of the city, where Brother Gröhnert is at work.

At Stettin and Frankfort, where Brother Baumann has been working, five were baptized; at Magdeburg, six; and at Brunswick, where Brother G. Schuberth is having a good interest, ten.

In eastern Prussia, Elder Pieper baptized several at Königsberg, and four at Tilsit; at present he is laboring at Dantzie. Elder Frauchiger, with Brother Wolfgarten, has been holding a series of meetings at Mülhausen, Alsace; he also baptized several at Stuttgart. He has now moved to Karlsruhe, to begin work there. Brother Mathe reports encouragingly from Rhenish Prussia; and Brother Perk, from Chemnitz, Saxony.

The work in Holland is steadily onward. After our institute at Utrecht, Elder Klingbeil baptized ten persons at Amsterdam, some of these being from Utrecht, The Hague, etc. He baptized six others at The Helder in the North Sea, many people witnessing the solemn scene. Elder Klingbeil continues the work at Utrecht; Brother Rijdsdam labors at Zütphen. Sabbath-keepers are springing up in different parts of Holland, much of this increase being due to our faithful canvassers.

Brother Hünnergard writes as follows from Hungary: "I left Fogaras, April 1. The Lord has blessed all efforts, and has made several dear souls willing to follow him. I stayed a week at Hermannstadt. The interest is good there, and several are keeping the Sabbath. On my arrival at Arad I found that four brethren have been added to this company. The brethren here are in the truth with all their heart. They have rented a room for meetings. The interest is good. I also received a letter from Klausenburg, saying that there is a move there among the Baptists; some are already keeping the Sabbath."

In Rumania six have lately united with our German church. Brother Seefried writes from Rustchuck, Bulgaria, that the interest still is good, and several await baptism. He is busy at present on "Steps to Christ" and some tracts in the Bulgarian language.

Thus from north to south and from east to west the good work is onward. Last quarter more than a hundred persons were added to our numbers. We have now more than eighty canvassers in the German field; their number is steadily increasing, and most of them have fair success. Our *Herold* list has reached the twenty-thousand mark, and the paper is doing a good work. Our publishing house is busy getting out publications in the various languages used in this field.

As for my own personal work, I would say that after our good meetings at South Lancaster and Battle Creek, I visited Union College, and spoke to our brethren and students there. I then visited Dr. Hönes in the Black Hills, who accepted the call of the Medical Mission Board to labor in the German field. March 24-26 I stopped with the brethren at Childstown, S. Dak., where I began my labors among the Germans about eighteen years ago. Here I had the privilege of participating in the dedication of their new meeting-house. Two nights I spoke to the church at Milwaukee, then at Mount Vernon, Ohio, and finally at Philadelphia, and in New Jersey. We reached Hamburg, April 15, thankful to the Lord for the privileges and blessings enjoyed during the visit to the United States, and for the prosperity and growth of the work here. L. R. CONRADI.

HAMBURG SHIP MISSION.

STILL the work is going on, and a great deal of our literature is finding its way on board of ships and steamers in this port. During the winter months few ships arrived, therefore it was a wonder that so much literature could be sold. There exist some of the same difficulties here that exist in New York, in that the sailors get paid off as soon as they come into port. In one month we sold about eighty-two dollars' worth of literature, besides giving away a large quantity. We need literature in the Finnish, the French, and the Italian languages, as many sail with different nations as well as with their own ships coming here. There is yet room for much improvement in this work, and I have no doubt it will be made, as I see the interest taken in this enterprise by the German Conference. J. CHRISTIANSEN.

FIJI.

WE lately returned from Beqa, one of the smaller islands of the group. This is the island to which annual excursions are made from Suva to witness the wonderful fire-walking,—a feat performed by a few natives on this island. A pit is dug in the earth, into which hard, heavy stones of various sizes are cast. These are heated until white, when a company of natives walk back and forth through this terrible heat without any apparent harm. Their only explanation of this power is that their ancestors were given the power by a spirit, and it has descended to them. The occasion of my being there was not to witness the fire-walking, but to bring the message before the attention of a large assembly of chiefs, who were considering native laws. I had opportunities of talking with the natives, who manifested much interest. I was invited by the *roko tui* (king-chief) to preach to them, which I did. I realized the Lord's blessing in giving me freedom in the native language to make plain before them the wonderful truths of the Word. The house was filled with natives, who, after I stopped speaking, plied me with questions for hours.

One decision they made in the Council was to accept of an offer made by two Catholic missionaries to teach a school for native children, "where no religion was to be taught." I warned them on this point, showing them the danger of such a step. I feared that my words were too late, as the matter was decided before I had known anything about it. But I hear that the *roko tui* has called another meeting to reconsider the question. This meeting is to be held in the native village where we are starting our work. We hope now to have another chance to present the truth.

An ordained Wesleyan native minister has lately taken his stand with us. He has been studying the truth for more than a year. He has written to his former people, telling them of his change of views. He has been preaching twenty-nine years, and was ten years in New Britain as a missionary. For some time he has been troubling the white ministers for Sunday texts, and has written some able replies. He is strong, active, and willing. We believe the Lord will use him for his glory in Fiji.

J. E. FULTON.

JAMAICA.

FROM the time we landed on the island (July 19, 1898) to Feb. 5, 1899, our time was mostly occupied in visiting among the churches, companies, and isolated Sabbath-keepers, to educate them more fully in the faith, the majority of them having accepted the truth through the direct labors of our canvassers, or from reading the publications the canvassers had sold them. Thirty-nine were baptized. A two-weeks' special effort at Spanish Town, soon after our arrival, resulted in six uniting with the church. Since February 5 we have been in Kingston, filling the vacancy caused by the departure of Elder A. J. Haysmer and his wife to attend the General Conference, and of Brother E. V. Orrell for his home, on account of failing health. The Lord has blessed in the work here. At the beginning of the year the Sabbath-school numbered eighty-five. It now numbers one hundred and eighty-eight.

Mrs. Richardson soon organized women's meetings on the plan proposed by Mrs. S. M. I. Henry, with the special object of praying for certain ones, and inviting them to the Sunday evening services. The result is that our chapel, thirty-two by fifty feet, is well filled. Thirty-four have begun the observance of the Sabbath, and twenty-six have been baptized. Nearly all of these have known the truth for some time, so it required only special seeking of the Lord on the part of God's people, and doing their duty in seeking out the interested ones, and inviting them to the meetings, where the Spirit of God did the rest. And now these persons are rejoicing in the truth, and those who have been instrumental in bringing them in, have received such blessings that those who have heard them tell about it desire to work also, and thus the good work goes on multiplying until only eternity will reveal the blessings that will be received by those who labor to win souls to Christ.

F. I. RICHARDSON,
MRS. C. M. RICHARDSON.

BERMUDA.

THERE are seven of us keeping the Sabbath in these islands, and we would call the attention of any of our brethren who may wish to move where they can help in the advancement of the last message of mercy to man, to Bermuda, which is certainly one of the isles of the sea that is waiting for the law of the Lord.

Bermuda, situated in the Atlantic Ocean, midway between New York and the West Indies, is a group of islands about three hundred and sixty-five in number, though but few can be utilized for any practical purpose. Lying between the cold regions of the north and the hot countries of the south, they have a climate that is semitropical. Frost is unknown here, and the extreme heat of the tropics is not felt; the winters are very much like the Indian summer of the North; and in the summer the thermometer seldom gets above 90° F. in the shade. The islands, being so narrow, not more than three miles at the widest places, there is always a cool sea-breeze. Then these islands being of coral formation, with but little soil on the rock, the heat of the sun does not penetrate into the earth as in northern countries; there is, therefore, no heat to rise at night, and thus it is cool as soon as the sun sets. Though the soil is shallow, it is very productive.

Crops are raised throughout the year, but the most important products are Irish potatoes and onions, which are planted in November and December, and are ready for the New York market in April and May.

The population is fifteen thousand, two thirds of whom are colored, but many of the latter are nearly white.

There is, perhaps, no better spot on the face of the earth for a sanitarium than Bermuda, with its mild climate and freedom from miasma. This is indeed a land of perpetual spring, with enough changes to make it agreeable and pleasant. It is well named, "the land of the lily and the rose;" for flowers bloom in profusion the year round. Thousands of Americans flock here to spend the balmy winters, coming in the months of December and January, and remaining till May.

There are no dangerous reptiles of any kind, except in old stone heaps, where the centipede is found, but they are very scarce.

I should be glad to correspond with any of our brethren who may desire to move here with their families, but we want only such as have a mind to work for the Lord, and who are willing to move out by faith, as did Abraham. In the last General Conference, Brother Loughborough said that heaven is just as near in one place as in another, and so Bermuda is just as near heaven as is the United States: the Lord is here, and his Spirit fills all Bermuda. Who will come? Who wants to come here to help build up the work?

Should any write, will they please read what is said in the *REVIEW* of March 21, 1899, last page, in regard to postage: it applies to Bermuda.

M. ENOCH.

Box 144, Hamilton, Bermuda Islands.

AFRICA.

RHODESIA.—Our company of ten reached Bulawayo at 6:20 P. M., April 4. Brethren Anderson and Armitage met us at the station, with the mission-farm team, and took us and our baggage to the farm, where we arrived at 4 P. M., April 5.

Our company are all well and happy. The friends at the farm gave us a hearty welcome, and made us feel at home with them. We find more work waiting for us each and all than we can possibly do, so we appeal, Send us help, and send it at once.

F. L. MEAD.

DISTRICT 5.

SINCE the General Conference I have attended the board meetings of the academy and sanitarium at Keene, Tex., the council meetings of the Kansas, Arkansas, and Oklahoma Conference committees, and the local camp-meeting at Claremore, I. T.

At Keene the outlook is hopeful. The attendance at the school exceeds that of any preceding year, and the call now comes for more rooms for the students, as every foot of space is already occupied. Those in charge are asking for a new dormitory for the ladies. While the board is persuaded that such a building is really a necessity, it is decided that an additional debt must be avoided.

The new three-story sanitarium building is nearing completion, and does credit to those forwarding this worthy enterprise. As soon as the necessary furniture, and proper facilities for giving treatment, can be supplied, they are confident that the rooms will be filled with patients.

Nearly all the laborers of the Kansas Conference were present in their spring council, and union and harmony prevailed. I was glad to see that all the recommendations made by the General Conference affecting the laborers of this district were accepted. In many cases the changes were already effected, and in the others a little time was asked in which to prepare for the changes. All seem to be pleased with the fields to which they go, as well as the Conferences receiving the laborers.

At Springdale, Ark., I met Elders C. McReynolds and A. E. Field, who had come to enter upon their labors in connection with the Conference. Several other leading brethren were also present. All were full of courage, believing that brighter days are before the workers in the Arkansas Conference; and all present felt that devotion and consecration must more fully characterize their lives. They saw that God had gone out before them, and that now the command is, Go forward.

