

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD THE WORLD

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"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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I COME TO THEE TO-NIGHT.

I COME to Thee to-night,
In my lone closet, where no eye can see,
And dare to crave an interview with thee,
Father of love and light!

Softly the moonbeams shine
On the still branches of the shadowy trees.
While all sweet sounds of evening on the breeze
Steal through the slumbering vine.

Thou gav'st the calm repose
That rests on all,—the air, the birds, the flower,
The human spirit in its weary hour,—
Now at the bright day's close.

'Tis nature's time for prayer;
The silent breezes of the glorious sky,
And the earth's orisons, profound and high,
To heaven their breathings pour.

With them my soul would bend
In humble reverence at thy holy throne,
Trusting the merits of thy Son alone
Thy scepter to extend.

If I this day have striven
With thy blest Spirit, or have bowed the knee
To aught of earth, in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray;

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father, my soul would be
Pure as the drops of eve's unsullied dew;
And as the stars, whose nightly course is true,
So would I be to thee.

Not for myself alone
Would I these blessings of thy love implore,
But for each penitent the wide earth o'er,
Whom thou hast called thine own;

And for my heart's best friends,
Whose steadfast kindness o'er my painful years
Has watched to soothe afflictions, griefs, and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope, or health,
Be thou their solace, and their joy and wealth,
As they have long been mine.

And now, O Father, take
The heart I cast with humble faith on thee,
And cleanse its depths from all impurity,
For my Redeemer's sake.

—Anon.

THE CANVASSING WORK.

MRS. E. G. WHITE.

THE canvassing work should never languish. The agencies set in operation to do this work need always to be under the control of the Holy Spirit of God. There must be perfect harmony and unity of spirit among the workers who handle the books which are to flood the world with light. Wherever the canvassing work is presented among our people, let both the health books and the religious books be presented together as parts of a united work. The relation of the religious and the health books is presented to me as illustrated by the union of the warp and the woof to form a beautiful pattern and a perfect piece of work.

In the past, by many, the health books have not been handled with proper interest. It has not been regarded as essential that they should go to the world. But what can be a better preparation for the coming of the Lord, and for the reception of other truths essential to prepare a people for his coming, than to arouse the people to see the evils of this age, and to stir them to reformation from self-indulgence and unhealthful living? Is not the world in need of being aroused on the subject of health reform? Are not the people in need of the truths presented in the health books? By our canvassers in the field should be entertained a sentiment regarding the health works altogether different from that which has heretofore prevailed.

Divisions and distinct parties should not 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 in the sale of 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 questions of health and temperance. Just as much should be said regarding the work of canvassing for books containing spiritual food, just as much effort should be put forth 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 books.

Let each publisher and general agent work as enthusiastically as he can to encourage the agents now in the work, and to hunt up and train new workers. Let each build up and strengthen the work as much as he can without weakening the work of others. Let all be done in brotherly love, and without selfishness.

The indifference with which the health books have been treated by many is an offense to God. To separate the health work from the great body of the work, is not in his order. Present truth lies in the work of health reform just as verily as in other features of gospel work. Neither branch of the work, when separated from the other, can be a perfect whole.

The gospel of health has able advocates, but their work has been made very hard because many ministers, presidents of Conferences, and others in influential positions, have not given the question of health reform its proper attention. They have not recognized it in its relation to the work of the message as the right arm of the body. While very little respect has been shown to this department of our work by many of the people, and by some of the ministers, the Lord has shown his regard for it by sending to it abundant prosperity. When properly conducted, the health work is an entering wedge, which will make an opening for other truths to find entrance to the heart. When the third angel's message is received in all its fulness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will work to serve and protect the body.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." This solemn exhortation, found in the twelfth chapter of Paul's epistle to the Romans, should be prayerfully studied by us. Only those who practise self-denial and self-sacrifice, living simple, healthful lives, will understand what constitutes the acceptable and perfect will of God.

The twelfth chapter of Romans was presented to me as written in golden characters, containing wonderful truths, which are not practised. In this chapter the voice of God is speaking to us in clearer, stronger words than I could express. The fourteenth chapter also is the voice of God to those who are engaged in the work of health reform. Study these chapters, brethren and sisters, and make them your guide in future labors.

The Lord desires his church to be a perfect body,—not all arms, not all body without arms, but body and arms together,—and every member working as a part of the one great whole. As the right arm is connected with the body, so the health reform and medical missionary work is connected with the third angel's message, and is to work efficiently as the right arm, for the defense of the body of truth.

"He is the same Jesus Christ to-day—the same sacrificing Son of Man; and if we would know God among men, we must let this mind be in us which is also in him. The whole creation groans and travails in pain together until God be revealed in the midst. It is our exalted privilege so to reveal him that creation shall be glad; and the morning stars shall sing even better than in the beginning, if we but let this mind be in us which was also in Christ Jesus. The Holy Ghost is here to breathe into us the mind of Christ. Only receive him, and the work will begin in you."

APOSTLES OF THE SECOND ADVENT.

J. N. LOUGHBOROUGH.

FOR the benefit of the persons who have regarded this doctrine of the near advent of Christ as an American movement only, under the leadership of William Miller and J. V. Himes, we quote the following from an English writer, who said of the extent of the work: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America, about three hundred ministers of the Word are thus proclaiming the 'gospel of the kingdom,' while in this country about seven hundred of the Church of England are raising the same cry."¹ Besides these of the Church of England, many of the non-conformist ministers were engaged in giving the same message.

Such men as W. E. Davis, of South Carolina; Archibald Mason, of Scotland; Edward Irving, of England; Hentzepeter, of Holland; Launcza, of Spain; Rau, of Bavaria; Kelber, of Germany; and Joseph Wolff, of Asia, did not receive their message from William Miller; in fact, but few of them had ever heard of William Miller until his work, like that in their own countries, had so spread as to arouse the public interest. Hentzepeter, of Holland, in a letter written in the year 1843, said he never heard of William Miller until 1842. He had then been publishing books and preaching the doctrine of Christ's coming in Holland for about ten years.

Respecting the extent of this movement, Brother Miller made this statement in his lectures in the year 1843: "One or two in every quarter of the globe have proclaimed the news; and all agree in the time. Wolff, of Asia; Irving, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region, are, or have been, giving the cry."

In September, 1844, Brother Miller told Elder G. W. Mitchell, of Ohio, that he had the names and addresses of three thousand ministers, in various parts of the globe, who were proclaiming, "Fear God, and give glory to him; for the hour of his judgment is come."

As an illustration of the zealous work of spreading the message, we call attention to the case of Elder Hutchinson. In 1837 he was sent as a Wesleyan missionary to Canada. He finally settled in Montreal, where he accepted the Advent doctrine. In the years 1843 and 1844, he published a paper called the *Voice of Elijah*, in which he earnestly advocated the message of Christ's advent near. He had an extended acquaintance in foreign countries. Having ready access to vessels sailing to those countries, and being privileged to send parcels of his papers free,² he sent quantities of them to all parts of the world. The Adventists in the United States, Canada, and other parts furnished him money with which to print, and he sent hundreds of thousands of his papers all over the sea, and to the ends of the earth. He said of his own work, that he had sent papers freely to Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, and all over the British dominions.

As to the extent of that message, it has been plainly set forth by one engaged in the movement, the editor of the *Voice of Truth*, of Rochester, N. Y., January, 1845, he said: "The everlasting gospel, as described in Rev. 14: 6, 7, has been preached to every nation,

kindred, tongue, and people, saying with a loud voice, 'Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.' No case can be more clearly substantiated with facts than that this message has been borne to every nation and tongue under heaven, within a few years past, in the preaching of the coming of Christ in 1843 [1843, Jewish time; 1844, our time], or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the words to the end of the world."

As God's ministers thus labored to spread a knowledge of that truth to the world, the Lord, on his part, wrought in mighty power by his Spirit in sustaining their efforts. In countries where the laws forbade the preaching of anything contrary to the established religion, God had his way of working, which men could not stop, and which bore its own marks of divine origin. Sweden was such a country, and had such laws. There the beginning of the advent movement was with little children from five to ten years of age. In the year 1896 it was the privilege of the writer to pass over those parts of central and southern Sweden where this preaching took place, and to converse with those connected with the movement, some of whom preached the doctrine when they were children. To one such person the writer proposed the question, "Did you preach the advent doctrine when you were so young that you had not even learned to read?" His answer was, "Preached! I had to preach. It was nothing I had thought up; but when the power of God came upon me, it told me what to say. I could not help it. I had to say what the Spirit impelled me to say." This one, not ten years of age at the time of his preaching, was severely whipped, but this did not prevent him from proclaiming the message God bade him preach, and by his Spirit constrained him to utter.

Near Eksjö, in southern Sweden, the work started with a little girl five years of age, who had never learned to read or sing. One day the power of God came upon her, and she sang a long Lutheran hymn, pronouncing the words correctly, and then began to quote Scripture, and exhort the family to get ready to meet the Lord; for he was soon coming. This work spread into Örebro Läen (county). When older ones began to preach, they were arrested, whipped, and imprisoned. On being commanded to desist from such preaching, their only answer was, "We will speak what God bids us."

Among the first preachers in the vicinity of Karlskoga was a little boy eight years of age, a son of poor parents, who had never learned to read or sing. Being called before the authorities by the priest, his answers and knowledge of the Scriptures led the people to say: "The boy knows more about the Bible than the priest does." This really shamed the priest, and he desisted from further persecution. Thousands were converted to God during the movement begun through the children, a movement to which was finally given the name of "Ropare." Of it, as of the advent movement in America, some slanderous reports were circulated. But it bore evident marks as a part of the Lord's great message for the time, urged on by the power of his Holy Spirit.

"A CHEAP religion wins a cheap return. It is right for a man to give a tenth of his income directly to the Lord's work; yet a man who thinks he has thereby done his whole duty is but a tenth of a man and a tenth of a Christian. Only the man who dedicates himself, with all that he has, to the service of his Master, will get all that the Master has to give."

WHO GIVETH SONGS IN THE NIGHT.

WHEN, courting slumber,
The hours I number,
And sad cares cumber
My wearied mind,
This thought shall cheer me,
That Thou art near me,
Whose ear to hear me
Is still inclined.

My soul thou keepest,
Who never sleepest;
'Mid gloom the deepest
There's light above.
Thine eyes behold me,
Thine arms enfold me;
Thy word has told me
That God is love.

—English Annual.

THE TRUMPET'S UNCERTAIN SOUND.

Detroit News Tribune, Sunday, April 9, 1899.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" asked St. Paul. The pulpiteers of Gotham seem to be giving forth an uncertain sound just now, and there seems to have been more truth than poetry in the Rev. Minot Savage's recent remark, that "three fourths of the men in New York pulpits are agnostics."

The New York *Sun* has been showing up this "confusion of religious thoughts," which has been given vent to lately by metropolitan preachers. It instances, for example, the Rev. Dr. Van Dyke, supposed to be one of the most orthodox of Presbyterians, and yet, according to him, "the Son of God would have come into the world whether men had sinned or not." Again, he says, "There are a thousand true doctrines of the atonement;" which the *Sun* thinks is "substantially the same as saying that no doctrine is specifically true."

Then, the first sermon of the new pastor of Plymouth church, Dr. Hillis, it says, simply spoke of "the supremacy of Christ among men of genius," calling Jesus "the supreme literary artist," and celebrating the wonderful power of his "imagination"—"nothing of the positive faith which gave the impulse to Christianity."

Dr. Rainsford is cited also as not believing in the hell of the Scriptures. "Who believes in a material hell?" the reverend doctor asked recently, and the *Sun* answers, "All Roman Catholic priests of eminence and all orthodox Protestants do." He does not believe, either, in "the theory of verbal inspiration." To quote the *Sun*:—

"He rejected also the 'physical resurrection of the personal body,' and said: 'I do not know any man that does' believe in it. Yet when he consigns the body of the dead to the grave, the prayer-book requires him to say: 'We therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day and the life of the world to come, through our Lord Jesus Christ, at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who shall sleep shall be changed, and made like unto his glorious body.'"

"He repeats this, but he does not believe it, and does 'not know any man that does.' It is no wonder that 'multitudes of people are turning away from the church' when even its ministers are without belief in it, and insist that it 'needs readaptation,' and that changes are required in its 'ordinances and methods' to accommodate them to contemporary social tastes and conditions. That sort of preaching Dr. Da Costa, another Episcopal clergyman, calls 'infidelity,' and of course infidelity it is."