The quarterly meeting was held at this time, and was a most enjoyable occasion. The church stands firm, and in fellowship with one another, united on all the truths of the message. We were glad that some who had taken strong grounds against some points of the message were led to see their mistake, and confess that they had been blinded, and to seek forgiveness.

Plans were laid for two tents to be used in the State this season, and for two camp-meetings. The people are all glad that Elder McReynolds is acting again as their president, and they gladly receive both him and Elder Field. We feel sure that the brethren in Arkansas will rally around these laborers, and that the cause in this Conference will rise

and prosper. God is favoring the people with fruit in abundance; and now he calls for the tithes and offerings. Shall he receive them?

CLAREMORE, I. T.

The local camp-meeting here was a small one. Many were kept at home by the high water and constant rains, which have flooded the country this spring. But the Lord was here, and gave us precious victories. Six persons were baptized. The meetings at night were well attended by the citizens, and with increasing interest. Elders Mc Reynolds, S. S. Shrock, and M. H. Gregory, and the writer were the laborers. Elder Gregory, Brother I. G. Knight, and other helpers will remain with the tent, and continue the meetings. Some have already decided to keep the Sabbath.

The children's meetings were conducted by Sister Carrie Knight, assisted by Brother Sorenson and others. A goodly number of children from the village attended, and an earnest desire was shown on their part to learn more and more of Jesus. These will continue from day to day during the tent-meeting.

I leave these workers with the Lord, and the power of his might, while I go to Galena, Kan., to attend the camp-meeting at that place.

R. M. KILGORE.

DISTRICT 1.

SINCE entering upon the work assigned me in District 1, I have visited the West Virginia, Chesapeake, New York, Maine, and New England Conferences, attending general meetings and committee councils.

The work in West Virginia appears to be starting off well under the management of its new president, Elder Cobb, who is pressing it with vigor. They have planned to place in the field three tent companies the present season. Elder Wentworth, who was assigned to that Conference by the late General Conference, has entered upon his work. The brethren are all of good courage, so I think the prospect good for a successful summer's campaign.

A series of meetings was held in Baltimore, Md., according to arrangement, to complete the organization of the Chesapeake Conference, and divide the laborers of the former Atlantic Conference. The division of laborers and property was made with the fullest degree of satisfaction to all concerned. The religious services were of a deep spiritual nature. Elders Place, Russell, Wheeler, and Swinson, and others were present. Elder Russell enters upon his work full of faith and hope. Elder Place having already given a report of this meeting, I will give no further particulars.

The New York spring council meeting was held at Rome. Elder G. B. Thompson, the president, seems to have the work well in hand. A series of religious services was held in connection with the council. Plans of work were laid for the summer, and some business matters adjusted that were creating some anxiety to the committee. They enter upon their work with the assurance that the leading hand of the Lord is with them.

The Lord is guiding the work of the New England Conference. While all in the east are very conservative, yet we have organized four churches during the past year, for which we give the Lord praise. We are arranging to place five tent companies in the field this season.

The Maine Conference has just closed a successful meeting held in connection with their committee and workers' council. The meeting was held on Cliff Island, near Portland. All the people on the island are Seventh-day Adventists, except four or five families. Elder J. B. Goodrich has been laboring there with the church since the close of the General Conference. Through his instrumentality and the co-operation of the islanders, a church building has been erected. Though small, it is a convenient structure; and is free from debt. Praise the Lord! The church was dedicated to the Lord, May 14, Elder H. C. Basney, the president of the Conference, delivering the sermon, and Elder Goodrich offering prayer. The house was crowded to its utmost capacity, and scores were obliged to remain outside, many of whom had come from other islands, or from Portland.

The Conference Committee work was also considered at this place, and the work laid out for the summer. They plan to put one tent company in the field.

On the whole, I am much encouraged at the present outlook. The South Lancaster Sanitarium corporation has recently been organized, and the institution will soon be opened. We are expecting much from the Lord here in every branch of his work, inasmuch as he has said that the message would return east with great power.

H. W. COTTRELL, Supt.

A SUMMARY OF THE YEAR'S WORK AND EXPERIENCES IN BATTLE CREEK COLLEGE.

We have reached the last week of the school year; and, as one naturally does, we look back to October, 1898, and in memory place those who have been connected with the school in their former places.

Truly it has been a year of varied experiences. There has been an intensity of experience on the part of nearly all. Deep religious conviction, it has often been noticed, has been followed by a corresponding depth of indifference,—at least that has been the tendency against which all have been obliged to wage incessant warfare. Taken as a whole, it has been a year of numerous victories. Young people, with but a passing knowledge of the Saviour, coming within the circle of the influence so strongly pervading the work, have yielded heart and soul, and shortly after connected with some needy field. There has never been a year in the history of the work when so many have taken up the actual duties of a missionary. Scanning a map of the United States, we find them scattered from east to west, and from north to south.

One line of work which has called from our midst the greatest number is the church school. More than sixty of these have been conducted during the year. The extent of their influence can not be measured. Eternity alone will reveal the good they have done. Without exception, those who have returned say that it afforded the grandest opportunity for missionary work they had ever had. It is wonderful to note the growth in the character of these teachers. As they tell of the children brought to the Saviour, and of mothers and fathers whose hearts have been melted through the influence of the children; as one teacher describes his school singing on the river bank, while eighteen of the pupils are buried in baptism, for the closing exercises; and another writes that five of her little ones were recognized as Christians, one can not doubt that God is using these young teachers.

Then there is the Jackson Mission, which has run five months under the direct supervision of students. It has demonstrated the advisability of city mission work as a part of students' education. Young men and women, returning from their work, relate, with beaming faces, the experiences they have had. God has wonderfully blessed here, for month by month the mission has met its expenses; week by week provision comes in. The young men go into a neighboring town to carry the gospel, and return home laden with provisions. Faith burns brightly; for they discern the footprints of the Saviour as they search out the poor and relieve the suffering. If we can not meet him face to face, as when he walked by Galilee, we can follow in his footsteps here in America; for he visits every aching heart, and his Spirit lingers near each bed of pain.

No less attention is due the beginnings in the South. True, some may say the work has been cut short, but we believe the leadings of God are visible there. Calmar had been chosen as a suitable location for a Southern training station, but recent mob troubles in Mississippi reveal the fact that we must place our hand in his, and let him lead us a little farther on. Cash and pledges to the amount of six hundred dollars have been received, and there has been no call made recently which has met with a more hearty response from our people. This has been a source of encouragement to the school. Two of our students have been teaching in Vicksburg; and from recent letters it is plain to see that should persecution overtake them in one city, they are ready to flee into another. They are full of courage. Two other workers who have gone South will be permanently situated in a short time.

Throughout the year a considerable number of students have availed themselves of instruction in canvassing, and forty or more have gone out to spread the truth with the written word.

The publication of the college paper, the *Advocate*, has been one of the best means of spreading the principles of Christian education. Two thousand copies of this little paper go out each month, and it is wonderful to note the way in which Christian education is viewed by people of the world. It is not strange that those who have long known the message should be enthusiastic over God's system of instructing the young, but it is gratifying to see those who have long groped in darkness, or, at best, in gray morning light, grasp the truth as it is offered.

As one young woman, who received the paper through the kindness of a friend, said: "I can realize that God is leading me somewhere; and I fear that after attending the summer school, I shall never go back to my work in the public schools."

The call for young people to attend the summer school has met with a hearty response, and readers of the *REVIEW* may look for reports of the progress of that work through the months of July and August.

The last week of the term was spent in reviewing the work of the year, studying the distinctive principles of Christian education, and in planning fields of labor for the students during the summer. A more complete report of the week will follow.

M. BESSIE DEGRAU.

MANITOBA.

THE work in different parts of the province is moving forward. Elder Dirksen has recently closed his series of meetings at Emerson, where thirteen accepted the truth.

In Winnipeg the growth has been steady. Four have been taken into the church during the last month, while as many more have begun Sabbath observance. All the services are largely attended, and many persons are interested.

Three are reported to have accepted present truth at Portage la Prairie, where Brother and Sister Huntley and Sister Watson are working. Also two have come out at Wakopa under the labors of Brother Gravelle.

Nothing preventing, we will hold our camp-meeting at Winnipeg, June 16-26.

B. G. WILKINSON.

OAKWOOD INDUSTRIAL SCHOOL.

HAVING spent five days with the workers and students of this institution, the impressions of my visit may be of interest to *REVIEW* readers. It was explained to me how, when the place was bought, blackberry briars grew their full height in the front yard, meeting the lower limbs of the giant oak- and pine-trees, and so interlaced with the wild honeysuckle vines that the large house could not be seen from the road. Now the place presents an attractive appearance. The inner walls of the house were a deep black, caused by the long use of the old wood fireplace, whose continuous smoke poured out on the walls and ceilings. This accumulation of smoke was scraped off with glass. The ceilings are new and white, and the walls papered. The land is being reclaimed from its wild condition, and many fruit-trees have been put out, and will soon begin to bear.

My object in writing is to lay before you some of the needs of this field. I spent two days in the schoolrooms, going from class to class, always having to go outdoors and into another small room to hear the recitations. This is often inconvenient. While I was there, I was obliged to pass out into the rain to go into another room to reach the class I wished to visit.

In a Testimony published recently I find these words: "The Southern field is a hard field, a very unsightly field." Why?—"Because it has been so long uncultivated." That is emphatically the truth. There is much more to this Testimony that I might quote.

The whole number of students belonging to the school is thirty; but six are away, for different reasons, leaving twenty-four in school at the present time, twelve boys and men and twelve girls. These represent Tennessee, Alabama, Indiana, Oklahoma, Mississippi, and North Carolina.

Some of these students have a burden for Africa, others for South America, the West Indies, etc. Some desire to labor in the Southern States. The teachers earnestly hope and pray for the time when efficient workers can be sent out to these needy fields from the Oakwood school.

Eleven of the present number, besides twelve other students, have been baptized since coming to this school. Every student at present in the home is a member of the church, and all are in earnest. Their intelligence averages well with that of white children. Their Bible study was on the signs of the times, and they are well prepared to tell what the signs are, and what they are to them.

The greatest need of this school can be stated in two words,—more buildings.

The teachers are hampered in their work by the lack of sufficient school room. They need a school building, with proper recitation-rooms and a large room for chapel exercises and Sabbath services. The need of the latter is felt even now, as one of the leading colored men of the neighborhood has begun to keep the Sabbath, after investigating for three years. He and his family were out to meeting while I was there, and the room was entirely too small for services.

Then there is a great need of sleeping room. The boys have two small rooms, one cut off from the main school building, and the other at the rear of the small recitation-room; but the girls all have to sleep in one low room.

Brother Shaw, the superintendent, is well fitted to teach in this needy field; but on account of failing health, he will be obliged to leave when the school year is ended. May the Lord bring another as well suited to the work as he seems to be. The lady

teacher is Sister Andre, who spent three years on Pitcairn Island, and who is a faithful and able teacher. She will remain with the school.

One incident will show how necessary it is for our people of the North to take hold of this work for the colored race all through the South, to help them out of their ignorant condition. One of the younger boys at the school, a bright-looking boy, was sent by a Seventh-day Adventist sister from Oklahoma. He came originally from Texas; and up to within two years of his coming to the school, he thought he was a slave.

In closing, I can do no better than to quote a paragraph from the Testimony already referred to: "The South is calling to God for spiritual and temporal food, but it has been so long neglected that hearts have become as hard as stone. God's people need now to arouse, and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out his Spirit upon those who will take up their God-given work."

HATTIE E. PARSONS.

FLORIDA.

FORT MYERS.—I am rejoiced to write that the Lord is still blessing us in Florida. More calls are coming from different parts of the State than can be responded to by the few laborers we have in this Conference.

I have been at Fort Myers since January 16. It was thought best that some one should remain here to follow up the work already begun. The interest is still good, and we have organized a Sabbath-school, with a membership of thirty, fully equipped with helps and up-to-date. We have also obtained fifteen subscriptions for the REVIEW AND HERALD, most of them for one year. Fifty dollars has been received in contributions, and more than forty dollars' worth of books and Bibles has been sold. The people of the South are slower to move out than those of the North; hence it takes a longer time to get them fully established in all points of the truth. However, with patience and perseverance, good, substantial churches can be built up.

I will soon leave Fort Myers to visit some of the companies that accepted the truth last spring and summer. I have enjoyed my stay with this people, and shall always remember their kindness. May God bless and keep this company of believers faithful unto the coming of the blessed Master to take his children home.

M. G. HUFFMAN.

AMONG THE FRENCH.

NORTHERN MICHIGAN.—April 12, returning from the Northwest, I stopped at Daggett, Mich., where I had an interesting interview with Brother Joseph Rubens and his wife, who have stood nobly for the cause, giving it their financial and moral support. Brother Rubens has had an experience of more than twenty years in teaching in public schools, and it is cheering to know that he thinks of soon turning his attention to teaching the truth, and distributing our literature.

April 13 I held two meetings at Stephenson. It was a precious season. Here, as at Daggett, considerable was done toward replenishing the French tract fund, and encouragement was given to promising youth to attend the Battle Creek College, with a view to laboring in the gospel field.

NORTHERN WISCONSIN.—April 14-18 I remained with the Belgian brethren at Little River, near Oconto, Wis., who received the third angel's message at the time of my labors in that locality in 1896. They have remained faithful, though some of them have passed through the deep waters of affliction, three members of one family having fallen under the cruel hand of death. It was good to meet and comfort those dear friends, and to know that although the enemies of truth have tried to use their affliction as a means of leading them to give up the truth, they had obtained a precious experience, and were more deeply rooted and grounded in the truth than before. On the Sabbath we were cheered in attending the ordinances with brethren and sisters from Lena, Brookside, and Oconto. Here, also, the French tract fund was remembered; and promising French youth were encouraged to spend a season at our college at Battle Creek to prepare them to return as missionaries to their own people. Young persons who have formed habits of economy and industry, and have made life a success, are the ones who are needed for foreign lands. Such will plan and work for the Lord without being discouraged, and without making sad mistakes as a result of indolence and inexperience in temporal things. Such are to be found in this dear company of Belgian French, one of whom has already taken a brief course at our college, and will now work in Canada. May others follow her noble example, and

soon be prepared to bear the message to the French in Belgium and other parts of the Old World.

Following the good meeting near Oconto, at which one new French convert, the head of a Belgian family, was received as a candidate for baptism, I went to Green Bay and vicinity, and spent one day, April 20, in visiting several families of believers near Duck Creek. This called to mind a pleasant season spent in laboring with Elder O. A. Olsen at this point and at Green Bay about twenty-four years ago, when a number of persons received the message and were baptized, forming the nucleus of a church that has greatly increased in numbers, power, and influence. The good work is still progressing, as appeared from the interest shown, and the number of believers present at a meeting I held on this trip in the commodious old Fort Howard church. While speaking of the progress of the cause in this time of the loud cry of the third angel, and contrasting the work now with what it was about forty-three years ago, and what it has been at different points intervening, all present were touched, and the tender Spirit of God was enjoyed.

It was when laboring at Green Bay in 1875 that Elder White first invited me to labor for the French in Europe; and it was toward the close of that year that I started with my family for that field. Early in 1876 the first course of lectures was given there. Elder J. N. Andrews and his children were there, learning the French language while I was lecturing in the field. Since that time what important events have taken place, in Europe and in every other grand division of the world, from the standpoint of the third angel! My soul rejoices in the prosperity of this glorious cause, and in the striking evidences of the soon coming of the blessed Redeemer. When I first went to Europe, I could appeal to the French government at Paris for a change of laws, to separate church and state and make our labors easier, presenting in my plea the United States as a model worthy of imitation on this point. This can be done no more, since the act of Congress closing the gates of the World's Fair on Sunday; and since the repudiation of the fundamental principles of republicanism by the United States in connection with the late Hispano-American War.

I spent four days in earnest labor for the French church at Robinson, which was organized at the time of my labors in that locality twenty-five years ago last fall. This dear company composes the largest French Seventh-day Adventist church in America, and it bids fair still further to increase. New French families, discerning the signs of the times, and seeing more and more the beauties of the truth, are drawing near to our people. Sabbath, April 22, some of these, by rising to their feet, signified their intention to go with us. Here are many young people who should be encouraged to attend either the Wisconsin State school or our college at Battle Creek. Some should be encouraged to go forward in baptism.

ILLINOIS.—April 24-29 I visited twenty French families, partly or wholly made up of believers, in Kankakee, Irwin, St. Anne, Papineau, and St. Mary, — part of the battle-ground occupied by Elder R. F. Andrews, Mrs. Bourdeau, and myself twenty-five years ago. Here God gave us signal victories; and more than traces of the good work then accomplished are still visible. Surveying this field after an absence of several years, and seeing that the number of French converts had increased instead of decreased, I was deeply impressed with the truthfulness of these prophetic words, which came to me for my encouragement from the gift of prophecy at the camp-meeting held at Sheridan, Ill., in 1874: "I have been shown the terrible opposition you have encountered in your recent field of labor. Your American brethren have no idea of what you have had to meet. I will say for your encouragement that the Lord has shown me that your French converts will not be inactive, but will labor for others, and bring more of their countrymen into the truth."

Several of our French brethren and sisters who were either in the prime of life or had barely entered old age at that time have fallen asleep in Jesus. These are being replaced by intelligent and promising youth. Here, too, our young people take an interest in our college. This is as it should be. One of the most encouraging features I have met in this tour in connection with the work among the French is the disposition of our French youth to take a brief course at our college, with a view to becoming more useful in working for others. Why should not these French youth, some of whom have but an imperfect knowledge of their native tongue, have at our college an opportunity of being thoroughly taught that language? Here I met also young men whom I had seen in Alsace when they were but children. May God bless them, and make them a power for good to their people.

Our meetings at St. Anne were of a most encouraging character. God drew near to us in our social meeting, in which every one present took part. It was a blessed occasion to me, and to our dear French brethren, who seldom hear preaching in their

own tongue. At Kankakee we also had an interesting meeting at which I spoke in both French and English. Here I had the pleasure of meeting Elder R. F. Andrews, whom I had not seen since meeting him at a conference at Basel, Switzerland, some years ago. May God make him a great blessing to the French in Illinois.

D. T. BOURDEAU.

UPPER COLUMBIA CONFERENCE

THE camp-meeting of the Upper Columbia Conference was held at Milton, Ore., May 11-21, on the beautiful Nichol's Park. The camp consisted of one hundred and fifty tents, in which there were about five hundred campers. The spring, in that section as well as in other portions of the country, was about a month late; so the weather was cold most of the time during the meeting; still we heard no complaining in the camp. In addition to the Conference laborers, Brethren Brunson, Shultz, and Holbrook, and the writer took part in the preaching.

There was an earnest seeking of the Lord as the meetings progressed, and especially on the last Sabbath of the meeting there was glorious victory in the camp. On that day about forty candidates for baptism presented themselves, and were accepted.

The report of the Conference showed that they now have in that Conference one thousand seven hundred members, of whom over two hundred and fifty have accepted the faith during the last year. The tithes received during the last nine months was \$7,902.26. The canvassers sold, during the year, books to the value of more than ten thousand dollars. There were twenty-five thousand copies of the quarter-centennial number of the *Signs of the Times* sold in the Upper Columbia Conference territory.

Walla Walla College has had a prosperous year. There were also reported more conversions among the students than in any previous year of the school. The first-day offerings for the year were \$305.17. In addition to this, \$530 was paid for the Foreign Mission work, and \$103.74 for the Haskell Orphans' Home, at Battle Creek.

The Conference has thirty paid laborers in the field, and has also paid the salary of two teachers in the Walla Walla College. On the evening of May 18, Brethren C. E. Ford and E. D. Sharpe were ordained to the work of the gospel ministry. The work in all lines in the Conference seems to be in a prosperous condition. A spirit of harmony and good cheer pervaded the camp-meeting, and our people go from the camp to their homes to devote themselves with still greater courage to spreading the truth in that promising field. I am now on the camp-ground in Portland, Ore.

J. N. LOUGHBOROUGH.

WISCONSIN.

APPLETON.—I have spent more than four weeks in connection with our Bible workers at this place. During this time I have held meetings from house to house, and in two different churches, and at the hall of the Volunteers of America, uniting with them in preaching Jesus on the streets. Captain Wilson and his wife, of the Volunteers, have been converted to the full gospel, and will attend our State camp-meeting in June, at Marshfield. They now offer themselves to the work of the Lord, under the new and precious rays that shine upon their pathway. For fifteen years they have faithfully labored in rescuing souls from the bondage of sin, and at the hands of wicked men have suffered bonds and imprisonments for preaching Christ on the streets of Chicago and other cities. They now rejoice to be accounted worthy to suffer with his remnant people.

Last week we baptized eight persons here, and seventeen have accepted the truth. Several others are interested. The past year has been a busy one with all our fifty laborers. "Receive ye the Holy Ghost" has been the burden of the message, and nearly every effort has been attended with conversions, backsliders being reclaimed, and the churches receiving a new and sin-destroying power. We hope they will sound the invitation, "Come; for all things are now ready," in tones more clear and winning than ever before.

While several laborers have been called away from our State, I rejoice that the Lord is raising up others, who are preparing themselves to fill the places made vacant. The message means more to me than it did when I accepted it twelve years ago. Most of the time since then I have spent in the field, and I love the work more and more every year.

J. B. SCOTT.

ELDERS C. W. OLDS, Fred Stebbeds, and myself were at Janesville, May 12-14, and organized a church of seventeen members. Six of these had been members of the church at Milton Junction.

Others will unite soon. Meetings and Sabbath-school, led by different ones, have been held in Janesville for about two years. Several have been received into the church at Milton Junction as a result of the Janesville work.