The trouble is that this "confusion of religious thought" is not confined to New York

¹ Mourant Brock, quoted in "Advent Tracts," Vol. II, page 135 (1844).

² Captain Stanton, of Liverpool, in 1882, said to the writer: "Sailors are somewhat superstitious; they think carrying religious works for missionary purposes is a sort of insurance on a ship's safety."

City, but permeates the Protestant pulpits of every denomination throughout the country. The so-called higher criticism has left its votaries without a rule of faith. They acknowledge neither an infallible church nor an infallible Bible, so they are left to the guidance of their individual consciences, which means simply that every man is a law to himself, and has a perfect right to believe what he likes, and do what seems right in his own eyes; so there is no wonder that the trumpet gives an uncertain sound, or that the people do not know what to do about preparing for the battle.

TITHING.

Rev. D. M. Sleeth, in United Presbyterian.

THE experience of the church just now attests the need of some more reliable method of providing for the necessities of the work, than the mere whims of men as to rate. The Lord's method of tithes from all, with free-will offerings from those of greater ability, would soon liquidate all our debts, and fill our treasuries to easy fulness, and we would all rejoice together in the consciousness of doing something, and doing it in the Lord's way, and as being, in a sense, business partners with himself.

A few things are deserving of mention in this connection:—

1. A tithe-payer is always liberal. In a ministry of more than twenty-five years, I have never found an exception. I have found liberal Christians among those who do not pay tithe, but these are exceptions.

2. Tithe-payers are cheerful givers. Here again I have never found an exception. Those who complain of this as a yoke of bondage, are always among the ones who do not wear it. They are sympathetic souls, and bewail the hard lot of their suffering brethren!

3. Tithe-payers of financial ability, can always be depended upon for free-will offerings in an emergency. I have never yet heard one object to additional demands because his tithe store was exhausted. It is not claimed that they alone respond on such occasions, but only they are always found ready when there is need.

4. Tithe-payers, as far as my observation goes, are always active promoters of liberality in their congregations and communities,—I think I might say the most active. When the leaven of tithe-paying works freely in a congregation, I have never known its financial condition to become seriously delinquent. Now a tree is known by its fruits, and by that, at least, I would have to label this one as of the Lord's planting, and as never yet deadened by his order.

The fact that persons misinterpret and misapply the law of the tithe certainly does not vitiate the principle. This mode of reasoning would get rid of the ten commandments.

A brother says, "The work of the church would have a very precarious subsistence if it had to depend on the tithe." Candidly, my brother, would it be any more so than the rule, "As the Lord hath prospered us," without the tithe attachment? Who controls the prosperity and the hard times? Is it the administration at Washington, or the Lord in heaven? Could he not take care of his own work by his own methods?

I append, as a closing thought, this word about the blessing promised in Mal. 3:10: It does not come to those who stand holding out their vessel, but to those who for the purpose of faithful tithing get an intelligent hold of their business affairs.

AT PRAYER-MEETING.

THERE were only two or three of us
Who came to the place of prayer,—
Came in the teeth of a driving storm;
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew his look on our leader's face,
So rapt and glad and free;
We felt his touch when our heads were bowed,
We heard his "Come to me."
Nobody saw him lift the latch,
And none unbarred the door;
But "peace" was his token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge he gave—
Wherever his loved ones be
To stand himself in the midst of them
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm
It seemed like the pelting of summer flowers,
And not the crash of a storm;
'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus himself had come
To feed us with living bread.

—Margaret E. Sangster.

THE THIRD ANGEL'S MESSAGE, WHAT IT INCLUDES.—NO. 3.

L. T. AYRES.

IN the preceding article it was shown that the third angel's message, which calls attention to God's rest day as a test of obedience, logically includes a compliance with the laws of health, and the abandonment of medicines which God has told us in the Testimonies never cure disease, but usually make the matter really worse, even when they appear to cure.

God has arranged every part of the body, and has pledged himself to keep it in perfect order if we do our part. Only the pure and the holy, only those who have attained to purity and holiness of both soul and body, will be taken to heaven without seeing death; but "perfection and a spirit of holiness can not be attained with diseased bodies." Therefore God has given light on health reform to prepare the way for the prayer of faith for the sick to be fully answered.

Only those who follow the light God has so mercifully given can expect to claim his blessing. Many are now praying for, and expecting, the special gift of the Holy Spirit, which we speak of as the latter rain, or times of refreshing. This is right; for we are now in the time when it should be sought; but it should be remembered always that there are conditions to be fulfilled by us. It is through the medium of his Spirit that God works upon the human heart, and it is only through the nervous system that he can do this; hence it is that the "refreshing, or power of God, comes only upon those who have prepared for it by doing the work he bids them," not only in one particular, but in every way in which he has instructed them; and that means a careful study to learn his will in all the relations of life.

The word of God gives principles that, if carefully heeded, will make man wise unto salvation; but because it has not been studied as it should have been, our merciful Heavenly

Father has seen fit to set in the remnant church the Spirit of Prophecy, to instruct, to guide, to reprove for sin: and in language as plain as words can express it, he has told us of his will, and called attention to his word. God has told us that it is hardly possible to offer a greater insult to him than to reject or neglect the instrumentalities he has appointed to lead us.

The last message is to us a saving truth only as it is seen to include all this — only as a turning of our feet into the way of his commandments means a cheerful walking in all the light he has given as a part of the message of Sabbath reform. Many have appeared to feel that the change of the rest day is the all-important part of the message, the other parts being of little or no importance, good enough, perhaps, for some, but left for each to receive or not, as pleases him best; but God has warned us that unless we cheerfully accept all the truths connected with the third angel's message, we can have no part in the matter.

God will accept of no partial obedience. How many of those who read these lines have realized that in accepting the Lord's Sabbath they thereby pledged themselves faithfully to conform to all the will of God, including the instruction he has given through the Spirit of Prophecy; and that only those who gladly accept all the truth can have any part in the reward of the remnant church?

How many have fully sensed the solemn import of the words, "God will accept of no partial obedience," realizing that they are the words of inspiration in reference to the instruction and reproof contained in the Testimonies? Now as we are warned that the last years of probation are passing, and we stand, as it were, on the very brink of time, our merciful Heavenly Father is earnestly striving to bring his people to a fuller sense of what is required, that we may stand without fault before him.

"DAILY struggling, though unloved and lonely,
Every day a rich reward will give;
Thou wilt find by hearty striving only,
Truly loving thou canst truly live."

CHRIST OUR EXAMPLE.

H. W. REED.
(Portage, Wis.)

THE right-doing of the law is the righteousness of Christ, and is heaven's standard of right for all created beings throughout all eternity. "Thy righteousness is an everlasting righteousness, and thy law is the truth." And this righteousness must be fulfilled in us. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The nature of the law of God is perfection, and God through Christ gave his law, which is a transcript of his character, a statement of what he is. God's character is expressed in the form of law, that it might be magnified when brought into contrast with unrighteousness.

The Saviour's example of perfect obedience to the law of God is the only one the world has ever had. The law of God was in his heart, and he obeyed his Father's commandments. "I have kept my Father's commandments." He lived a sinless life. He is our perfect example, and all who are Christians, Christlike, will follow his example. "He that saith he abideth in him ought himself also so to walk, even as he walked."

For us to ignore any example of obedience which Christ has given us to follow is to place our souls in jeopardy, and imperil our eternal salvation. The law of God restores the soul by showing its true condition, by quickening its sense of sin, and finally bringing it to feel the need of a Saviour.

"THE best commentary on the Bible the world has ever seen is a holy life."



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.

LET us look again at the books of Daniel and Revelation. You see that in all of Daniel and all of Revelation is the coming of the Lord. That is one great thing that must be taught if we teach the third angel's message, if we teach the books of Daniel and Revelation; and we are not doing justice to sinners who never heard of it, to whom we are to preach salvation and carry the salvation of Christ, unless we tell them that *the Lord is coming*. I do not say that we must plunge the coming of the Lord upon them the first thing. The Testimonies have told us to go to them with the salvation of which they may not, or may, have heard; but to go in the power that they never yet heard, and with the blessing that they never yet knew; and when they have received them, to lead them on. We owe it to them to tell them that the Lord is coming: the coming of the Lord is an essential part of the message that we have to give to the world.

Another subject is the sanctuary. In Daniel is the sanctuary; in Revelation is the sanctuary—its cleansing and all its work. In both books, then, as certainly as we preach the books, we shall preach of the sanctuary and its cleansing in heaven, and in ourselves on earth.

Again: in Daniel we are brought, in the seventh chapter, to a power—the little horn that rises up—that will “think to change the times and the law.” Revised Version. By the way, it just now occurs to me that in Daniel's prayer to God, it is said of God that “he changeth the times and the seasons.” Dan. 2:21. Now when here comes up a power blaspheming against God, and thinking to change the times as well as the law of the Most High, where does he put himself?—In the place of God. The Lord may change times and seasons, but he never changes his law. There is thought to make a change of the law of God by this wicked power in the world, and he wars against the saints, and wears them out. Then, as he has gone against the law of God, and thought to do away with the law of God by changing it, and as he wars against the saints, where do the saints stand on that subject?—“It is time for thee, Lord, to work: for they have made void thy law.” Ps. 119:126. That same thing was said two years ago about us,—that the Spirit of the Lord trembled to write such a thing as that, but it must be written: “It is time for thee, Lord, to work: for they have made void thy law.” Isn't it time for Satan to be rooted out, and for loyalty to God, to be the only thing by which we shall be known?

The eighth chapter of Daniel brings up the wicked policy, all the way through, of the two republics. Then turn to Revelation. The first half of the book is to bring us to the

second half. Just as certain parts of the book of Daniel are to bring us up to the place where the vision is established, so the first part of Revelation is to bring us face to face with the work of the beast and his image, enforcing their worship upon all the people; and there the Lord says, “If any man worship the beast and his image,” he shall “drink of the wine of the wrath of God.” And “Here are they that keep the commandments of God, and the faith of Jesus.”

Thus another great subject of these two books is the commandments of God and the faith of Jesus,—the commandments of God as they were written, and not as they were thought to be changed by Satan, and by this power which he uses. We are to preach that. Thus from the books of Daniel and Revelation, we are to preach the coming of the Lord, the sanctuary, and the commandments of God and the faith of Jesus. And we can not preach the books of Daniel and Revelation unless we do preach these subjects; for these books are set before us for that purpose.

Now we used to preach the commandments of God as we thought. But we were not preaching them, indeed, as they must be. The Lord sent a message, and sent his word by that message, saying that the faith of Jesus, righteousness by faith, must be preached. He says that he sent the message of righteousness by faith because the people had lost sight of Christ, in the righteousness of Christ as he is. I am afraid that there has been a tendency to go over to the other end now, and preach the faith of Jesus without the commandments. We must guard ourselves against such a thing as that. I must set myself upon this pinnacle,—it is a pinnacle,—that I can not preach the commandments of God without preaching the faith of Jesus; and that I can not preach the faith of Jesus without preaching the commandments of God. I am to preach the commandments of God so that it will be the faith of Jesus only; and I am to preach the faith of Jesus so it will be nothing but the commandments of God. He who can not do that can not preach either the commandments of God or the faith of Jesus.

You remember that the scripture says that the law is good if a man use it lawfully. Then only lawful uses of the law are good. And you and I, day by day now, until we get that fixed, must study the lawful uses of the law; for if I, a preacher, preach the law unlawfully and use the law unlawfully, I am a sinner like any other sinner. I am sinning in my preaching, because I am violating the law; I am frustrating its purpose, and destroying the object for which it was given. You and I must study to know the lawful uses of the law, and use the law only that way.

The first of all lawful uses of the law is to bring people to Christ, that they may be justified by faith. That is the object of it,—to give the knowledge of sin, and to bring people to Christ, that they may be justified by faith. He who uses the law of God first for any other purpose than to bring men to Christ that they may be justified by faith, he who uses the law of God to sinners who have not yet received Christ for any other purpose than to bring these men to Christ that they may be justified by faith,

makes an unlawful use of the law. And if any one is not able so to use the law as by it to bring men to Christ that they may be justified by faith, he is not qualified to preach the gospel. He is using the law unlawfully. He is sinning in his very preaching; and he must stop and wait until he is endued with power from on high, so that he shall make only a lawful use of the law.

The other lawful use of the law is that it stands there and witnesseth to the righteousness of God fulfilled in him who is justified by faith.