Monday and Tuesday, May 15, 16, I spent at Appleton, in connection with Elder J. B. Scott and our Bible workers in that city. Sisters Alice Bramhall and Lenna Michelson began work in Appleton after the camp-meeting held there last August. The Lord has blessed the work, and several have accepted the faith. An interest is springing up among the Germans, and a German laborer will of necessity be provided. WM. COVERT.

WASHINGTON, D. C.

WASHINGTON is now beautiful with the verdure of early summer, fragrant with its roses, bright with the clear blue of its summer sky, and glorious with the varied tints of the handiwork of God, although lacking in what is usually considered its chief attraction—Congress in session.

The great Peace Jubilee of last week, as far as splendid pageantry, brilliant fireworks, and great throngs of spectators were concerned, was a great success, but as far as peace is concerned, with the demand for more troops for the Philippines, and the disturbed condition of the world generally, it seems almost a mockery.

The church in Washington has been greatly favored the last few months in having the services of Elder Svensson, and in having Elder Ballenger for a few weeks in the spring. The labor of Elder Ballenger was most highly appreciated by the church, and has left its impress for good upon many hearts. Elder Svensson's labor has resulted in bringing many into a more perfect knowledge of the truth. The church is heartily united, and is making rapid advancement, both in spiritual life and in numbers, also in aggressive work for the Master. Besides the regular services of the church, a mission is maintained, in which services are held every evening; also three Sabbath-schools, together with social and prayer-meetings and meetings for Bible study, are maintained in different parts of the city.

The work of intimidation in Congress, which has been begun by the reform movement, and to which I have called attention in a previous letter, is one in which we can not consistently engage, and therefore can not meet in unity with that kind of effort. That it will result in soon giving life to the image of the beast there is not much doubt. Our duty is to give the truth to the people while the opportunity remains. The Lord is surely with his truth, and with the ones who are giving it to the world.

GEORGE B. WHEELER.

ALABAMA.

BIRMINGHAM.—It has been some time since I reported, but the Lord has been at work all the while, and fruit from the seed sown is being seen. Seven colored people were buried with their Lord in baptism, Sabbath, May 20. Some of these additions are results of our mission work. Our colored Homeless Mission has done a good work, though in a humble way; for our means have been so limited that at times it seemed as if we could not run it much longer; but we carried our needs to the Father, and so our mission is still open. We are not trying to do much in mission work through the hot season, but hope to fit up for the fall and winter.

We greatly need money, clothing, and a bath-room, where we can give simple treatments. Many calls for help to relieve the suffering among this people are received. We have labored hard to get help from the colored people for those of their own race; but, in our experience here, the black man will not help his fellow of the same color; so we have been compelled to look to some other source for help. Does the Lord move upon any of the readers of the REVIEW to help us? Beans and dried fruit will be greatly appreciated, also clothing or money.

I will give a partial report of the first fourteen weeks of our mission work:—

Persons furnished lodgings, 283; meals sold or given away, 170; treatments given, 30; meetings held, 70. Papers and tracts were given away without number. The total cost for fourteen weeks was \$89.51. This report may seem small to some who are not acquainted with the work for this people; but if all could see how afraid the poorer classes are of a clean place, I feel sure they would say a good work had been done. Many who have found shelter with us have said, "It is the grandest thing started for our people in the South." This, with the fact that some have been converted, and have united with us, men of principle, makes us feel like taking hold with new zeal.

We are also greatly in need of a school and a church building, and are earnestly asking God to

help us through his people; for he knows our need. We are of good courage, and believe God's eye is upon his work. Help us by your prayers and bounties. All favors may be sent to my address.

M. C. STURDEVANT.

2205 8th Ave., Birmingham, Ala.

MICHIGAN.

AFTER five weeks' labor, in company with Elder Day, among the churches of District 7, I began work near Fostoria, Tuscola County, Dec. 27, 1898, and continued there and at Watertown (six miles from the former place) three months. At Watertown, Brother A. D. Allchin joined me in the work, and has been with me ever since that time.

The results of the work in Tuscola County are encouraging. Thirteen accepted the truth, ten of whom are awaiting baptism. A spirit of work has entered the hearts of the young. One young man has gone to Battle Creek College to fit himself for a place in the work. Another is canvassing for our books, with good success. We visited the company again last Sabbath, and it did our hearts good to hear their cheering testimonies, and to see their courage in the work. The enemy worked hard to overthrow the work there, but it all turned out to the glory of God and the advancement of his truth. We praise God for the way he has worked for us.

We came to Alpena, May 16, and find that the population is largely foreign, with a strong Catholic element. We are seeking God for wisdom, that we may work aright in this difficult field. There are no Sabbath-keepers here. We expect Elder C. N. Sanders here this week to take charge of the work.

A. R. SANDBORN.

KENTUCKY.

LOUISVILLE.—We are of good courage in the Lord, remembering that we are still in school, still in training. We are seeing the unfolding of God's purpose. Our failures and victories all have their lessons, and we do not despair because the good seems at times to be held down by evil. God can not fail us; so we trust him.

Brother A. F. Ballenger made us a two-weeks' visit. The Lord gave him something to tell, and power with which to tell it. The Lord blessed his word, and it was effective as a fire and a hammer. Hearts were warmed and softened, and a better mold was put upon the work here. Confessions were freely made, sins put away, and the promise of the Holy Spirit claimed. The message is onward, and we pray earnestly for the consummation.

This city is sadly in need of a colored lady Bible worker, who understands health reform, and who can give simple treatments to the sick,—some one who is walking in the light which the Holy Spirit has shed abroad in her heart. This city is the gateway to the South, and the work done here will influence the work in other parts of the Southern field.

LEWIS C. SHEAFE.

ILLINOIS.

SPRINGFIELD.—The church in this city has felt the touch of a revival spirit. Differences have been laid aside, and the presence of the Master has come in. Seven persons were recently baptized, and united with the church. Others will soon follow.

J. P. HENDERSON.

OHIO.

TOLEDO.—Sabbath, May 6, was an unusually glad day for our little company. Four persons were baptized, three of whom were pupils of the church school, which closed a term of seven months the Wednesday preceding. Only the Lord knows the end from the beginning. Two of these were young children of a widowed sister, and were seemingly very thoughtless, and even reckless concerning religious matters. At first they, with others, were a severe trial to the teacher of our church school; but the love of God in a consecrated servant works as nothing else can work, and to-day there is a home made new by the abiding presence of the Holy Guest.

Praise the Master for the church school. Toledo opened one none too soon. Amid many difficulties and dark days, success in his name whose word shall not return unto him void, crowned the efforts of the teacher and the self-denial of the church; a new and clearer light has entered the hearts and homes of all.

The work in this city progresses well. The gospel meetings at the Lighthouse Medical Mission are well attended by the people of the city each night, and almost daily many needy and storm-tossed men are helped to change their course; and we are sure that some of them will reach the harbor in safety.

M. S. BABCOCK.

VERMONT.

SUTTON.—Through the faithful labors of Elder H. W. Pierce a company of believers has been brought out at this place, and a neat little house of worship, twenty by thirty feet, has been built. Sheds for teams, etc., have been rented; and all is paid for, with a small balance left in the treasury. Sabbath and Sunday, May 13, 14, were good days for the little company at Sutton. Sabbath morning, after the Sabbath-school and a discourse on the subject of baptism, six willing souls were buried with their Lord in the watery grave. In the afternoon a church of twenty members was organized, the ordinances were celebrated, and a good social meeting was held, in which nearly all present took part.

Sunday, at eleven o'clock, the hour appointed for the dedication of their house of worship, a large audience was present. Extra seats were provided, and all were made comfortable. Elder Pierce gave an interesting discourse, bringing out many points of interest with reference to the worship of God in the earth since our first parents worshiped him in their innocence in the garden of Eden. Since Adam and Eve were driven from Eden, the people of God have sometimes worshiped in beautiful temples, or houses, and sometimes in caves of the earth, again in private houses among the believers. The truth of God has always been unpopular, and the true believers have found it necessary, from time to time, to provide themselves with humble, plain houses of worship.

After the discourse a financial statement was made, showing that the house is free from debt. Then the writer led the audience in prayer, offering to the Lord, in behalf of his people, the house of worship that had been built to the honor and glory of his name. After this service three went forward in baptism, and one united with the church. Others are keeping the Sabbath, and will doubtless unite with the church soon.

Elder Pierce bade the little company farewell, and will soon leave the State for his new field of labor in the South. May the blessing of God attend the labors of his servant, and precious souls be given him there for the heavenly garner.

The work in Vermont is onward, and the laborers are of good courage. We only wish we had more of them,—more ministers, Bible workers, canvassers, nurses, etc. Brethren, pray for the work in the Green Mountain State.

J. W. WATT.

SAVE THE YOUNG.

EVERY earnest, intelligent Seventh-day Adventist who is keeping step with the people of God is deeply interested in the church-school work. It concerns him, whether he sends children or not.

The work needs ardor, faith, courage, and power. Within the breast of many of our youth lies the possibility of an ambition, which, if directed and utilized in God's work, would result in blessings to many souls, and bring joy to the dear burden-bearers who have long been laboring. This is not a matter of indifference. The talent that is not used for God will be used for Satan. Oh, worse than waste of precious, God-given talents! Let us hasten to enlist and train an army for God, rescuing some—yes, rescuing some—from among the young people of our denomination, as well as others.

It is to be feared that there are some who even now refuse to enlist, being bound with iron bands to the world or things that are in the world. But there are many for whom it is not yet too late, though it may soon be. May we see the golden opportunity of the present, and make it count, "redeeming the time."

The true church-school teacher may, with a sorrowful heart, witness sad instances among our own dear young people; but he sows the precious seed among them all. I have had many precious experiences in connection with my school work here in Farmersburg, Ind., which bring joy to my heart.

MABEL JAFFRAY.

A CALL FOR HELP.

IN Burlington, about twenty miles nearly south of Battle Creek, is a Seventh-day Adventist church of twenty-four members, which needs an elder. At one time the membership was much larger, and included several of our prominent workers. Removal is the chief cause of the present condition. There is a good church building. Who will take hold of the work, and extend a helping hand?

One connected with the church offers some privileges for a home, and would be glad to correspond with any who may feel a burden to help in this work. For further information address Elder H. Nicola, 123 Manchester St., Battle Creek, Mich.

O. DAVIS.

MISSISSIPPI.

HATLEY, MONROE CO.—The cause of present truth is assuming an attitude of deep interest here. There has been a growth of our church since its organization, about a year ago, from those who have accepted the truth, and from others who have moved here, until now we have a membership of nearly three times the original number. This seems to create an alarm in the minds of some who are opposed to the truth. Certain ministers have repeatedly warned the people against us, and one of them, having failed to produce Scriptural evidence for the change of the Sabbath, recommended the enforcement of Sunday observance by law.