Then when the law has been used to bring people to Christ, that they may be justified by faith; and when they are justified by faith, and the law witnesses to the righteousness of God which is by faith, then that turns all the commandments into promises. All the commandments, then, are promises to those who are thus justified, and the lawful use of the commandments to them is to use them as promises. “Thou shalt have no other gods before me.” Thank the Lord! He has said it, he has promised; that is so, and I am glad of it. “Thou shalt not take the name of the Lord thy God in vain.” He has promised it, and it is so good to know that it is so. He said it, and it shall be so. “Thou shalt honor thy father and thy mother.” Good. “Remember the Sabbath day,”—and I can. “Thou shalt not steal.” He says I shall not, and I will not; for he says I shall not. He has justified me by faith, and he says I shall not steal any more. Good.

So there are three lawful uses of the law, and none other is lawful: the first use is to bring men to Christ to be justified by faith; the second is as a witness to the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; the third is as promises to him who is justified by faith.

So you see it is a literal fact, that we must preach the commandments of God so that nobody will see anything in them but the faith of Jesus; and we are to preach the faith of Jesus so that nobody will see anything in it but the commandments of God.

(Concluded next week.)

RIGHTEOUSNESS.

The King's Messenger.

“THIS is his name, . . . THE LORD OUR RIGHTEOUSNESS.” And there is no righteousness before God, save the righteousness of God. The Holy Ghost has written, for all time and to all peoples, “All our righteousnesses are as filthy rags.”

High and low, rich and poor, learned and unlearned, moral and immoral are alike under the bane of sin; “for there is no difference: for all have sinned, and come short of the glory of God.” In our flesh dwells no good thing, and “there is none righteous, no, not one.”

But, blessed be God! his Son became sin for us that we might be made the righteousness of God in him. Amazing grace is this. But it is not his righteousness loaned to us, neither is it a nominal righteousness that allows us to continue in sin. Having washed us in his blood, which cleanses from all unrighteousness, God himself, in the person of the Holy Ghost, has come to make his dwelling-place in us, and to work in us and out through us his righteousness in our lives. So that where he abides, “mercy and truth are met together; righteousness and peace have kissed each other.” Mercy covers the past, dark and dreadful as it may be, and truth lights up the new ways of God for our feet. Peace fills and possesses the heart, while righteousness controls and builds the life anew in God. Old things pass away, and all things become new.

* 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.

NOW.

I LEAVE with God to-morrow's where and how,
 And do concern myself but with the now.
 That little word, though half the future's length,
 Well used, holds twice its meaning and its strength.

Like one blindfolded, groping out his way,
 I will not try to touch beyond to-day.
 Since all the future is concealed from sight,
 I need but strive to make the next step right.

That done, the next! and so on, till I find,
 Perchance, some day I am no longer blind;
 And, looking up, behold a radiant Friend,
 Who says: "Rest now, for you have reached the end!"

— Ella Wheeler Wilcox, in *Truth*.

STUDIES IN PRINCIPLES.

LOVE.

(Continued.)

THE place where love is in its completeness and fulness must be always heaven. Its earthly measure would make an Eden always. The loss of one involves the loss of the other, and to regain the one inevitably restores the other, even if it had seemed utterly lost.

The most perfect and beautiful representation of the Eternal One is found in that home life where the secret of love has been revealed.

The manifestation of love is always by humility and self-submission; and in a home where it rules, the members submit themselves one to another in reverence for the life of God that is in each. Eph. 5:21-33.

Nothing within human reach can be so inspiring to energy and to high endeavor as love; nothing can so nerve the arm, and give wings to the feet.

Its effect is always tonic. Its manifestations make even small efforts seem sublime; make the most insignificant and unimportant, such as at first sight may seem unlovely, come to be appreciated as the most beautiful among ten thousand, and that which all the world may consider contemptible worth dying for.

A man who has love will be a safe "head" for any home, and the woman by the same token will always be the true and tender heart of the home, which the whole body can trust, — such a one as King Solomon saw in his inspired vision of her. Prov. 31:10-31.

The fruit of love is contentment. Where there is love, there can be no discontent. Prov. 15:17.

Love is the only principle that makes any deliverance from evil possible.

Benevolence is its most practical expression; and as manifested by the Son of God, it was its most complete and beautiful embodiment; for wherever he went, he dispensed blessings broadcast. He went about doing good. Acts 10:38. He found the people sick and lame, blind and dumb, possessed of devils, and left them leaping and singing in the joy of a perfect deliverance from every infirmity, sin, and

disease. And the human life, filled with this same principle, must, in its God-appointed sphere, produce the same result. 1 John 2:5, 6; John 13:34.

This is the same principle that in its benevolent character is that which would bind one man and woman together into that unit upon which the home depends. 1 Cor. 7:3.

Domestic disorders exist because the benevolence of love is lacking, or exists only in its counterfeit; and so countless fears fill the place where peace should abound.

A bogus love is the witch-mother of the most useless surmisings and terrors, but perfect love gives that quietness and confidence that is strength.

Love is the great beautifier. It makes no wrinkles Eph. 5:27.

Every wrinkle is a mark worn by the harrow tooth of controversy or lust.

Love would keep the beloved all glorious, without blemish. Phil. 3:21; 2 Cor. 3:7-11.

Love is the savior of the body. Eph. 5:23-25.

To have the principle of love as the chief ingredient of character is to come back to Eden, and to be able to hear the voice of the Lord walking in the garden in all tempestuous weathers and times of day, and to be permitted to walk and labor with him as one brother with another.

And now, beloved, I wish above all things that you may all prosper and be in health as your souls prosper in your loving of others, even as you are loved of God.

And to this end — 2 Thess. 3:5.

Study also Matt. 5:43-46; 6:24; 19:19; 22:37-39; Luke 6:27-35; 7:5-47; John 3:16-35; 13:1-35; 14:15-31; 15:9-17; 17:23-26; Rom. 5:5-8; 8:35-39; 12:9, 10; 1 Cor. 2:9; 2 Cor. 8:7-24; Eph. 2:4-7; 3:17-20; 4:15, 16; 5:2; Phil. 1:9-17; 2:1-3; Col. 2:2; 1 Thess. 1:3; 3:12, 13; 5:8-13; 1 Tim. 6:11; 2 Tim. 1:7-13; Heb. 13:1; 1 Peter 3:8, 9; 1 John 2:5-15; 3:1-23; 4:7-21; 5:1-3; Rev. 12:11. S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

ONE sister writes concerning a woman in whom she has been interested a long time: "I have been as a mother to her, and have given her no cause to dislike me; but she has turned away from me, and tells me she wants nothing more to do with me. I don't see why I should have had a burden for her soul all these years." This sister seems utterly discouraged because of this action upon the part of her neighbor; but I would say to her, and to all others who have a like experience, that when the Spirit of God presses heavily with conviction on any soul, there is produced a sensitiveness and a tenderness to the touch of any personality, which finds its only analogy in the sensitiveness of the eye. Do not say a word, nor perform an act, which would keep this special

subject continually before the person. Seek for some point of interest in which it will be possible for you to assist her in some restful, quiet way, leaving the conscience that has been so awakened entirely alone with the Spirit of God, without any touch of your own personality; and when the awakened soul discovers that you intend to leave her alone with God, she will cease to be afraid of you; and as conviction deepens, and the need of help becomes more and more imperative, the way will be opened for you again to do anything by which practical help can be given. Many times your tenderest love for a soul, because of a too aggressive zeal, may, like light on sore eyes, be unendurable.

My first effort in the special work that has come to us was very encouraging to me. I accompanied my husband to the place where he was to hold a Bible reading, and I felt impressed by the Spirit of God to present the cards to those who were present. I did so, and all that I had were signed, and I could have used more. My heart rejoiced to see the interest manifested by the people in this line of work. They were touched to know that there was a band of Christian women interested in their spiritual and eternal welfare, and were pleased to know that these women had the welfare and happiness of every man, woman, and child at heart, and that they were all working concertedly together, having the same grand object in view, — the betterment of humanity. I am greatly encouraged to do all I can in this part of the great harvest-field, and am trusting the Lord to use me to his glory.

From a letter just received I quote a phrase that occurs and recurs in so many letters that it is very significant. The letter says, "In answer to your appeal of December 6 in the REVIEW AND HERALD SUPPLEMENT, I will say that it seemed just to meet the cry of my soul." Again and again the statement is made, in letters, "I have prayed for just this very thing." These expressions continually coming, make me feel that this movement among the women is indeed the visible answer to the prayers that have been going up to God in secret for a long time. And this lays upon us all a peculiar responsibility.

About two years ago the members of our little church made very earnest efforts to do Christian Help work. I worked with all my might, but after about twelve months I gradually became convinced that my husband, children, and my home were being neglected. Frequently when called out to make a visit, it would be impossible to prepare a meal. I remember one cold night, when collecting clothing, I was delayed; and when I reached home, I found that my husband had eaten what he could find for supper, and had returned to his work. This is one of many times when I now believe I was *not* doing my duty. My husband is not a church-member; but I believe him to be a Christian, although he is not yet willing openly to confess the Sabbath, and depend upon Him who will provide. I believe the course I was then pursuing would have made his home a miserable place, if resulting in no greater harm. I do not now see my way clear to take up any line of work outside of my home.

I fully agree with you that to have continued your Christian Help work in the manner in which you began, would have been to bring irreparable harm to your own home; and if Satan can do a thing like that, he is perfectly satisfied. But still you do not want to go to the other extreme, and say that you can do no Christian Help work. There is no reason that you should not do a little work outside of your home, even with a husband and two or three children. When your husband is about his business, take the baby with you, and spend an hour or two each week in calling upon those whom you can reach with your testimony, and with the helps which you may have at hand. The middle ground between the two extremes is a profitable and safe one to occupy, remembering all the time that your first and best work must be in your home, that any work done outside must have your home life and experience back of it to be effective.



RAINBOW LAND.

FROM the Valley of Morn, where teardrops hung,
The glittering bow of promise sprung,
So near it was plain to the dullest sight,
So distant no hand could reach it quite;
And over the hills and far away
It stretched where the heights untrodden lay;
But Fancy, truer of eye than Truth,
Could see Rainbow Land from the Plains of Youth.
There was gold uncounted in that fair land,
There were shining laurels and honors grand,
There was love undying and friendship true,
Over the mountains bright and blue.

But rough and hard was the upward climb
On the treacherous slope of the Hills of Time:
The laurels we saw from the plain below
We missed ere we reached the line of snow;
And the gold for which we greedily wrought,
If we found at all, it was dearly bought.

Few are the eyes that are blest to find
The road to the land where all are blind,
Where the happiest one is he who lives
Alone for the happiness he gives,
And the only poor is the wretch whose alms
Go begging in vain for needy palms.
God set its bounds by his realm above;
For Rainbow Land is the land of love.

— James Jeffrey Roche.

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

PORK, although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Jews from eating swine's flesh merely to show his authority, but because it is not a proper article of food for man. It fills the system with scrofula, and especially in that warm climate produces leprosy, and diseases of various kinds. Its influence upon the system in that climate is far more injurious than in a colder climate. But God never designed swine to be eaten under any circumstances. The heathen used pork as an article of food, and American people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by highly seasoning, which makes a bad thing worse. Swine's flesh, above all other flesh-meats, produces a bad state of the blood. Those who eat freely of pork can not but be diseased. Those who have much outdoor exercise do not realize the bad effects of pork-eating as those do whose life is mostly indoors, and whose habits are sedentary, and whose labor is mental.

But it is not the physical health alone which is injured by pork-eating. The mind is affected, and the finer sensibilities are blunted, by the use of this gross article of food. It is impossible for the flesh of any living creature to be healthy when filth is its natural element, and when it feeds upon every detestable thing. The flesh of swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine.

The eating of pork has produced scrofula, leprosy, and cancerous humors. Pork-eating is still causing the most intense suffering to the human race. Depraved appetites crave those things which are the most injurious to health. The curse, which has rested heavily upon the earth, and has been felt by the whole

race of mankind, has also been felt by the animals. The beasts have degenerated in size, and in length of years. By the wrong habits of man they have been made to suffer more than they otherwise would.

There are but few animals that are free from disease. Many have been made to suffer greatly for the want of light, pure air, and wholesome food. When they are fattened, they are often confined in close stables, and are not permitted to exercise, and to enjoy free circulation of air. Many poor animals are left to breathe the poison of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. Disease is conveyed to the liver, and the entire system of the animal is diseased. It is killed, and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner. But people will not believe that the meat they have eaten has poisoned their blood, and caused their sufferings. Many die of disease caused wholly by meat-eating, yet the world does not seem to be the wiser.