While our brethren here have made no pretense of keeping Sunday, they have been careful to avoid making their work upon that day appear conspicuous, so no one could find occasion for taking offense. Yet, after considerable unsuccessful watching and spying around on the part of some persons not favorable to our work, I was seen early one Sunday morning hoeing in my garden. The case was quickly reported, and I am now under arrest, having been charged with breaking the Sabbath by working on the first day of the week. It is thought by some that our work will soon be brought to an end; but to my mind, the prospect never looked brighter. The truth is being discussed everywhere, and our friends are coming to the front. The officer came for my arrest on the Sabbath, and wanted me to give bonds to attend court on the next Sabbath. This I could not feel free to do, though he urged it strongly. I told him he could take me when he chose, but I would never go of my own free will on the Sabbath. So he left me, to summon the witnesses and call the trial that same day. Coming back two hours later, he found us in the church, engaged in our Sabbath-school work. He came in, and remained through our regular Sabbath services.

The Lord gave me freedom in speaking on the limits of civil authority. The officer evidently felt the force of the truth; and after he had heard the warm testimonies of our brethren and sisters, to use his own phrase, "the pluck was taken out of him." "What shall I do?" was his first question to me after the meeting closed. I told him he could take me if he chose; or if this work was made imperative upon him as an officer, there was one alternative, he could resign. An opportunity was offered him to take a noble stand for right principles; but that would be to meet the reproach of those who sent him. I had sympathy for him. I asked him to come and dine with me, which he did; and then I went with him to Amory for my trial. Meeting the justice of the peace on the street, I secured a postponement of the trial till July 19. This will be just after the close of our camp-meeting, which will be held at the place of my arrest, five miles from Amory, where I shall be tried.

I feel that the Lord has directed in this, and am certain that he will be with me all the way through. Lawyers freely offer me their services, which I appreciate; but I mean to follow the Lord's instructions in this matter, as I desire to do in all things. I wish to obtain a large supply of our literature for free distribution. Would be glad to have the friends send me papers, tracts, and books for this purpose, post-paid. Address them to me at Hatley, Monroe Co., Miss. R. S. OWEN.

ARIZONA.

PHOENIX.—Early in December, Elder Kilgore spent several days with the workers, who were then all at this place. His counsel and instruction were much appreciated by the church and workers. Elder States and Brethren Williams and Black are now presenting the message in places where it has not been preached before.

The brethren at Phoenix meet in the new church building, which is a great comfort to them after meeting so long in a hall used for other purposes. We are happy to be able to report progress in the things of God at this place. The Christian Help band was organized early in the winter, and has had the privilege of ministering in temporal things to several needy families.

Sister Iles and Mrs. Evans have been conducting a cooking school for the church. Instruction is given once each week in healthful cookery and the simple methods of caring for the sick. A real interest has been awakened, and all who attend see the importance of the light God has in mercy given us on these things. Several not of our faith come two or three miles regularly to attend the class, and an urgent request is made to have it opened to the public. This we hope to do with the return of cooler weather.

April 15 it was my privilege to baptize three adults, who united with the church the following Sabbath. One of these is a brother who was once

in the faith, but for several years has been far from God, who has now saved him from his sins.

Regular meetings are held each Sabbath afternoon for the youth and children. A few weeks ago a physician attending a man and his wife who are here from Chicago for their health, called to see us in regard to the diet of the husband, who was then very low. Since then we have been doing what we could for them. This affords us an opportunity to get acquainted with those whom we could not reach in any other way, and I speak of it only to show the value of the light God has given us. This man is an elder of one of the Presbyterian churches of Chicago, and is business manager of a large packing firm there. J. E. EVANS.

NORTH CAROLINA.

DUTCH CREEK, BANNERS ELK, COVE CREEK.—Since my last report I have labored at these places. During the meetings at Dutch Creek, twelve persons followed the Saviour in baptism, and were added to the church at that place. Several others expressed a desire to live the Christian life, and we trust they will soon take a decided stand for the truth. The church quarterly meeting was held the second Sabbath in April, and the Spirit of the Lord was present. The church officers were elected, and everything passed off harmoniously, there being a large attendance at all the meetings. Brother W. M. Baird, elder of the church, rendered valuable assistance in the meetings. Other brethren also assisted in various ways.

At Banners Elk we held a few meetings in the academy, and the attendance and interest were good. This is a new field of labor, and I think a series of meetings here would accomplish much. A few of our brethren have moved into this neighborhood, and I trust they may be a bright and shining light to the people around them.

At Cove Creek the attendance at first was not large, but it increased each night. The members of the church seemed to be revived and strengthened in the truth; may they press forward unto complete victory in the Lord. Church officers were also elected at this place. One member who had withdrawn from the church was reinstated, and seemed greatly encouraged. May the Lord bless the church at this place, and make its members a blessing to others. B. F. PURDHAM.

KANSAS.

AGREEABLY with the recommendation of the last General Conference, I closed my work in the Oklahoma Conference, March 19, and took my leave for Kansas.

I arrived in Topeka, March 22, and spent one week in work in connection with the city mission. The Lord is greatly blessing in this work, and each week some souls are rescued from the service of Satan.

March 30 to April 16 was spent in a meeting at Seward, in the western part of the State, assisting Brethren P. P. Gade and Fred Stephan. As a result of our united efforts, a company of thirteen was organized. Five of these have been in the truth for several years.

April 25 I began work in Kansas City. This is a large and wicked city, but there are some precious souls here, and in our efforts to seek out these we find our hands full. At the present time there are six workers in the Kansas mission. Besides carrying forward the general missionary work,—securing subscriptions for the *Signs*, holding Bible readings, etc.,—we are holding meetings in Argentine, a suburb, every night. The meetings are held in our portable building, and are growing in interest. Since I began working here, one has been added to the church, three others are desirous of uniting, and one or two others are studying the truth. These results are mostly due to the efforts of our mission workers. The prospect for a good harvest of souls here this summer is encouraging indeed. R. W. PARMELEE.

WE clip the following from a personal letter: "One of our sisters read an article in the REVIEW to one of her neighbors. He was so much interested in it that he asked her for the paper, as he wanted some one else to read it. She let him have the paper, and he took it to the Baptist minister, and asked him if he would not read it in the church the next Sunday evening. The minister took the paper, read the article, and then said that it was good, and at his request he would read it the next Sunday evening instead of preaching. This was done, and the hearers all thought it was the best reading they had ever heard on that line. No one knows the good that may result from even such a small work as that."—*Kansas Worker*.

HOW THE TRUTH CAME TO ME.

I FIRST became interested in my eternal destiny about ten years ago. I was then eighteen years old, but very ignorant with regard to spiritual matters. Since then I have had many and varied experiences in "trying to be a Christian." I have attended meetings of nearly every denomination and the missions with which I came in contact, seeking for truth. But during the summer of 1893 I read a pamphlet by A. T. Jones, on the national Sunday law, and became convinced of the sanctity of the Sabbath. Therefore, when God, in his great love, gave me grace to see the truth, November 22, in the Star of Hope Mission in Detroit, I was ready to accept it all. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Also in regard to health reform, the Lord gave me light even from the start. He showed me by his Word that the salvation of my soul and the care of my body and health are inseparable (Gen. 1:29; 9:3-5; 1 Tim. 4:3, 4), and that if I did not obey his word regarding my diet, then indeed is my profession vain.

How many of us realize the full meaning of James 1:23, and are hearers only? May God awaken us out of the sleep of unbelief into which so many of us have fallen. Since accepting the truth, I have grown as Daniel did,—read the first chapter of Daniel,—fairer, fatter, and wiser; for you must know that if we obey the Word, such is our privilege. I can praise God and give him glory that this all came about through obeying the Word as regards the diet. I have not tasted animal food of any kind, since accepting the truth, and can say with all truthfulness that I never before felt so well physically. In the summer of 1892 I lost one of my limbs, and since then have been subject to nervous spells, at times being laid up in bed, unable to help myself, and was a great burden to others. Now I can praise God for deliverance not only from sin, but from my old nervous disposition, which was the direct result of sin in eating that which was never intended for man.

In conclusion, I will say that my present experience is due to a systematic study of the Word, every day going before God, and asking him to teach me his truths; and he has never kept me in darkness on any point where the light was essential to my salvation, either physically or spiritually. Once I was taught that the Old Testament contained nothing of benefit to the young convert, but now I rejoice in the knowledge that all Scripture is given by inspiration, and is profitable to new converts as well as to others.

The Lord "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. . . . But glory, honor, and peace, to every man that worketh good. . . . For there is no respect of persons with God." W. H. MC CUTCHEON.

AN AGED READER'S EXPERIENCE.

FRESNO, CAL., May 25, 1899.

DEAR EDITORS: As I have been sitting alone today, reading the REVIEW, enjoying one subject after another, the inspiration comes to me to write of how I first took this dear paper, nearly fifty years ago.

We were Methodists, and my husband was a minister. As a Methodist, I enjoyed much of the love of God. A messenger came to our town with the truth, the Bible Sabbath. I searched the Bible through for a Sunday prop, finding none. I tried to get my husband to keep the Sabbath, but to no avail. After urging and waiting for husband two months, I said, one preparation day, "I am going to keep to-morrow Sabbath." "Well," said he, "a house divided against itself can not stand, you know; and I shall never keep that Sabbath." But although I knew I had not only one strong tower to work against me, but a good many, I also knew in whom I trusted to carry me safely through. I was greatly blessed, and never regretted the move—oh, no. Only a few Sabbaths I kept alone before my husband began to keep the Sabbath with me, and together we joined the church; and a friend, Mrs. Davis, whom I had talked with of my convictions of Bible truth, also joined, the same night. Not long afterward her father, mother, sisters, and brothers joined. Our dear Brother Harvey Morrison was one of them.

In my work I often found sisters convinced of the truth, waiting for their husbands. My experience came good then. Soon we took the REVIEW. How very dear it was to us I can not find language to express. All along those many years it has been such a treasure. Now I love it more for Sister Hen-

ry's work in it. In my travels, I have known many such as she is working for, and have ever tried to comfort the sick, sad, and lonely ones. It has brought much comfort to me to see that she has a warm heart for such.

My dear husband is laid away to rest. Of my home family only Birdie and I are left. While I am lonely, and at times sad, my Birdie's songs are blithe and sweet as ever, reminding me of that beautiful home where the weary may rest, where the songs of the birds will be joyous, where the flowers never fade, and where we may join the angelic throng to praise our dear Redeemer.

Not long ago my subscription to the REVIEW ran out. I wondered if I could pay for it. But like many other blessings along my pathway of seventy-five years, one day it lay at my door, the same old friend, addressed to my name. Was I glad?—Yes, more than glad; and many, many, thanks to the giver. Though many times I am tried, and feel almost forsaken, I praise the Lord for the many blessings I receive at his hand. I trust him, and love him, and the best of all, I know he loves me.

MRS. MARY M. P. COOK.



FOR WEEK ENDING JUNE 10, 1899.

—Elisha Dryer was inaugurated governor of Rhode Island, for the third time, May 30.

—There are 42,893 Baptist churches in the United States, an increase of 500 over the number reported last year.

—The Chilean ministry, headed by Carlos Walker Martinez, has resigned. A liberal government is likely to be formed.

—Yellow fever is raging at Bahia, Brazil. Half a dozen young Englishmen employed as clerks have died of the fever, and the English chaplain is also a victim.

—A despatch from Santiago de Cuba, June 4, says that Governor-General Brooke has issued an order directing the appointment of a press censor for Santiago.

—The envoys sent to Manila by the insurgents, have repeated their request for a cessation of hostilities till the Filipino congress shall convene, and General Otis has again refused the request.

—Despatches from the Philippine Islands report trouble between Filipinos and Americans in both Sulu and Mindanao. Zamboanga has been bombarded and laid waste by the United States forces.

—The British Government has entered a strong protest against the United States' sending troops to Alaskan territory in the neighborhood of the disputed boundary line between Canada and the United States.

—Chief Justice Fuller and Associate Justice Brewer, of the United States Supreme Court, members of the Venezuelan Boundary Commission, which meets in Paris next month, sailed for Europe, May 31, on the White Star Liner "Majestic."

—June 5, cyclonic wind-storms struck Racine, Mount Pleasant, Fennimore, Doylestown, and Lancaster, Wis., doing much damage to property. Fearful rain- and wind-storms also struck Cedar Rapids, Iowa, and Valparaiso, Ind. Trees were uprooted, houses unroofed, and much damage done to property.

—Recently, at a lawn-party near Vincennes, Ind., seven persons were poisoned by ice-cream, and were saved only by the timely arrival of a physician. The cans in which the ices were made, had been used on Decoration-day for the same purpose, and some milk had remained in them, forming butyric acid, which, being eaten with the ice-cream, caused the poisoning.

—June 5, on account of fierce street-rioting in Belfast, Ireland, the infantry were compelled to charge the crowds with fixed bayonets. Several persons were severely injured, the mob fusilladed the police with stones, and the troops were obliged to charge several times. Ultimately the riot act was read; but the force of policemen were obliged to retreat before the enraged crowd. The uprising was in consequence of the nationalist demonstration headed by William O'Brien, the Protestants threatening trouble.

—Sunday, June 4, President Loubet, of France, was assaulted by a mob in Paris, while attending races at the Auteuil race-course. M. Loubet had been forewarned of the plot to insult and assail him, and accordingly, drove to the races accompanied by the premier, M. Dupuy, and General Bailloud, chief of the military household. He narrowly escaped being felled to the earth by a blow from the cane of one of the rioters. Cries of "A bas Loubet!" "Panama," and "Vive l'armee!" filled the air. The president witnessed the first race, and was then driven home through jeers and showers of missiles. The royalists are at the bottom of the riot. In all, more than 130 arrests were made, including many prominent persons.

—The Samoan commission has approved Rear-Admiral Kautz's acts.

—The grain shoveler's strike, at Buffalo, N. Y., ended May 23. The men are again at work.

—Nine fruitless attempts have been made to release the American liner "Paris" from the Manacles.

—The famine in Russia has assumed such proportions that it is said that 20,000,000 people are starving to death.

—Decoration-day, in addition to being observed in the United States proper, was observed in Manila and Havana as well.

—A trust of lake tugs is now being organized, with \$1,000,000 capital. W. A. Collier, of Cleveland, Ohio, is the moving spirit.

—Don Emilio Castelar, the famous advocate of republicanism in Spain, is dead. He was once president of the Spanish Republic, in the '60's.

—June 5, lightning struck the workshop of the Industrial School for Boys, at Lansing, Mich., and totally destroyed it. Loss to the State, \$50,000.

—With one month of the fiscal year yet to come, it is evident that the United States federal receipts for this year will be about \$100,000,000 less than expenses.

—About San Fernando, Philippine Islands, the insurgents are renewing their vigor, and the United States troops sleep in the trenches, to ward off night attacks.

—APIA, SAMOA, MAY 31, VIA AUCKLAND, NEW ZEALAND.—Both native factions, the Malietoans and the Mataafaans, are disarming. Mataafa has surrendered 1,800 guns.

—An ice trust is forming in ten or more States, with a capital of \$10,000,000. It will control the price of natural and artificial ice in the cities of the North Central States.

—The Spanish system of courts in the Philippines has been revived under the sovereignty of the United States. Prominent Filipinos have been appointed members of the Supreme Court.

—Trouble is feared at Griffin, Ga., from a band of men, 500 strong, organized to expel negroes from the locality. Violence upon the Kincaid mills of that place, which employ a number of negroes, is threatened.

—Advices from Dawson City, Northwest Territory, state that 5,000 men are waiting there to take the first boats up the river. Half of them are miners who have from \$1,000 to \$50,000 each in gold dust. The White Pass Road will be completed to Lake Bennett, July 15.

—May 23 a three-days' peace jubilee was celebrated at Washington, D. C. At sunrise the gunboat "Dolphin," at anchor in the navy yard, fired a national salute of thirteen guns. Also a gun was fired for each State, and half-holidays were given government clerks. The military and naval organizations joined in a great parade.

—A despatch from Toronto, Ontario, states that the Grand Trunk Railway men are again on strike. The trouble was supposed to have been settled June 3. By the arrangement the men were to receive a raise of ten cents a day for the present, the question of a subsequent raise to be left to arbitration. When the men reported for duty, however, they were refused tools, and were told that they would have to apply for positions the same as outsiders, as they had been discharged. This the men refused to do, and the strike was declared on again.

—The days of heroic deeds are not past. An aged Chicago flagman, at the Weed street crossing of the Chicago, Milwaukee & St. Paul Railroad, Martin O'Malley by name, and sixty years of age, gave up his life, June 5, in a successful attempt to save Mabel Smith, nine years old, from a fast freight-train. She was returning from school, and was absorbed in reading her lesson, as the train bore down upon her; and as the flagman caught her in his arms, both were struck by the pilot of the engine. At the same instant, however, the brave old man threw the girl with all his might, and she fell to the side of the tracks without a broken bone. The report says that "in many a Goose Island home there were tears shed for him last night."

—The Alaskan boundary line dispute still remains unsettled. The recent joint high commission of Canadian and American representatives failed to agree, the Americans practically rejecting the British ultimatum "that the United States agree to arbitration in line with the Venezuelan precedent." The Canadian representatives feared to return to their homes after making concessions to the United States, for political reasons, seeing that, politically, it would be better to do nothing, than to effect an agreement. The matter has finally been referred to the British home government, for discussion direct with the United States government. It is now earnestly hoped that some agreement, a "modus vivendi," if only temporary, shall be reached, in order to prevent a conflict between the Canadian and American miners, which is likely at any moment to occur.

—United States Rear-Admiral Sampson believes that the American navy should have at least twice as many ships as it at present contains. He urges this point in a recent article contributed to the *Independent*. He says that no power except Great Britain could hope to attack the United States successfully upon land, and that "no two powers combined could hope to effect anything against us by sending an army to this country. Three thousand miles of water protect us from all except one possible enemy, Great Britain, who has of late shown most unmistakably that she desires a permanent peace and the closest friendship." Continuing, he says: "The possible wars which confront us are naval wars; and in order to wage them successfully, we need more ships." Does Rear-Admiral Sampson imagine that "three thousand miles of water" protect only the coasts of the United States?

—Rosa Bonheur, the great French artist recently mentioned in this column, died the evening of May 26, at her residence, in Fontainebleau, France.

—A report from Zamboanga, Philippine Islands, says that a battle occurred between the Spaniards and the insurgents, in which nine of the former were killed, and twenty-seven were wounded. The Spaniards have since been repatriated.

—A combination is about to be made of the S. S. McClure Company and Harper & Brothers, both of New York City. Speaking of the consolidation, Mr. Doubleday, of the McClure Company, said: "It is absurd to say that this is anything in the nature of a trust."

—The United States gunboat "Wilmington," commanded by Captain Todd, has sailed 2,100 miles up the Amazon River, 1,000 miles farther than any previous expedition, and within 400 miles of the Pacific. The want of fuel only, prevented any further explorations.

—In the early part of 1894 it became evident that some one high in French military circles was betraying secrets of the nation's defense. Hatred of the Jews led to the charge being laid against Captain Dreyfus, an officer belonging to that creed. He was tried and condemned by a military court, being sentenced to perpetual banishment on Devil's Island, off the French Guiana coast. One Colonel Henry, who knew too much of the affair in the eyes of the army, met his death in a cell, about the time of the trial, it was said by his own hand, but many claim he was murdered secretly by some one high in authority, to prevent his giving testimony. Later, Emile Zola, the distinguished French author, espoused the cause of Dreyfus, for which he was tried, convicted, and compelled to leave the country. Now Esterhazy, another officer who was tried and acquitted of manufacturing evidence against Dreyfus, confesses his guilt, and signs the notes of the interview in the office of the London *Daily Chronicle*; Lieutenant-Colonel Du Paty de Clam, who made the first charges against Dreyfus, is put in prison; Zola returns to his native land; and Dreyfus is sent for at once for a new trial. Aside from the intense anti-Semitic feeling, the whole trouble arose from the attempt of the military authorities to gain and maintain authority greater than that of the civil powers, a dangerous condition in any country at any time. Unrestrained militarism always ruins the nation in which it exists.



MICHIGAN, NOTICE.

THE time has now come for us to provide fruit for our missions; and as I see the bountiful supply of strawberries, with the prospect for other small fruits, I am sure our dear brethren and sisters will respond to the call, and send in their orders for cans to Elder H. M. Kenyon, 426 Trumbull avenue, Detroit, Mich.

We have now attached to our mission house, treatment rooms, with appliances to treat the sick and suffering. We have four graduated nurses from the Sanitarium in attendance. We expect to make a call for ten or twelve young ladies to take the Bible school, after the Conference. We shall be able to instruct them in caring for the sick by giving water treatment, and thereby enable them, as Bible workers, to be more efficient in the great work that lies before them.

We kindly invite all our brethren who visit the city of Detroit, to visit the mission, and see the nicely arranged facilities in connection with the mission. We have arrangements for electric baths, electric-light baths, spray baths, sitz baths, and common baths. Call and become acquainted with the noble work that is being done for our fellow men, and then I am sure your hearts will be in sympathy with this noble work, and you will respond to the call for help, in providing fruit and other necessaries for the grand and glorious work.

J. D. GOWELL.

NOTICE.

TO THE many friends who have written in regard to the Green River country, Uinta County, Wyo., I would say that my husband is now confined to his bed, and as I can not answer the numerous letters of inquiry, will try to give some information regarding it, through the REVIEW. There are homestead and desert lands here still to be taken, but the land has to be reclaimed by irrigation. This country is not so good for farming as it is for stock. Great herds of cattle, horses, and sheep are raised here, and the greater part of them winter on the range without being fed.