Because those who partake of animal food do not immediately feel its effects, is no evidence that it does not injure them. It may be doing its work surely upon the system, and yet the persons for the time realize nothing of it.

Animals are crowded into close cars, and almost wholly deprived of air and light, food and water, and are carried thus thousands of miles, breathing the foul air arising from accumulated filth; and when they arrive at their place of destination, and are taken from the cars, many are in a half-starved, smothered, dying condition, and if left alone, would die of themselves. But the butcher finishes the work, and prepares the flesh for market.

Animals are frequently killed that have been driven some distance for the slaughter. Their blood has become heated. They are full of flesh, and have been deprived of healthy exercise; and when they have to travel far, they become surfeited and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat eat poison. Some are not immediately affected, while others are attacked with severe pain, and die from fever, cholera, or some unknown disease. Very many animals are sold for the city market known to be diseased by those who have sold them, and those who buy them for the market are not always ignorant of the matter. Especially in larger cities this is practised to a great extent, and meat-eaters know not that they are eating diseased animals.

Some animals that are brought to the slaughter seem to realize what is to take place, and become furious, and literally mad. They are killed while in that state, and their flesh prepared for market. Their meat is poison, and has produced, in those who have eaten it, cramp, convulsions, apoplexy, and sudden death. Yet the cause of all this suffering is not attributed to meat. Some animals are inhumanly treated while being brought to the slaughter. They are literally tortured, and after they have endured many hours of extreme suffering, are butchered. Swine have been prepared for market even while the plague was upon them, and their poisonous flesh has spread contagious diseases, and great mortality has followed.

THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

MANY are the theories at present rife in the world as to the best route by which to approach the intellect, with its necessary supplies, what to take, and in what manner it shall be served.

The way of truth is plain; while the way of speculative science is a perfect tanglewood, in which many honest parents and teachers have been caught, and have become bewildered in its mazes. Some of these have brought their burdens to my notice, and have propounded questions which, in the very asking, showed how far into the wilderness they had been led in their efforts to "keep up with the times."

Sometimes, in an effort to "keep up with the times," you will be led backward into the Dark Ages; and this case is filled with just such possibility.

All these questions have a most straightforward answer in the principles laid down in God's word, but nowhere else.

It will be well for us at this stage of the discussion to stop for a brief view of the situation with which we are confronted.

One of the most pathetic episodes of the current year was the effort that a conscientious young mother and teacher was making to find out how to work with her children at home, and with her pupils in school, according to the rule laid down in the "law of suggestion." She came to me with the question, "What do you think of the law of suggestion, and how would you work it out?" My reply, reduced to a sentence, would be, "I would let it alone: it does not belong to our grade." I might have added that in the sense in which many use "suggestion," it is of Satan; for this I fully believe to be the source of hypnotism in every form, and this is what the term "suggestion," as used in that connection, really means. In the matter of the name, it is a clear case of a wolf in sheep's clothing, for the purpose of getting in.

The true suggestive method in menticulture is one of those simple things of God in nature, which man will do well to recognize at its full value, but which he need not attempt to analyze, tinker, amend, or stop and watch, to see whether or not it will run right on without being wound up by some human device.

To amend it would be to ruin it; and this is what has produced hypnotism in all its variations. Hypnotism is an attempt to improve on nature,—a process of forcing a human will into a place which God has himself refused to occupy. It is a usurpation of a power which God surrendered to the individual man at his creation.

This phase of the law of suggestion, as pedagogy has formulated it, is just as gross a repudiation of the fact that the life we have is from God as would be a pair of bellows and a windmill for the purpose of respiration. All the efforts to teach by "suggestion" are an exceedingly flimsy makeshift for the method of teaching by the Word of Life.

Experience, under divine leading, is the only teacher that understands just how to use suggestion; and any man or woman who undertakes to usurp the place and office of personal experience in teaching will simply waste time and energy for both the teacher and pupil, and have nothing to show for it in the end but perplexity and disappointment.

There is nothing to recommend the suggestive method, even if it is considered at its best, wholly aside from the actual dangers which must result from hypnotic interference, and also from those other dangers to which any will so subordinated to another must always be exposed.

The child gets nothing from it for himself, not even a hint that he can carry away, and use in any independent manner. He is not *educated* nor trained in any degree, only *used*. The "teacher," so-called, brings an arbitrary force to bear, under the power of which the child thinks,—if he does really think, I am not sure of that, but at least he acts, without any free volition or choice, according to the thinking of the teacher.

A true, helpful hint might sometimes be a good thing to intellect, but the divine Teacher alone can get near enough to intellect to administer hints in any practical way; and he alone knows how to translate a hint into an idea so as to make it intelligible.

The hint which the teacher of this suggestive school would throw upon the sensitive film of the child-mind is so arbitrary that even if it seems to develop all right, and come out in clear-cut action, it can no more be considered as a part of intellect than the photograph is considered as a part of the camera.

Intellect must have its own way with every hint, suggestion, and fact, or it will not take it up at all; and the true teacher must learn that the translation which intelligence makes of any suggestion may differ as widely in appearance from that which was given it to work upon, as Chinese or Hebrew differs in appearance from English. It may mean almost the same; but there will be shades of difference, which would make a literal translation back into the original so different as to make you smile or weep, maybe drive you to despair of making that child what you had hoped.

A truly educated child will be *himself*, and not a copy of any teacher; and any suggestion that he has taken up and used will be returned in such form as to prove that it has been re-touched by a living, distinct, independent intelligence, with a will and way of its own.

The stars were all lighted from the same great sun, but one star differs from another. The flowers of the field are all produced out of the same elements, but each has an individuality of its own, which intensifies the beauty of all. A bouquet of paper or wax flowers, all cut out by the same machinery, may be all alike. They may be even beautiful to the first glance, but their absolute changeless likeness to one another makes them very tiresome; and nothing in human manifestation is so wearying as the continual acting out, on the part of one individual, of those things that you know originated in the thought of another. "A copyist," you say, and at once lose any interest that you may have had in his most brilliant performance. Even an actor must have individuality in his acting, or the world has no use for him.

A SOFTENED HEART.

Little Dick: "Mama, may I go and play with Robby Upton, and stay there to dinner if they ask me?"

Mama: "I thought you did n't like Robby."

"I did n't, but as I passed his house just now, my heart softened toward him."

"Did he look lonely?"

"No'm; he looked happy."

"What about?"

"He said his mother was makin' apple dumplin's."—*Good News.*

A CHILD'S PRAYER.

God, make my life a little light
Within the world to glow,
A little flame that burneth bright
Wherever I may go.

God, make my life a little hymn
Of tenderness and praise,
Of faith that never waxes dim
In all his wondrous ways.

—*The Day Star.*

THE SPOILER.

A WOMAN there was, and she wrote for the press
(As you or I might do);
She told how to cut and fit a dress,
And how to stew many a savory mess;
But she never had done it herself, I guess
(Which none of her readers knew).

Oh, the hour we spent, and the flour we spent,
And the sugar we wasted like sand,
At the hearth of a woman who never had cooked
(And now we knew that she never could cook),
And did not understand!

A woman there was, and she wrote right fair
(As you or I might do),
How out of a barrel to make a chair,
To be covered with chintz and stuffed with hair;
'T would adorn any parlor, and give it an air
(And we thought the tale was true)!

Oh, the days we worked, and the ways we worked,
To hammer and saw and hack,
In making a chair in which no one would sit,—
A chair in which no one could possibly sit,
Without a crick in his back.

A woman there was, and she had her fun
(Better than you and I);
She wrote out receipts, and never tried one;
She wrote about children,—of course she had
none,—
She told us to do what she never had done,
And never intended to try.

And it is n't to toil, and it is n't to spoil,
That brims the cup of disgrace;
'T is to follow a woman who did n't know beans
(A woman who never had cooked any beans),
But wrote, and was paid to fill space.

—*Boston Congregationalist.*

DISEASE-BREEDING COFFEE.

THE following, from the *Chicago Times-Herald* of June 3 should be published as widely as possible. Any kind of coffee is poison. What, then, shall be said of coffee that is poisoned?

"Coffee unfit for use in its original state, but highly colored with burnt umber, is being sold by many large wholesale houses in Chicago, and furnishes a constant menace to the thousands who use it for their daily consumption. When the pure food investigating committee again assembles, facts which substantiate this assertion can be obtained if the proper witness is called.

"The discovery was made by Graeme Stewart, who was a witness before the committee, and who brought the anathemas of many large coffee dealers upon him by stating that coffee unfit for consumption was being shipped to this country from Germany and Brazil, where its sale had been prohibited. Soon after this, Mr. Stewart learned that an apparently good grade of coffee was being sold here at a price at which a reputable house could not afford to handle it. He started an investigation; and at several of the wholesale houses purchased large bags of the article, which was being sold at from two to three cents a pound less than coffee of the grade this purported to be was bringing. Samples were submitted to a chemist for analysis, and the result was such that it filled him with amazement. The report is as follows: 'I find that the coffee which you submitted to me is coated with umber, a brown pigment containing iron, alumina, magnesia, and silica.'

"Mr. Stewart continued his investigations, and learned that at least a dozen houses were dealing heavily in this colored stuff, and the samples sold to his agents were boldly represented to be the grade of commercial coffee that brings usually from ten to fifteen cents a pound, but which they obtain for eight cents. He also learned that the coloring matter used was one that is dangerous to the system; and that if enough of it was absorbed, the system would be effectually clogged, the liver and kidneys affected, and many diseases bred from these causes. The facts become the more

alarming when it is known that the counterfeit coffee is made perfectly to simulate those grades which form the basis of about seventy-five per cent of the entire consumption. The bean used for the coloring is largely that known to the trade as "black jack," and is the same which Mr. Stewart told the committee is being shipped here in large quantities from foreign countries, where its consumption has been prohibited. The coloring is so cleverly done, and gives the bean such a handsome and perfect appearance, that the expert would be unable to detect the fraud unless he submitted it to the hot-water test. Upon such a test being applied, the result is a filthy sediment.

"Not all the beans used in the counterfeiting are 'black jacks.' Many of them are even worse, and are what are known as dead or sour beans, no more fit for coffee-drinking than yellow ochre. . . .

"The discovery Mr. Stewart has made is important from a hygienic and health standpoint, and it appears to be a practise against which the retail dealer is powerless. There is no charge that the retail dealers know that they are selling to the masses a coffee that is adulterated and worse than useless—coffee that is dangerous and harmful to health; for the adulteration is too clever for ordinary detection. . . .

"When relieved of their coloring matter, the beans were found to be without life or color, and the coloring in the water was due solely to the burnt umber. When the fluid was poured off, there was left in the cup a quarter of a teaspoonful of a dark brownish black, lumpy sediment, which would paint a desk a handsome brown.

"That is the stuff," said Mr. Stewart, "that is being sold in this city, and all over this country, as a pure grade of coffee, which brings from ten to fifteen cents a pound." Any physician will tell you the effect that burnt umber has upon the system, and to the habitual coffee drinker using that stuff there is great danger to his health. . . .

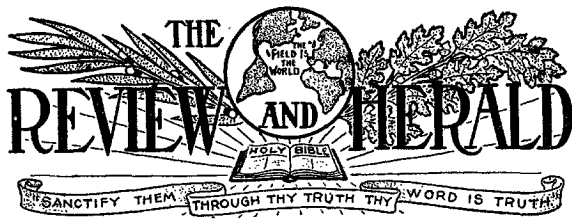
"Coffee which this adulterated stuff counterfeits is the coffee that is consumed by the common people, the laborers, and the cheaper boarding-houses. This coloring is not used in the higher grades of coffee, because it is not necessary, but it is sufficient to startle any one when it is known that an enormous number of persons in this city and country are daily drinking coffee that is colored with burnt umber. This form of adulteration is not confined to a few houses, but has become general, and trade in this stuff has grown to an alarming extent. . . .

"The coloring is applied when the coffee is in the cylinders, into which the required amounts of umber are poured. These cylinders revolve rapidly, and the coloring is so perfectly and evenly distributed and applied that it defies detection except by tests."

NOTICE.

MRS. ALICE MC CORMICK writes: "I wish to say that those who failed to receive flower seeds from me, did not send their requests early enough. The supply of seeds has been exhausted. However, as I have a good prospect for seeds again, I will lay aside the requests until seeds mature again, and will then fill and send the envelopes back. I am sorry to have disappointed any."

At this fast pace there can be no proper acquisition and assimilation of knowledge. Cramming takes the place of learning; to pass an examination depends more on memory than on understanding, and implies no lasting impression. True information is *in-form-ation*,—knowledge crystallized into a structure within the mind.—*Pierson.*



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THE one great thing that all people in this world need is *power*.