The altitude is about eight thousand feet. There is some mining going on in this State. We are twenty-five miles from the railroad. Fruit raising has not been tried here. This is a healthful country, with good water and pure air. There are mountains, valleys, and rolling plains, covered with sagebrush, and bunch-grass, which is very nutritious. There is pine and cedar timber up in the mountains, and cottonwood grows along the river valley. A school-teacher gets from forty-five to fifty dollars a month; sheep herding brings from thirty to thirty-five dollars a month; farm work from twenty-five to thirty dollars a month. The people here work every day in the week. A self-supporting missionary could do a great deal of good in this section. The best time to come here would be in the spring. In the valley we have a foot of snow some winters, and at other times but very little. Small grain grows well; potatoes and other vegetables do well also.

Fontenelle, Wyo.

MRS. CLARK HAMP.

MICHIGAN CHURCH CLERKS.

We are now sending out the blanks for Conference delegates, and trust that all our church clerks will see that they are filled out at an early date, and returned to the address given below.

ARKANSAS CAMP-MEETING.

THE annual camp-meeting in the Arkansas Conference will be held July 13-24, at St. Paul, a town on the banks of the White River, a beautiful mountain stream.

We are sure that there should be, and are convinced that there will be, a much larger attendance at our camp-meeting this year than has been at the camp-meetings for several years.

ARKANSAS CONFERENCE.

The annual meeting of the Arkansas Conference will be held in connection with the camp-meeting at St. Paul. Every church is earnestly requested to attend at once to the matter of electing delegates.

CANVASSERS' INSTITUTE.

An Institute for the instruction of canvassers will be held at St. Paul, Ark., beginning July 6. Good instructors will be present, and all who are expecting to enter the canvassing work are earnestly requested and expected to attend this institute, beginning one week before the camp-meeting.

THE SUMMER SCHOOL AT THE BATTLE CREEK COLLEGE.

TO BE called by the Lord to enter his service is wonderful. To know when and where and to what he calls us is possible. The person who knows that he is called in this manner, and is willing to obey the Lord implicitly, must succeed.

The summer school is for all who know that they are called to teach in our schools or in mission schools. If you have been called, and you will obey your Lord, you will be with us for the short preparation that will prepare you speedily for the educational work.

These principles of education will be put to the test by the most brilliant minds of the world. The work of the summer will be of a nature to prepare our teachers for these severe tests. The entire Seventh-day Adventist people are becoming stirred over the school question.

Text-books; support of church schools; organization of church schools; the extent of work that should be done by the church school; the Conference school; the relation of these schools to the training-school; discipline, etc.

Everything will be done to make this term so strong that every teacher will receive the needful preparation for the coming conflicts, which we are sure to meet during the next school year.

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.

Table listing camp meetings for District One: Quebec, Sntton, Pennsylvana, Warren, Virginia, Ang., Maine, Vermont, St. Johnsbury, New York.

DISTRICT TWO.

Table listing camp meetings for District Two: Mississippi, Hatley, via Amory, Louisiana, Welsh, Alabama, Gadsden, Georgia, North Carolina, Cumberland Mission, Tennessee River.

DISTRICT THREE.

Table listing camp meetings for District Three: Wisconsin (State), Marshfield, (local), Ohio, Akron, Indiana, Illinois, (local), Elgin, Michigan (State), Ionia, (local), Alpena, London, Ontario, Manistee.

DISTRICT FOUR.

Table listing camp meetings for District Four: North Dakota, Valley City, Manitoba, Winnipeg, South Dakota, Sioux Falls, Nebraska (local), Ravenna, Cortland, Crawford, (State).

DISTRICT FIVE.

Table listing camp meetings for District Five: Arkansas, St. Paul, Texas, Waxahachie, (local), Sealy, Missouri, Pleasant Hill, Colorado, (State), Longmont, (local), Cripple Creek, Grand Junction, Kansas (State), Riverside Park, Wichita, (local), Abilene, Oklahoma, Kingfisher.

DISTRICT SIX.

Table listing camp meetings for District Six: Upper Columbia (local), Spokane, Wash., Baker City, Ore., Montana, Livingston, Basin, Bitter Root Valley.

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.

*Preceded by workers' meeting.

ALL interested in the Cedar Lake school will please take notice that owing to the short time we have in which to complete our buildings, the board decided to close school recitations until September, and devote all the time to getting ready.

OHIO CAMP-MEETING.

THE Ohio annual camp-meeting will be held at Akron, Ohio, August 3-14. This is one day earlier than previously announced in the REVIEW.

MICHIGAN, NOTICE!

ALL laborers connected with tent work in this Conference will order their tents, both large and small, of R. E. Taylor, 271 Champion street, Battle Creek, Mich.

TO THE BRETHREN OF SOUTHEASTERN NEBRASKA.

OUR district camp-meeting is to convene at Cortland, and continue six days. Its success depends upon the interest that we as individuals take in it. Let us pray for it, and plan to attend it. It comes at a busy time, but we need God's blessing as much in a busy time as at any other time.

PUBLICATIONS WANTED.

THE following persons desire late, clean copies of our publications, post-paid: Mrs. M. A. Kay, Brier Hill, Ohio. M. Mc Gregor, Spearfish, S. Dak., Signs, Sentinel. Kitty A. Brown, Pierrepont, N. Y., Little Friend, Instructor.

Obituaries.

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

RISINGER.—Died at Minco, I. T., April 10, 1899, Mrs. Mary E. Risinger, eldest daughter of Judge T. S. Crawford, of Columbia, La. She was a sincere Christian, and sleeps in hope.

WAGNER.—Died at Whittemore, Mich., May 2, 1899, my mother, Mary Wagner, aged 72 years. She accepted the third angel's message about two years ago, and died in the blessed hope.

HOLLADAY.—Died at Peachville, Mich., of typhoid fever, April 23, 1899, Alvin, aged 17 years, 3 months; May 13, Cora, aged 14 years; May 21, Nellie, aged 11 years, 3 months—the children of Wm. P. and Anna A. Holladay, formerly of Almena, Mich.

ANDERSON.—Died at Western Springs, Ill., April 14, 1899, of pneumonia, Nelson C. Anderson, aged 51 years. Brother Anderson accepted the truth in 1883, and at the time of his death was a highly respected member of the Chicago West Side Church.

ABBOTT.—Died at Wakeman, Ohio, May 29, 1899, Brother Hiram Abbott, aged 80 years, 5 months, 9 days. In 1859 he accepted the truths taught by Seventh-day Adventists, and remained a firm believer until his death.

LASHIER.—Died at Newberg, Ore., May 15, 1899, of heart-disease, my father, Harvey T. Lashier, in the sixty-seventh year of his age. We sorrow not as those who have no hope, but look forward to a happy reunion in the new earth.

PECKOVER.—Died at Oakland (suburb of Topeka), Kan., May 9, 1899, after a brief illness from pneumonia, Mrs. Mary R. Peckover, aged 48 years, 7 months, 8 days. At the age of twenty-three, Sister Peckover accepted present truth, and ever since rejoiced in the blessed hope.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

Table showing train schedules for Michigan Central, including routes to Chicago, Detroit, and other cities, with departure and arrival times.

*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.

Table listing west-bound train schedules from Battle Creek to Chicago, including train numbers and departure times.

EAST-BOUND FROM BATTLE CREEK.

Table listing east-bound train schedules from Battle Creek to Detroit and other cities, including train numbers and departure times.

E. H. HUGHES, A. G. P. & T. Agt., Chicago, Ill. A. S. PARKER, Ticket Agent, Battle Creek.

NO CLANNISH, TRIBAL CANVASSERS.

FROM an open letter, signed by Sister White, under date of May 9, 1899, we quote the following: "Divisions and distinct parties are not to be seen among our canvassers and general agents. All should be interested in the sale of the books treating upon the health question, as well as the religious works. The line is not to be drawn that certain works only are to occupy the attention of the canvassers. Perfect unity must be manifested in all the work.

"Just as much education is necessary for the successful handling of the religious books, as for the handling of those treating upon the questions of temperance and health. Just as much should be said regarding the work of canvassing for books containing spiritual food, just as much effort should be made to encourage and educate workers to circulate books containing the third angel's message, as is said and done to develop workers for the health works."

"WORDS OF TRUTH SERIES."

(Envelope size.)

FOR only TEN CENTS a year you can have every number of this series as issued (quarterly), and also all the extra numbers during the year; thus far equaling the regular issues. We are not publishing this series to make money. If we were, the subscription price would be doubled. By looking over the list of numbers already issued, you will see that their retail value for the last two years is about one half more than the price paid by a regular subscriber.

If you want tracts in the form most convenient for mailing, why not send ten cents for all the numbers that will appear this year, beginning with January 1?

"Sanctification, or Growth in Grace," by Elder Hutchins, is the January issue,—No. 18 of the series,—and is the best short treatise on the subject to be found in any of our publications.

No. 19 is by Sister Henry, entitled, "A Woman-ministry: The Gospel to Every Creature—God's Object in the Home—Every Child a Publisher," containing about eighty pages. Ordered alone it will cost nearly half the price of the yearly rate. We are told by one who has read this in manuscript (now being set in type, and to be ready for delivery ere this paper reaches you) that it should be in every home,—a most valuable aid to parents and those responsible for the education of children. If you can not send ten cents for this, including all the other numbers of *Words of Truth Series* for 1899, send five cents for this alone, by return mail, if you want help in your home.

No. 20 of *Words of Truth Series* (to be dated July 1, 1899) will be entitled, "Should not Christians Keep the Sabbath?" being a review, by Elder A. T. Jones, of Mr. R. A. Torrey's pamphlet entitled, "Ought Christians to Keep the Sabbath?" recently published against the Sabbath of the Lord and Seventh-day Adventists. Mr. Torrey being at the head of the Moody Institute, or school, in Chicago, this review ought to have a wide circulation for the good of all who need knowledge on this subject, as does Mr. Torrey.

Other numbers of *Words of Truth Series* during 1899 will present matter of importance for the world, and for us who claim to be responsible for their enlightenment, and for the opportunity to train up our children in such a way as to insure their assistance in this last great work.

Every parent needs No. 19 immediately, lest those of his own household be overlooked and lost while he is looking for others needing salvation.

Address Review and Herald, Battle Creek, Mich.

"THE DESIRE OF AGES."

BROTHER ARNOLD GRUNDSET, one of our Michigan canvassers, has secured orders for, and delivered, one hundred and twenty-seven copies of "The Desire of Ages." This is the largest sale by any individual agent that has thus far been reported. No doubt there are many others whose sales equal his. We would be pleased to hear from all. Would be glad to have them write us, and give us some of their interesting experiences for publication, and also send along testimonials they may have received for the book, remembering that the way to get testimonials is to ask for them after having sold the book. The opinions of prominent persons, like those reported below by Brother Williamson, of Toronto (for "Patriarchs and Prophets"), are the most desirable.

Brother S. C. Osborne, of District 5, reports that "one agent among outsiders took one hundred dollars' worth of orders in four days. Others also have done well, and we now have several at work with 'The Desire of Ages' in this district."

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

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.

TORONTO, May 8, 1899.

DEAR REVIEW AND HERALD: I started about the middle of March, 1898, to canvass for "Patriarchs and Prophets," and first got three recommendations, which I herewith send you,—one from Dr. Watson, a Bible-class teacher in Vicotia College (Methodist), Toronto; one from Mr. Awde, a Sunday-school superintendent of the largest Sunday-school in Canada, having fourteen hundred students; and one from the Y. M. C. A. secretary. I used these recommendations freely, often selling a book by just reading the recommendations I had for it. I sold one hundred and sixty copies in three months, and got two persons to keep the Sabbath.

Your brother in Christ,

J. C. WILLIAMSON.

BLACKSTOCK, Aug. 5, 1898.

TO WHOM IT MAY CONCERN: I have examined the book for which Mr. Williamson is agent,— "Patriarchs and Prophets,"—and can highly recommend it. I consider it especially helpful to the young Bible student. Both the style and the instruction are good. This book should have a large circle of readers.—*R. M. Phalen, Presbyterian minister.*

10 EUCLID AVE., March 17, 1898.

Mr. J. C. Williamson:

DEAR SIR: I have very carefully examined "Patriarchs and Prophets," and find it to be, in my opinion, a most interesting, instructive, and useful book. From the standpoint of one who believes the Bible literally from lid to lid, the author tells in lucid, modern phrase, the interesting folk-lore of the Hebrews. That the work is uncritical, is an advantage, to my mind, in a book the main object of which is to make the Bible narrative a household treasure. Some threads of suggestions are woven in with the Bible stories, but these are altogether in harmony with a literal interpretation of the text itself. The work is eminently suited to those who wish to know the Bible thoroughly from the standpoint of one of the ancients themselves.

The influence of the book can, I think, be only good upon such a reader.—*A. D. Watson, M. D.*

TORONTO, ONTARIO, March 15, 1898.

Mr. Williamson:

DEAR SIR: Am more than pleased with the copy of "Patriarchs and Prophets" I got from you; and to my mind it is a very valuable book to all students of the word of God, and gives a keener relish for the good Book. I heartily recommend it to all lovers of the Lord and his word.—*R. J. Colville, Sec. West End Y. M. C. A.*

194 DOVERCOURT ROAD, TORONTO, March 31, 1898.

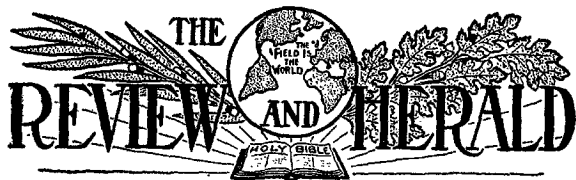
"Patriarchs and Prophets" is, in my humble opinion, a most valuable addition to our religious literature. The style of the author is perspicuous and interesting. In the opening chapter, "Why Was Sin Permitted?" the author presents a hypothesis not inconsistent with reason or the attributes of God as revealed in his word. The succeeding chapters are equally as interesting. "The Creation," "Man's Free Will," "God's Righteous Hatred of Sin," "The Plan of Redemption," "Cain and Abel," "Seth and Enoch," "The Flood," are graphic word-pictures of sacred story; in fact, the whole book is very profitable reading, and might find an appropriate place in the best library in the land.—*Robert Awde.*

"THE COMING KING"

In the German language will be ready for delivery by canvassers, September 1, of this year. Agents working on the English book can have, free of charge for the asking, within a week from this date, sample pages in German, to slip into the back part of English prospectus. Ask us to mail these to you if you can use them. Address Review and Herald, Battle Creek, Mich.

HAPPY homes are needed everywhere, and "Making Home Happy" is a good little book to help make homes happy. If you have not read it, send for a copy. If you have read it, and like it, why not become an agent for it? The book contains 17 chapters, 206 pages, with 4 full-page illustrations. Cloth, cover design in three colors, 50 cents; paper covers, same design, 25 cents.

For terms, territory, etc., address your State tract society.



BATTLE CREEK, MICH., JUNE 13, 1899.

Our people should bear in mind that *now* the address of both the International Tract Society and the Foreign Mission Board is New York City, American Tract Society Building.

ANOTHER victim of the cigarette habit is reported from Newark, N. J. A young man retired very late, and fell asleep while smoking. At 2 P. M. he was awakened by unpleasant sensations, finding his bed on fire and himself severely burned. Several engines responded to the call, and the fire was soon extinguished, being confined to the young man's room. A physician attended the sufferer.

A STRONG effort was made all the past spring, especially by the preachers, to have an additional Sunday law passed by the Michigan Legislature; but it was all in vain. June 7 the bill was deliberately killed on a motion that it be "indefinitely postponed," by a vote of forty-two to twenty-seven. The speaker himself opposed the bill. He said: "On the grounds of public morality and the observance of the Sabbath in best sense, I believe the bill ought to be killed." That is always valid ground for killing a Sunday bill. We only wish every legislator understood it, as the speaker of the Michigan House does.

PROF. GOLDWIN SMITH, writing in the *Independent*, of the Peace Congress, asks, "Who are they that are now meeting at The Hague to give peace to a troubled world?—They are the representatives of those powers of unrighteousness which are at this very time, without shadow of a moral justification, partitioning China, and robbing other weak folks of their land. It is, in fact, from *their* quarrels over their spoils that the present distractions mainly arise. . . . We are living in a spiritual and moral interregnum, in which rapacity begins to spurn control, and force threatens again to become the law. When professed ministers of the gospel of peace are pandering to the lust of war, is very much to be expected of a meeting of the great military powers at The Hague?"

PUBLIC sympathy during the last few weeks has been widely given to the Clarke family in New York, whose little two-year-old girl was kidnapped in Central Park, May 21, and was not found till June 1; but sympathy has changed almost to disgust in the minds of sensible people by the action of her parents, who took the child to a biograph photographer the morning of June 3. That same evening the moving pictures of the child and her mother appeared on the screen of a cheap museum to satisfy the morbid curiosity of its frequenters. The *Tribune* well expressed the action in these words: "This biograph exhibition is just the shoveling of nothingness into the maw of vacuity." The incident shows what people will do to obtain notoriety.

THE great court of France has, by unanimous decision, annulled the proceedings of the court martial that condemned Dreyfus in 1894, and has ordered a new court martial. Dreyfus will now be brought back to France at once; and there can scarcely be any doubt that he will be entirely acquitted. France, which was on the verge of a revolution at arms, has experienced a complete revolution of opinion—and at law over this famous Dreyfus case! The decision was greeted with cheers and "Hurrah for Justice! Hurrah for law!"

THE "camp-meeting number" of the *Gospel of Health* has just come from the press. As usual, it is full of instructive matter for all. The first article is from the pen of Dr. Waggoner, which is followed by a mention of the beginning of the health-reform movement in this denomination by Elder James White, accompanied with his picture. More than two times the usual number have been printed, and a special effort is being made to introduce the *Gospel of Health* to the people. The price is two cents a copy, or one cent and a half where fifty or more are taken. In quantities of one hundred or more, \$1 a hundred.

ABOUT two months ago an imperial proclamation was issued in China, in which "the empress dowager recites the fact that anti-christian movements had taken place in many provinces, and declares that these have all been based on a false sentiment. She wishes the people to understand that the teaching of Christianity is permitted in China, and that the preachers are to be treated as good citizens. The empress declares that a good man, whether a Christian or not, will obey the principles of being honest and true to others, wherefore she desires her people to treat foreigners as their own countrymen, and avoid all misunderstanding with them. She commands the viceroys and officials in the provinces to emphasize her sincerity by exerting themselves to suppress all agitation among the people before any antichristian prejudice is displayed."

IN his work of giving "a stable government" to the people of Cuba, General Brooke, the representative of the United States military authority in the island, has appointed a press censor to examine all matter for publication in the papers of Santiago. As a consequence, the papers are violent. The *Independencia* calls it a "horrid crime against a free people." The *Porvenir* says: "Cuba has fallen from her position of a dignified Spanish colony, and become an abject slave of the intervener." A year ago who could have believed that Cuba would ever be so used by the United States? It is daily being more and more clearly shown that the United States is in the island to stay, and that "forcible annexation," which President McKinley, in his message of April 11, 1898, said, "by our code of morality would be criminal aggression," is certain to be the ultimate outcome of the present occupation. The statement, from the same source, that "to allow a war undertaken in the name of humanity to be perverted into a war of conquest would be a crime," is just as true now as it was a year ago, although many seem to have forgotten it entirely.

GOVERNOR TANNER visited Chicago, June 3, in company with several other representative men of the medical and other professions, to witness the examination of a herd of cows suspected of being affected with tuberculosis. The governor was specially interested, as the herd came from the dairy which has been supplying him with milk. The cattle looked well; but on being slaughtered and dissected, they were found to be thoroughly infected with the germs. It is thought the result will be beneficial to the future work of the live-stock commissioners, who hold that this source of contamination is seriously menacing the health of the people of Illinois.

If anybody thinks that the rich people have only pleasant times, he is very much mistaken. In only one day's mail not long ago, Miss Helen Gould received letters begging for sums of money, large and small, calling, in all, for a million dollars. And a few days ago Andrew Carnegie announced that he would retire from the active business of making money, and would spend the rest of his life in philanthropic expenditure of what he has made—considerably over one hundred million dollars. And though for some years he has been tormented with beggars through the mails, even he confesses surprise at the avalanche of this that has come upon him since his announcement. There are thousands who think that rich people are the natural prey of everybody, and that as quickly as possible they must get in their hand and pluck what they can. The rich ones are therefore much to be pitied.

RAGS FROM ROME.

It is reported that a Protestant Episcopal minister in Providence, R. I., recently held a memorial service in honor of the men who died on the "Maine." As there was a great storm, only two persons were present in the congregation, yet the rector proceeded to a "requiem celebration of the holy eucharist." Under these circumstances, the *Watchman and Truth* surmised that it must have been done with the intention of benefiting the souls of the departed; but was so shocked at the idea that any such thing should occur in a Protestant church, that it hesitated to make the charge, whereupon the *Episcopal Recorder* (Reformed Episcopal) says: "But it need not fear. Many persons in the Protestant Episcopal Church do not hesitate to maintain the Romish doctrine; and prayers for the dead, and masses for the repose of their souls, are every-day examples of the progress some members of a church . . . have made from the simplicity which is in Christ, and the Protestant doctrine, which it separated from Rome to maintain."

This illustrates the truth that there is no standing still in the divine life and loyalty to the truth. Not to advance is surely to retrograde. Had the Reformers gone forward till a full separation from the traditions and corruptions of Rome had been accomplished, we should not see them now still wallowing in the bogs of Romish errors, and sinking deeper into her unscriptural practises. Alas, that men should thus lose sight of the object of the Reformation, and prove recreant to the truth! But departing from the first love is the inevitable accompaniment of unfaithfulness.