And the only power that can ever be sufficient, the only power that can ever satisfy, is the *power of God*.

The Lord knew this, and therefore sent to mankind the one great thing needed,—*power*, even his own power.

This power he sent only in the *gospel*, for "the gospel . . . is the *power of God* unto salvation to every one that believeth."

The gospel he sent only in Christ crucified; for "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the *power of God*."

"The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but to them which are called . . . Christ the *power of God*, and the wisdom of God."

SELF-EVIDENT TRUTH.

THAT opinion of the Declaration of Independence expressed by P. S. Henson, D. D., which we quoted in these columns last week, it is proper, under the circumstances, to notice again and more in detail. To this end we here again set it down in print:—

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.*

The first thing to be remarked in that statement is that it ignores the true issue, and throws dust by creating an issue that is utterly false. This is done by making the whole issue a merely personal matter, involving only individual presidents. One president—Jefferson—is dead; another president—the present one—is alive: therefore it is better to stand by the live one, and let the dead bury the dead.

But this is an utterly false issue, and for several reasons:—

First, in that, even though it were a merely personal matter as to the two individual presidents, neither Thomas Jefferson nor anybody else was president when the Declaration of Independence was made; so that it was not in any sense an expression of any views of a president of the United States. Neither at that time, nor for thirteen years afterward, was there any such thing as the United States, much less a president of the United States, and still much less Jefferson that president.

Secondly, in that the truth is, as every one will recognize who thinks even a moment, that the Declaration of Independence instead of being the

expression of *any* individual, was the expression of the people of the American colonies by their representatives legally and regularly assembled. This being so, it is perfectly plain that the Declaration of Independence was the official expression of the views of "the people of these colonies." And when this expression of their views was adopted, and through a long and bloody war, successfully maintained; and when a nation was built upon it, and a government was formed according to it, it is absolutely certain that the principles of that Declaration became what, until now, they have always been considered,—the fundamental principles of the government and nation of the United States.

But now, behold, all this is forgotten or studiously hidden; and those principles are passed off as merely the opinion of an individual, and to be disregarded, discredited, and even denounced as "falsehood palmed off by the devil on a credulous world"! And all this in token of patriotism! How could apostasy possibly be more complete?

Now, without reference to any question of the essential truth of the principles, even only upon the basis of human love of country, as the inheritance from the fathers, true patriotism would demand of every one who would be patriotic that he shall stand in unswerving loyalty to these fundamental principles of the nation. But when, as is the fact, these principles were enunciated as essential truth itself,—even "self-evident truths,"—derived from the Creator; when, in announcing these principles, appeal was made to Heaven upon the rectitude of intention in those who announced them as the true principles of government; and when the nation, founded upon these principles, is distinctly declared to have been founded "to establish justice;" then true patriotism demands of every one who would be patriotic, that he shall soberly and candidly examine these principles, whether they be indeed the truth, and, being found to be indeed the truth, that he shall stand in unquestioning and unswerving allegiance to these principles forever.

Another word, therefore, as to the essential truth of the principle which Dr. Henson and a mass-meeting repudiate as a falsehood of the devil,—the principle that "governments derive their just powers from the consent of the governed." He says that "it is not true of the government of God." The truth is that it is decidedly true of the government of God. And that is why it is essential truth when so formulated in the Declaration of Independence.

Let us look, then, a little at the government of God. In order that there may be government, there *must* be people, there *must* be the governed. In order that there shall be government by the consent of the governed, there *must* be freedom of choice. Government *without* the consent of the governed is government without freedom of choice in the governed. Now did God create intelligences—angels and men—with, or without, freedom of choice?—Everybody who has read the Bible, and who will think, knows that all intelligences were created *with* freedom of choice. It is written, "Choose ye this day whom ye will serve." "Whosoever will, let him take the water of life freely." And when God created man, and put him in the garden, in the midst of the garden there were the two trees,—the tree of life and the tree of knowledge of good and evil,—and the man was left absolutely free to choose which way he would take,—the way of good and life, or the way of evil and death.

Indeed, to speak of *intelligences* without freedom of choice, is a contradiction in terms. To have no power of choice is to be not intelligent, a mere machine. Such could not possibly be of any use to themselves or their kind, nor of any intelligent honor or praise or glory to Him who made them.

Freedom of choice is essential to intelligence. Freedom of thought is essential to freedom of choice. God has made angels and men intelligent. He has made them free to choose, and has left them perfectly free to choose, and free to think as they choose.

Thus God is the author of intelligence, of freedom of choice, and of freedom of thought. *And he forever respects that of which he is the author.* He will never invade to a hair's-breadth the freedom of angel or man to choose for himself, nor to think as he chooses.

For God to create intelligences free to choose to serve him, in that very thing they are created free to choose *not* to serve him. Freedom of choice at all, involves freedom to choose to serve him or not to serve him, freedom to choose him or themselves, his way or their way, life or death. And such he did create all intelligences.

This of course involved the possibility of the entrance of sin,—the possibility that some would choose not to serve him, would choose the way of disobedience and rebellion. Then it may be asked, Was there not involved in this a provision against the results of this possible choice, *before* they were made—must not provision be made for the possibility of sin, before ever a single intelligent creature was made?—Assuredly so. *And such provision was made.*

What could be, otherwise? Should he refuse to create, because, if he did create, it must be with the possibility of the entrance of sin?—That would be but eternally to remain self-centered and solitary. But that is not God. He is love; and love is not selfish. God's love is not self-love. He is not a solitary self-satisfied existence. His joy is not fulfilled in wrapping himself within himself, and sitting solitary and self-centered. His love—himself—is satisfied only in flowing out to those who will receive and enjoy him to the full. His joy is fulfilled only in carrying to an infinite universe full of blessed intelligences, the very fulness of eternal joy. But for any intelligence to have all this, he must freely choose it. And in order freely to choose it, he must be *free* to choose it. And also in order for him to be free to choose it, he must be free *not* to choose it.

More than this: For God to shrink from creating intelligences, because of the possibility of the entrance of sin—and there could be no possibility more dreadful—would not only be to remain eternally solitary and self-centered, but would in itself be to *cease to be God*. For what would be a god, or what would he be worth, who could not perform his own will, nor fulfil his own wish and pleasure? Such a god would simply be no God.

But thank the Lord, such is *not* the God and Father of our Lord Jesus Christ. He made all intelligences free to choose, and to think as they choose, and therefore free to choose not to serve him, free to sin, if they choose. And at the same time, in his infinite love and eternal righteousness, he purposed to *give himself a sacrifice* to redeem all who should sin; and so give them even a *second* freedom to choose him or themselves, to choose life or death. Those who the second time would choose death,—let them have what they have persistently chosen; and those who would choose life, the universe full of them, angels and men,—let them enjoy to the full that which they have chosen, even eternal life, the fulness of perfect love, and the dear delights of unalloyed joy forever.

Thus it is, and this is why it is, that Jesus Christ "verily was foreordained before the foundation of the world," and "was manifest in these last times for you." And thus the cross of Jesus Christ is an eternal witness to the divine truth that governments derive "their just powers from the consent of the governed."

"Their just powers." It is therefore only governments founded in justice, and holding strictly by justice, that can hold to this principle. God's government is infinitely just, and eternally holds by infinite justice. God will exercise no power upon the governed without the consent of the governed. It is impossible to do otherwise with freedom of choice in the governed. For God to propose freedom of choice, and then deny it, or so to govern as to frustrate it, would be to make himself a Tantalus, and his government a mocking despotism.

And this denial in the United States, and for the government of the United States, of the principle that governments derive their just powers from the consent of the governed, is only to turn this hitherto free republic back to "the hateful paths of despotism;" and to deny such principle to the government of God, is only to drag down the God of love and freedom to the sanction and support of despotism. In this nation and by this nation, how could there be a greater apostasy than that? It is apostasy upon apostasy. And loyalty to God and man, patriotism before both God and the nation, is the opposite of the principles of that apostasy.

THE POPE AND HIS TROUBLE.

POPE LEO XIII, the close of whose life bids fair to be practically contemporaneous with the close of the century, is showing himself true to papal instincts and ambitions to the last. He has issued a bull proclaiming a jubilee and holy year from Christmas, 1899, to Christmas, 1900.

Much of the time of late he has been in such a feeble condition that it has hardly been thought that he could survive from week to week. He is tottering on the very brink of the grave; so there is no probability that he will live to see the close of the jubilee which he has appointed; and possibly he may not even see its beginning.

But he sees that here is an opportunity to put in a stroke which may exert some influence, or at least utter a protest to the world, which may tend to the betterment, from his point of view, of the condition and power of the papacy; and for this reason he makes haste to speak.

But what is significant about it, to the student of prophecy, is the lament he utters in connection with the proclamation, showing how clearly we have passed the beginning of the fulfilment of Dan. 7:26, when the allotted period of the supremacy of the papacy has ended, and his dominion has been taken away to be consumed and destroyed to the end. He betrays the bitterness of spirit he feels over the situation by the following expressions: He exhorts the faithful, as they shall visit Rome in response to this call, to make their home and companionship with the Christian element, and not spend their time in the profane occupation of seeking out the sights and notable places of the city. He recalls the crowds of pilgrims who have been wont, in the past, to visit Rome on such occasions, and pass in pompous procession from church to church; then sadly calls attention to the contrast which exists at the present day, when Rome is no longer under papal rule, and it is not possible now to organize such demonstrations; for these things, he now declares, depend on the will of another. Then he seeks to fire the hearts of Catholics throughout the world, by a pious diatribe concerning the humiliation of the city of Rome, and the oppression of Christ's vicar there, after the high endowments bestowed upon the place by Christ, raising it to a high destiny, above all human thought, having fitted it by a long preparation for the seat of his empire, where he "commanded that the throne of his vicar should stand for all time."

There can be but one design in all this; and that is, to impress upon Catholics everywhere that Rome belongs to the pope, and that it must revert to him again; and that there must be maintained, in some form or other, papal independence; in other words, it is a screed in behalf of the restoration of the civil power, the lack of which the papacy unceasingly bewails. Thus this proclamation becomes more of a political document than a religious bulletin, the design of which is to keep alive in all the Catholic world the idea of the restoration of the civil power, and the political independence of the pope; that they should work for it, and be ready to strike for it, should opportunity come.

U. S.

THE MESSAGE AMONG MOHAMMEDANS.

FROM the beginning of our work in Turkey, Mohammedans have heard considerable about present truth. In consequence of arrests, the message has recently been proclaimed to officials; these have often listened with interest, and sometimes specially favored our workers; but none openly accepted the faith. In general, there is little hope among Christians for the conversion of Mohammedans. Now and then one was converted, but such were almost invariably disposed of, usually in secret, until it has become the general feeling that for a Mohammedan to confess Christ is for him to throw himself into the arms of death.

But as there is special power in the message, and as the Mohammedans themselves believe that the end is near, we have always hoped for fruit among this people. And now it is a source of much joy to be able to report some first-fruits from Palestine. From former reports, it will be remem-

bered that last autumn J. H. Krum and his wife were sent to begin the work in Palestine. While learning the Arabic, the language of Palestine, they labored among the German colonies, hoping thus to make a beginning among the Christians. Much literature on the truth was sold, but there seemed to be no opening for meetings. At this juncture, a little interest was awakened among the Arabs by a discussion which Brother Krum had in a bookstore in Jaffa. This interest grew until there was considerable stir, and the son of the ex-consul of Persia was converted. His father began at once to persecute him, and cut off all his support; but the young man remained firm. Knowing English, he was able to help Brother Krum by translating into the Arabic.

This young convert labored diligently, communicating the truth to the Arabs, and bringing them to Brother Krum's house. This work has continued to increase, and has developed some interesting phases, as may be seen by the following extracts from a letter from Brother Krum, under date of May 8, 1899:—

My house has been full of people the last few days; and, in fact, since Hafiz [the young man previously referred to] came here, almost all the sheiks of Jaffa have visited me. We usually hold from three to five Bible studies daily in my house. . . . How these truths make an impression on them! Some men come here regularly every morning to worship, and at the going down of the sun also—all Mohammedans. They all believe readily. I confidently believe that after a little while many will profess Christ openly, but as yet it is too new.

About a month ago, the greatest Mohammedan feast took place. It is called *Iaha*, or "The Killing." It is similar to the Passover. Each group, or family, must kill a sheep without blemish. During the feast the sheiks attended from the whole Valley of Sharon. One from Ramleh, a friend of Hafiz, attended, and visited him, and after about three visits was a believer in Christ. He only confessed here, and with his immediate friends, but I count on him in the future. He soon brought others, and so we had many sheiks here every morning and noon.

One sheik, Shakker, a teacher of the law, of eight years' experience, the head teacher at Lydda, also came every day. The first few days he was the most disagreeable person I have yet met here; and as Columbus said of the Indians, he smoked like a devil. I thought he was a spy to entrap us in our talk, and then get us into trouble. I warned Hafiz to be careful how he spoke, never to say anything against the Moslems, but simply to preach Christ crucified. I heartily wished that he would not come any more, and even treated him coolly, thinking that he was a secret enemy. Hafiz said he was an arguer of nonsense. Yet I told Hafiz to translate for the sake of the others that came with him. I never dreamed that Shakker would be converted.

After several days, however, a change took place; Shakker became as teachable as a child; and when we knelt down to pray, he also prayed with us, asking the Lord for forgiveness and a clean heart. This was so unexpected that I thought it was a sham. He is a very stately and proud-looking fellow, but he came down day by day. When the feast was over, and his school had again begun, we asked him if he was not going back to teach. He replied, "No; I am done. I am going to hunt work elsewhere."

He left for Lydda, gave up his position, and confessed Christ there, and even brought another sheik from Lydda, who also now believes, and visits me twice daily. . . . He remained from Thursday till Sunday, bringing in people all the time. Sabbath he brought a barber, and a singer at the Mohammedan funerals. Both of these believe now, and pray with us. So he has already brought in three souls. These people really love us.

I knew Shakker had only a little money, so I asked him if he was going out in the way Christ sent his disciples. See Matthew 10. He at once answered, "Certainly." Then I tried to persuade him to remain with me at least a week, to learn more of the truth, but he quietly refused. I noticed on Sunday, when he was left alone, he knelt down and prayed earnestly. I think the Lord has called him to the work he has begun. He has really gone out according to the Bible injunction. His appearance is very commanding, and he has become as gentle as a lamb. . . .

I am told on reliable authority that there has been only one Mohammedan converted here in the last thirty-five years. In Egypt many have joined the Christians. In the Plain of Sharon, only one convert is reported, and he went to Egypt without confessing openly. Any man can see that the Lord is working for me. Therefore turn your eyes toward

the poor Moslems. They are more honest than the Arab Christians. The latter do not live as near the Bible as the Moslems do. The Christians appear to me to be like the old wine bottles, but the Moslems like the new; they can endure the new wine without bursting. I am decidedly after the Moslems, and the Lord is with me.

Let us praise the Lord that the truth has gained a foothold among the Mohammedans. Unless there is a marked change in their conduct toward converts, we may expect that the non-believing Mohammedans will do all in their power to destroy the believers, and put a stop to Brother Krum's work. But he who saves from the lions' den and the fiery furnace, can save these believers from death, if it be to his glory. Let all true believers remember this work especially at the throne of grace, that it may continue and increase till many among the millions of Mohammedans shall rejoice with us in the message.

H. P. H.

FEEDING ON ASHES.

THE human heart is hopeful. Hope seems to be fundamental in the constitution of man, organic in his nature. Though possibly conditioned by desire, it is, at any rate, coexistent with the latter. Man will hope; God has made him so. The perennial nature of hope is recognized by the poet's expression that it "springs eternal in the human breast."

It may be that many persons do not realize the influence of hope in their own life, or in the life of mankind; but let them get the confidence of the unfortunate,—of the condemned criminal, the consumptive, the bankrupt, all, in fact, who are in difficulty or distress,—and soon they will learn how profoundly true is the trite proverb, "While there is life, there is hope." Let him who wishes to know the effect of hope in his own life, ask himself, when in deep affliction or misfortune, "Why do I not wish I were dead?" The answer will be found in some secret hope for better things. "Life without hope can but close in despair."

All this is as it should be; hope is right. The solemn question is, In what do we individually hope?—There can be no hope without some basis; and since man will hope, he will invariably have some foundation for his hope. The all-important point is the foundation. This may be firm, or it may be vain. Strange though it may seem, it is not necessarily true that rational beings will choose the only foundation they are certain is solid. Millions admit that the hope of eternal salvation depends entirely on Jesus Christ; yet they persistently hope that something less than complete obedience will avail for them. I once met a Methodist minister's daughter whose life was given wholly to pleasure; her hope was in the conceit that God had created her for a butterfly's life, and would not therefore hold her responsible. Even the hypocrite hopes, while down in his heart he knows that "the hypocrite's hope shall perish."

. . . "Mankind

To passion, interest, pleasure, whim resigned,
Insist on, as if each were his own pope,
Forgiveness, and the privilege of hope."

It is astonishing to see on what frail, absurd, unreasonable bases the sinful heart will build its hope of future happiness. The carnal mind, or natural heart, being not subject to the law of God,—being, in fact, enmity against God,—will rather than submit to the simple condition of obedience, adopt for its hope foundations so frivolous that it would be ashamed to utter them.

"Men deal with life as children with their play,
Who first misuse, then cast their toys away,
Live to no sober purpose, and contend
That their Creator has no serious end."

One man hopes in his riches; another in his good works; thousands in their mere morality. All can recall numbers of men whom they have met who do not smoke, chew, drink, swear, nor attend horse-races or dances, but are found in their pews every Sunday, who yet freely indulge anger, will cheat and deceive, and do many other things equally as bad. I knew a man who claimed that his hope was in the golden rule.

It is indeed sad enough when the human heart will thus deceive itself; but a more astonishing fact confronts us, vivid illustrations of which will presently be given. This is nothing less than a vast, world-movement toward self-deception. It is the church itself turning away its ears from the truth, and trusting in fables, saying to the prophets, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." And it is obtaining its wish; for the prophets who prophesy out of their own hearts, who follow their own spirit, are abroad in the earth. They see vanity and speak lies, and "they have made others to hope that they would confirm the word."

Added to the vain arguments against the eternal law of God, and the lies divined concerning natural immortality to support the original lie, "Thou shalt not surely die," and the soothing cry of "peace, peace," there comes the proclamation of a grand forward religious movement of mankind—a racial, world-wide movement—toward higher, holier ground. It is the result of the now generally accepted theory of man's development. No need of a Christ to regenerate the heart; for man, by a natural process of evolution is about to enter upon a "new religion," "of which we are spelling out the words to-day,"—"something larger and grander" than Christianity. Thus says B. Fay Mills, one of the prophets of this "greater religion."

It may be well to note one or two more of the features of this "religion to prevail in the twentieth century." Surely, if ever a man fed upon ashes (Isa. 44:20), if ever one was turned aside by a self-deceived heart, it is he who preaches this new religion, as well as he who accepts it. According to it, not only is the religion of Christ imperfect, and to be replaced by "something larger and grander;" but this prophet proceeds to dispose of the Bible account of creation as follows: "This new term of the greater religion, in the first place, *undoes* the idea of an extraneous God, a creator who made something out of nothing. We are *no longer to be regarded as created beings* in the old sense of the phrase; we are simply the progressive expression of God." How he next disposes of the whole authority of the Bible is thus expressed: "This conception of progress . . . *destroys* the theory that there has been in the past an expression of *ultimate authority*. There *never was a book written*, and there never will be one, that, as an expression of authority, will be adequate for any but its own time. Man does not need a Bible written once for all." "The idea of an authoritative book, given to men once for all, ought to be put out of the mind of every one who has ears to hear, and eyes to see, and a heart to live in the twentieth century." No further quotations are needed to prove that this prophet "follows his own spirit," not the word of God.

But who else are the forerunners of this marvelous new religion? Having disposed of Christ and the Bible, it becomes our prophet to give us somebody for a religious leader and instructor; and this he does as follows, speaking of Emerson, Whitman, and Mazzini: "Listen! here is the 'new term'! Here is the fulcrum on which we may plant our levers, and move the world,—*evolution, development, growth, progress*,—the most glorious word of all revelation! It accounts for all facts; it *delivers us from all our shortcomings*." The italics are ours. Let the points be noted: Emerson, Whitman, and men of their stamp are to be the teachers, and *evolution* the Christ, to deliver us from sin.

Truly all this is extraordinary language for a renowned popular evangelist! Certainly this is satire he is using against the popular fallacy of evolution. Not at all; it is his sober doctrine. Be astonished, ye heavens! and give ear, O earth! But what is there about these men that he should regard them as so remarkable? Let us first examine Whitman, as portrayed by his biographer, Dr. Bucke. He says that when he first met Whitman, it seemed to him "that Walt Whitman was surrounded, as it were, with a halo,—that there was something sacred and superhuman about him." "There was a period of months during which I could not believe that he was a mere man; there were times when I was almost persuaded that he was a god." At length he had a personal experience which gave him the secret of Whitman's genius. Let him tell his own story:—

"I had spent the evening in a great city, with two friends, reading and discussing poetry and philosophy. We had occupied ourselves with Wordsworth, Shelley, Browning, and especially Whitman. We parted at midnight. I had a long drive in a hansom to my lodging. My mind, deeply under the influence of the ideas, images, and emotions called up by the reading and talk, was calm and peaceful. I was in a state of quiet, almost passive enjoyment, not actually thinking, but letting ideas, images, and emotions flow of themselves, as it were, through my mind. All at once, without warning of any kind, I found myself wrapped in a flame-colored cloud. For an instant I thought of fire, an immense conflagration somewhere close by in that great city; the next, I knew that the fire was within myself. Directly afterward there came upon me a sense of exultation, of immense joyousness, accompanied, or immediately followed, by an intellectual illumination impossible to describe. Among other things, I did not merely come to believe, but I saw, that the universe is not composed of dead matter, but is, on the contrary, a living Presence; I became conscious in myself of eternal life, but a consciousness that I possessed eternal life then; I saw that all men are immortal; that the cos-

mic order is such that without any peradventure all things work together for the good of each and all; that the foundation principle of the world, of all the worlds, is what we call love, and that the happiness of each and all is, in the long run, absolutely certain. The vision lasted a few seconds and was gone; but the memory of it, and the sense of the reality of what it taught, have remained during the quarter of a century which has since elapsed. I knew that what the vision showed was true. I had attained to a point of view from which I saw that it must be true. That view, that conviction, I may say that consciousness, has never, even during periods of the deepest depression, been lost."

This he calls the "higher life," "cosmic consciousness," and says that Whitman had entered it. That this is what Mr. Mills has in mind is demonstrated by the following, which shortly succeeds the foregoing extract: "I saw clearly also that the phenomenon of illumination was not an erratic, casual occurrence, but that it was part of the great scheme upon which the universe, and especially humanity, was originally planned. I saw that it was merely a step in the great march of evolution—that many men had already taken this step, and that in due time it would be taken by the race at large; that among those who had taken this step was Whitman."

We do not in the least doubt the genuineness of this vision; the question is, Whence came it?—That is easily settled. He says he "became conscious, in himself, of eternal life." Who is the author of the belief that man has eternal life in himself? The meaning of this is that now, when God is indeed calling us to a "higher life," to partake of the fulness of his Spirit, the devil is counterfeiting the truth. This is something comparatively new in the manifestations of Spiritualism, and shows that his power is becoming greater over those abandoned to his service. These are solemn hours for the world,—more solemn still when we realize that 2 Thess. 2:10-12 is being fulfilled. Mark the words of Whitman's biographer: "I knew that what the vision showed was true. . . . I saw that it *must* be true." What is this, if it be not "strong delusion, that he should believe a lie"? He saw that what the vision showed was true; the vision showed that he had eternal life in himself: that was Satan's first lie. "Great signs and lying wonders" are probably not far distant. J. A. L. DERBY.

(To be continued.)

EDUCATION.

THERE is a storm approaching; dark clouds overcast the heavens, and the stillness of a gathering tempest is broken by the mutterings of distant thunder. The wind begins to blow, and it is only the sturdy tree with deep-planted roots that can resist the elements. Vines, clinging and delicate, are broken from their support, and the tender, frail plants are beaten in the soil. Even the oaks sway and bend until their lofty heads bow toward the earth, but there is a life there that baffles destruction; and the fibers, so long as they remain unbroken, are but toughened by the storm.

Have you not read of the time of trouble which would try men's souls, even the time of Jacob's trouble? If we are not now in that time, we are on the very border, and the first gusts of the storm beat against us. Men will not be able to stand, viewing the scene from the distance, and tell wherein their own peculiar danger lies. The thing which will finally shake us out may be the sin in which we have indulged day after day with little seeming danger. Perhaps the things done to-day in opposition to conscience may to-morrow lead to the denial of the power of God, and then what have we to which to anchor when tossed by turbulent waters?

It is because we are facing such things to-day that the message of Christian education is going to the world; it is because our children must battle with difficulties never encountered by other children that the Lord is seeking to gather them for proper instruction, and is working upon the hearts of young men and women, causing them to study his methods of instruction.

This question of schools for children and youth is not of human origin. Education is a part of the great plan of salvation; and as old as the human race, so old are the principles which now contend in deadly strife.

At the tree of knowledge of good and evil was taught the first lesson in opposition to the heavenly school conducted elsewhere in the garden by angels under the superintendence of the Son of God. That lesson was one of disobedience; and there was planted the first seed of reason above faith. From that plant has developed the system now generally in vogue. It is for this reason that such earnest appeals are made to our people to awake. Do you realize that when God speaks, and you question or say you can not see the reason, you echo the thought of the arch-deceiver?

Through this last great trouble, men and women must pass, upheld by faith alone. Then teach the children lessons of faith; study the life of Christ on earth, that you may find the secret of his strength: it was in his implicit faith. Wherein lay his control of disease?—There went from his presence the healing power of love, which was daily fed by faith in the Father. To place implicit faith in the Bible will doubtless bring scorn from the lips of friends. But have you not read that a similar course pursued by Christ led his brethren to denounce him as demented, and made his home so unpleasant that he was happier when under different influences?

Israel as a nation had been prosperous, or had sunk below the level in national standing, in proportion as she held to or rejected the eternal principles of education. Solomon's success as a ruler lay in the fact that he had faith so strong that God could teach him as a little child. It is said that he had a *hearing heart* (1 King 3:9, margin), and then are recounted the lessons he learned by faith,—lessons in all sciences, in civics and history, and in diplomacy,—until his fame spread abroad throughout the whole earth. A leaning to *his own understanding* wrought the nation's overthrow.

Christ came to bring again to light these everlasting principles. He gathered the children about him, and, wearied with the toils of the day with hardened hearts, he revived his fainting spirits, as he listened to the innocent questions of the children, and looked upon their implicit faith. O mothers! how you have reversed the order of the Son of Man. You hasten the little ones into the hands of others to instruct. You say, "Take them and teach them; for I am too busy and nervous to have them with me." It is to such that Christ is now offering his methods again, that the troubled, nervous mother and father, overburdened with life's duties, may turn to the children, and together the family may make use of the lessons he would teach, and together prepare for the home in the new earth.

The early church attempted to follow these methods, but was side-tracked; and as a result, the papacy was developed. The man of sin could never have gained entrance to the church, had the education of the children been carefully guarded. The only safeguard against the image is true education to-day.

The outpouring of the latter rain is due. The fields of grain are going to waste for lack of the ripening showers. Are you in any measure to blame? Are you taking a firm stand for Christian education? Are you insisting that the church of which you are a member should have a school? Do you correspond with the president of your Conference, encouraging him to hasten the work of the State school? As the impression reaches your heart that you should give of your money or contribute land, are you responding?

The question is not between man and man, but between you and your God; and eternal interests are at stake. E. A. SUTHERLAND.

REPORTS from the Peace Conference now assembled in Holland indicate that but little progress is being made toward realizing the objects for which it was convened. The German delegate, speaking in opposition to the establishment of a permanent arbitration tribunal, said: "A king, holding his title by divine right, could not think of divesting himself of an essential part of his sovereignty—the right to shape the nation's course at a critical time." A prominent British member said, in reply, that the objection of the German showed "a view of statecraft which many might not consider altogether modern." This was an easy way of telling the loyal subject of William II, and all others present, that such ideas are not up-to-date, and that they should be buried along with the other foolish and wicked fallacies of the Dark Ages.

While we favor all efforts aimed at the restricting and ending of the horrors of war, and will gladly welcome peace from any source, it is becoming more and more evident that these things come not by the votes of men. Evidence is everywhere in abundance to the truthfulness of the sacred words, "The heart is deceitful above all things, and desperately wicked." We read also that "evil men and seducers shall wax worse and worse, deceiving and being deceived;" and one of the greatest of these deceptions is that peace can be found while seeking self-aggrandizement. Selfishness, conceived by Satan before he was cast out of heaven, and planted by him in mankind at Eden, has been thoroughly cultivated for nearly six thousand years, and the harvest yielded by it has choked out all peace except the peace which God gives, which alone will endure throughout eternity.

H. E. S.



BARBADOES.

BRIDGETOWN.—Fourteen members were added to the church at this place at the quarterly meeting in April. This brings our present membership up to eighty-three. Thirty-five of these have been added within the last year. There are others keeping the Sabbath who, we hope, will come into full church fellowship soon. Three of our native brethren are in the field canvassing,—two in the northern islands, and one in this island, in connection with an American.

Our Sabbath-school in the city has a membership of fifty-five. Another small school has recently been organized in the extreme eastern portion of the island, twelve miles from the city, with a membership of fifteen. While we do not see large numbers accepting the message, still there is a steady increase. We are constantly hearing of new ones who are interested in the message for this time. Our hearts are glad for the privilege of having a part in the closing work of God. We see that the enemy is marshaling his forces for the last great struggle.

JAMES A. MORROW.

KINGSTON, JAMAICA.

THOUGH for some time we have seen and felt the lack of the power of God among his people, within the last year, as in the days when Israel departed from God, he has put forth his power, and we now realize the influence of his saving grace. Under the labor of a fearless young preacher, sin was rebuked without favor, yet in the Spirit of Christ.

A few months ago, the membership in the senior division in Sabbath-school was less than eighty; to-day it is more than one hundred and thirty. The junior division at that time never had more than seventeen pupils, with three teachers; now its attendance is over sixty, with thirteen teachers. A series of interesting subjects is presented on Sunday nights, and published in the paper. We have a full house, and have had to bring in extra seats. A woman's rescue band has been organized, through which means all the sisters become active workers. We realize what it is to deliver ourselves into the hands of the Lord, and, laying self aside, labor with fervent love for the cause.

ERASTUS SAMPSON.

SOCIETY ISLANDS.

WE left Pitcairn Island on the brigantine "Pitcairn," March 17. All the way to Tahiti we had pleasant weather, and most of the way a fairly good breeze; yet we had to suffer some from the inevitable seasickness. At 9:45, Sabbath, March 25, just as we were closing our Sabbath-school, the man at the wheel called out, "Land ahead," and sure enough, a number of miles away was seen Maitea, one of the Society Islands. Though we had been out but a week, the sight was most welcome. About two o'clock the next morning we could see Tahiti in the moonlight, still a good many miles away. By this time the wind had become very light, and we were all the next day working up to the opening in the reef opposite Papeete, the capital city of Tahiti. Before night the pilot came aboard; but on account of the lack of wind, he did not dare to attempt to take us through. We could hardly endure the thought of rolling about on the sea another night with the land so near.

The morning came, with scarcely a breath of wind to aid us in getting through the passage. About eleven o'clock a breeze came up, and with its help we got through the passage; but as the wind changed, we had to anchor some distance from the town. A little later a boat came off with several natives on board, and we were told that they were Brother Drollet and his native helpers, come to tow us through the lagoon to the town. We soon had a line out to them, and they began to row with all their strength; but just as they had begun to make some headway, a rain and wind squall came down the hills from the opposite direction, and we were soon sailing rapidly toward the harbor, and within an hour were safely anchored. A few minutes later a boat-load of people was seen approaching, and soon

we had the privilege of greeting our missionaries on this island, also some others whom we had known eight years ago, at the time of our first visit here.

None but those who have been similarly situated know the pleasure of such meetings. In addition to Brother and Sister Cady, we found Brother and Sister Stringer, who spent four years in faithful self-supporting missionary work at Rurutu before coming to this place. When we first came, there was not a Sabbath-keeper in the group. Now there are probably one hundred professed Sabbath-keepers here. In the Island of Tahiti there are three congregations of Sabbath-keepers,—one at Papeete; one at Arue, a short distance from there; and one at Paia, sixteen miles away. At Arue the church owns a meeting-house; at Papeete they will soon begin to build one, the lot having been secured; and at Paia nearly enough money has been pledged to build a house. At Papeete Brother Stringer will superintend the building of the house, then probably go to Raiatea to labor in connection with the industrial school, which it is proposed to conduct. In addition to the workers from America, there is one native brother who will give his time largely to evangelistic work.

The brethren in the island are principally natives, though there are some Scotch, French, Americans, and half-castes. There are many hindrances to the work in Tahiti, but the Lord is giving fruit; and when the brethren have time to build their church, it is hoped that many more may be led to accept the light of truth. During the time that we remained at Papeete, we had several meetings, which were specially blessed of God.

Leaving Tahiti, April 6, accompanied by Brother and Sister Cady, who will spend some time at their home on Raiatea, we came to the latter place in two days. Here we were glad to meet some in the truth who, at our first visit, were not favorable to its claims. There is no church organization here, but probably soon will be. The number who profess to be Sabbath-keepers, including the youth and children, is about forty. There seems to be a friendly feeling on the part of the natives toward the truth. Brother Cady expects to erect a temporary building of bamboo, and hold a series of meetings for the natives of one of the villages. He has purchased a farm, on which are about four thousand cocoanut-trees. This farm he has dedicated to the Lord, and expects to open an industrial school on it. From actual experience Brother and Sister Cady have learned the importance of having the pupils under their personal supervision. It is hard to do much for the youth unless they can be taken away from the evil associations that surround them. This farm will provide a place where the youth can be taught industrious habits, and at the same time be learning the truth. It is to be hoped that this enterprise may prove a grand success. A good teacher is needed here, who is able to oversee the farm work. After remaining at Raiatea a little more than a week, we set sail for Raratonga, in the Hervey group.

E. H. GATES.

THE "PITCAIRN."

SINCE my last report the "Pitcairn" has moved a few thousand miles farther on her way, and we are now becalmed within a few miles of Apia, Samoa. Although so near land, experience has taught us that we may pass another night on the ocean before enjoying the pleasure of a few hours' rest on land, where we can stand on our feet, or sit on our chairs, without the momentary danger of sprawling on the deck. Still more enjoyable is the prospect of a night's rest, with no fear of being rolled out of bed if by chance all our mental faculties should go off watch at the same time.

The "Pitcairn" left Tahiti, April 6, after a stay of nearly three weeks, which time was profitably spent in visiting and holding meetings with our brethren, and in acquainting ourselves more fully with the circumstances and needs of all the island field; for the same general conditions are common to them all, and the same difficulties are to be overcome.

The time from April 8-16 was spent at Raiatea, Elder Cady's present home. Here we found a good work already done, and the way open for a still

greater work. Elder Cady is taking advantage of the situation; and if he can secure the needed help, I am sure that a fresh power and influence will soon accompany the work at this place.

Leaving Raiatea, April 16, we reached Raratonga after an uneventful voyage of four days. There we were warmly welcomed by Dr. Caldwell and Elder Rice, their respective families, and others who are associated with them. All were of good courage, although changes that have recently taken place in the local government have, for the present, placed our work and workers under some disadvantages; but there is a prospect that these will soon be removed, and that our work will prosper more than heretofore. Much wisdom is needed in taking advantage of opportunities, and turning them to the glory of God. May this be given in large measure to the laborers in Raratonga.

On May 8 we sailed from Raratonga for Apia. For more than a week we have been either becalmed or have had to contend with contrary winds, so that we have been ten days covering a distance which we ought to have covered in four. All is well on board ship, and we trust her voyage may be finished to the glory of God.

W. M. CROTHERS.

Off Apia, Samoa.

EN ROUTE TO COLOMBIA, SOUTH AMERICA.

ON the morning of April 10 we turned our faces toward the land where winter's chilling breezes never blow, leaving Michigan and its winter behind us. Our route lay along the southern shore of Lake Erie, and soon we began to notice the gradual approach of spring, although it was not until southern Pennsylvania was reached that the farmer was seen at his plow, and the fields assumed a coat of bright green.

Two days were spent in New York, preparing for departure. At 1 P. M. on the 15th our steamer left her place at the wharf, and turned her bow down the harbor, passing gaily decorated ships and steamers, either at, or else going to, the places assigned them in the procession that was to welcome the warship "Raleigh." Jersey City and the Statue of Liberty on our right, and New York and Brooklyn, with their connecting link, the Brooklyn Bridge, on the left, gave us a magnificent view as we passed out to the ocean. The scene soon changed, and all that was left us of "native land" was the fast-disappearing New Jersey coast; and ere the shadows of night obscured our vision, our world was a circle of water. Our surprise may be imagined when, looking from our stateroom window the next morning, we found ourselves viewing Brooklyn Bridge once more. Upon inquiry we learned that an accident had occurred, making it necessary to return to port for repairs. It was nearly midnight before we again left New York, leaving behind us two passengers who, through superstition, would not continue the voyage in the steamer.

On the morning of the fourth day after leaving New York, we sighted San Salvador, now called Watkin's Island. In the afternoon a short stop was made at Fortune Island, where a crew were taken on board for loading and unloading the cargoes in the tropics. Friday night, about eleven o'clock, we reached Kingston, Jamaica. Sabbath morning we went to the mission, where we met Brother and Sister Richardson, and spent the day with the Kingston church, speaking to them in the morning, and holding a Bible reading in the afternoon. After the morning service a social meeting was held, in which nearly one hundred testimonies were given. An examination of several candidates for baptism followed the afternoon service; and one, who had come twenty miles, was baptized the next morning at six o'clock, the others to take this step at a later period.

There is one thing of which special mention should be made; and that is the orderly conduct maintained both during the services and out of them. As soon as the gate into the yard in which the church is situated, was entered, all loud talking, laughing, and, it appeared to us, visiting, ceased. The same quiet, orderly deportment was maintained by those who remained at the church between the services. After eating dinner, the time was passed in reading, singing, or study, as best suited the individual. All seemed to have something to do; even the smallest children appeared so occupied that all thought of play seemed banished from their minds. Upon entering the church almost all either knelt or bowed the head in silent worship, a pleasant sight to see.

As we returned to our steamer after the Sabbath, Brother and Sister Richardson took us through Jubilee Park, situated near the center of the city. It bears the name in commemoration of Queen Victoria's Jubilee,—the celebration in 1887 of the fiftieth anniversary of her accession to the throne. Her life-size statue adorns the main entrance. Bright, ever-blooming flowers border the walks, and scattered over its spacious lawns are various kinds of trees,

some of them bearing beautiful flowers, and the branches of others supporting flowering creepers, so that they rival their most favored neighbors in beauty, and deceive the unobserving eye.

About five o'clock Sunday morning our steamer once more put to sea; and after a pleasant run of about thirty-eight hours, we arrived at Savanilla, our first South American port. This is the port of entry for Baranquilla, and is connected with it by a line of railway about eighteen miles long. The chief point of interest in Savanilla is its pier, which is of steel, and extends out into the open roadstead for nearly a mile. From here it is still seventy-five miles to Cartagena, where we complete our ocean journey.

FRANK C. KELLEY.

NEW BRUNSWICK.

APRIL 10 I went to Perth, Victoria County, to assist Brother D. A. Corkham, who had been holding meetings there in a hall for several weeks. The interest seemed good, especially among the children and youth, many of whom brought their Bibles, and took notes, which, on returning home, they read to their parents. This called to my mind the experiences of 1844, when the children taught the people about the coming of the Lord. These children seem ready to teach their parents the commandments of God and the faith of Jesus. As soon as they heard the Sabbath truth, they believed it, and several began to keep it, some of whom did so understandingly.

Our Sabbath-school now numbers sixteen. Our experience here has been a singular one. At first everything moved along smoothly; but just as soon as we began on the Sabbath question, a great change took place, and much opposition from the clergy was apparent, but it only advanced the truth. This mode of warfare failing to accomplish the desired end, the next thing was to arrest one of our brethren for Sunday labor. He was called before the magistrate, but no opportunity was given for his defense. He was fined one dollar and costs, the amount of which is not yet known to the writer, as the costs have not yet been levied.

What the outcome of all this will be is hard to tell, because when the spirit of persecution takes possession of the heart, there is no knowing how far it will go. The clergyman who complained of this brother said that he should prosecute us to the bitter end. New Brunswick has now a new Sunday law of the strictest kind, seemingly prepared for such occasions.

This brother has always been a respected citizen. He was formerly a Baptist deacon for several years. He is a poor man, and has a family depending upon his labors. Pray for him and for the work there.

May 26 I came to Greenfield, where I found the little company of good courage in the Lord, and the work steadily moving on to victory. A church has been built, and will soon be ready for dedication.

H. J. FARMAN.

QUEBEC.

MAY 10, 11, Mrs. Bourdeau and I came to Montreal, to make it the center of our work, in connection with my brother, his wife and her daughter, and Sister Lucy Voes. In turning our faces toward Montreal, we enjoyed sweet peace, and had an experience similar to the precious one that God gave us the second time we went to Europe, about sixteen years ago. We then had the evidence that the angels of God went before us, making our journey prosperous and agreeable. How precious are such experiences in our pilgrimage! What can we do without the divine presence, aid, and protection? Conscious that we have these, we are prepared to meet the trials and emergencies that we must expect to encounter in battling for truth and righteousness against the wiles and determined attacks of the powers of darkness. God grant that this may be our experience during our stay here.

Our meetings in Montreal are interesting, and some precious souls have recently received present truth under the labors of my brother. I spend a part of my time with him, and the remainder I utilize in doing missionary work at points around Montreal. Last week I had a good experience at Joliet, a city of five thousand French inhabitants, situated about sixty miles from Montreal. I went there on the recommendation of a French brother of St. Anne, Ill. I had a precious season with some Catholics related to this brother, and with several others, some of whom suggested that I lecture in halls there.

I am now going to a point in Argenteuil County, to which I have been invited by a Scotch-Frenchman, who, last fall, aroused me out of a sound sleep at midnight, in Montreal, declaring himself to be a believer in present truth who had never seen a Seventh-day Adventist minister.

D. T. BOURDEAU.

THE GERMAN FIELD.

THE Lord's prospering hand is still over the work in this great field. During a recent trip in Central Germany over fifty persons were baptized. April 29 to May 1 I spent at Chemnitz, a leading manufacturing center in the kingdom of Saxony. Brother G. Perk has been at work here since last fall, and a company of seventeen has been gathered out. Though this kingdom, with the exception of the royal family and about one hundred thousand subjects, is entirely Protestant, yet according to the present statutes we have no right to baptize, to celebrate the ordinances, etc. The permission to hold meetings was not secured until the statutes of our society had been handed in, and even then a fine of five dollars was imposed because a plate had been placed on the window-sill for collections. Children of school age are allowed in none of our meetings.

Sabbath noon we went to a swimming-bath outside of the city limits, and there buried nineteen persons in the watery grave, two of these being the first-fruits of Sister Groehnert's labor at Dresden, the beautiful capital. Sunday evening about seventy attended our meeting. The next three days I spent at Halle, noted for its university. The elder of our church here is doing faithful work. Our meetings were well attended, and I had the privilege of baptizing eleven persons, two of these being from Leipsic and Köthen.

At Magdeburg, the next place at which I stopped, I spent the Sabbath, and the hall was well filled at each meeting, interested ones coming from surrounding towns. In the very heart of this city I secured a hall capable of accommodating six hundred persons, for our general meeting in July. This city is centrally situated, and there is plenty of work among its two hundred and thirty thousand inhabitants. Sunday I held two well-attended meetings at Brunswick, where Brother G. Schubert has raised up a company of thirty. Their hall is so near the castle of the prince that he can hear them sing on the Sabbath. Monday I went to Hanover, and secured a hall in the heart of the city, in which to begin lectures in the fall. The next two days were spent at Herford and Bielefeld, Westphalia, where Elder Stuckrath has been at work. Early in the morning we repaired to a small river, and baptized six sisters.

From May 10-13 I held meetings in Rhenish Prussia, where Brother Mathe and Küller are at work. At Essen six were admitted for baptism; at Gladbach seven asked to unite with us; and Sabbath evening, members of the five churches gathered at Barmen, where fifteen persons were baptized. About seventy attended our Sabbath and ordinance meetings. Since our local general meeting in December, I can see a decided change for the better in this the oldest field; especially at Gladbach a strong church is developing. Returning to Hamburg, I was glad to meet Brother Haffner and his wife, who had come from America to labor here.

After securing my visés for Russia and Rumania, I set out May 19, stopping over Sabbath at Berlin, where Brethren Wagner and Groehnert are doing good work. They had secured a large hall in the center of the city, and both forenoon and afternoon, about two hundred and thirty persons attended our services. At present, meetings are being held at five different places. Sunday evening I met Brethren Pieper and W. Krum in eastern Prussia, to consider the wants of this section of the work. About forty have been added during the last nine months, and others are ready to unite with us.

Early this morning I crossed the border, and now meet other tongues, other money, other customs; even different time, yea, date, mark the great division between Eastern and Western Europe. May the Lord protect his people, while they meet once more in this important field.

L. R. CONRADI.

BRAZIL.

LAST November I went to southern Brazil to see the laborers in that section, and to assist in planning for the work there. As I had no one to look after the work in Rio while I was gone, I left my keys in the hands of a friend to look after the mail, and once or twice a week go to the office to see that everything was in order. About two weeks after I left, one of the brethren came in, and shipped what books were ordered; but that was all he could do.

To save expense I secured a third-class ticket on the boat, but found the dangers to health, and the liability to the loss of personal effects, so great that after two days I changed to first-class. On the coast steamers only first- and third-class accommodations are to be had, and in most cases the third-class is not worthy of the name.

I had a pleasant time with the brethren in the south, and tried to do what I could to help the work

along. While I was there, Brother Graf moved from the country to Porto Alegre, the capital of the state of Rio Grande do Sul. We arranged for a public effort in the city, and Brother Graf has been holding meetings there, with some success. The school in Taquara, conducted by Brother Lipke, was closed in December. He has opened a school in Porto Alegre, with a favorable outlook.

I found the colporteurs there of good cheer, and doing good work. I did not see Brother Schwantes, as he was in the interior selling books, visiting companies, and holding meetings; but after I returned home, the report came that he had been badly treated. In one place where he and Brother Graf had previously raised up a large company, the Catholics, becoming envious of us and our work, took Brother Schwantes and two other brethren, and after severely pounding them, lodged them in jail. In a few days they were released, and the officer told them that he would have no religion in his district but the Catholic religion, and that if this man Schwantes came there again, he would be killed. The constitution of Brazil guarantees religious liberty, but as yet very little liberty is to be enjoyed. We find it in books, but its practical working is a minus quantity.

After six weeks I returned to Rio, and found that much work had accumulated during my absence. By working eighteen hours a day for two weeks, I mastered the situation. In view of new colporteurs entering the field, and new companies being raised up through ministerial labor, the work at headquarters increases, and I am glad that this is so. I hope soon to have the needed help at headquarters, that the work may not all fall upon one person.

In January my family left Rio, going out about four hundred miles to an American colony, in order to escape a few weeks of the intense heat. They enjoyed the change, and improved in health and strength. In February I went out to the colony, and labored what I could for about three weeks; but it was so rainy and the roads were so bad, that I could not go about through the country as much as I desired. Some of the Americans live long distances from one another, and it takes considerable time to visit them all; so I called on all I could, and had some good visits and Bible studies with the people, besides selling about thirty dollars' worth of books and Bibles. At one place I sold ten dollars' worth of books and a Bible to an infidel.

The first week in March I returned home with my family. We brought two young ladies home with us from the colony for a few weeks' stay. We are having a regular course of Bible study with them, and they seem to enjoy it. On my return I found many things waiting my attention, and have been kept very busy ever since. Brother Spies has recently returned from his labors in the north, and he and Brother Graf are now laboring together for a few weeks in the states of Santa Catharina and Parana. They expect to work around to Rio by the end of June, at which time there will be a meeting of the mission board to lay plans for further work.

We are enjoying the *Bulletins* very much, and praise the Lord for the good meetings of the Conference, and for all the light that is shining forth. Money is needed here to purchase property for a mission school, sanitarium, orphans' home, etc. There is a demand for these things, and we desire to make a start,—to get something established, and then let it grow as the demand increases. It is sure to go forward; for this is the Lord's work, and we believe he will supply all our needs. Satan contests every step, but the work goes on, and we expect nothing but victory, and finally the victor's reward. The laborers are all of good cheer.

W. H. THURSTON.

THE CLOSING WEEK IN BATTLE CREEK COLLEGE.

It was decided to devote the chapel hour each morning of the closing week to a consideration of the various phases of college work. The program was as follows: Monday, college finances; Tuesday, the plan of work in the musical department; Wednesday, church schools; Thursday, general missionary work, including ministerial class work, canvassing, Jackson Mission, and the Southern work; Friday, a report of the industrial department.

The time Monday morning was taken by Professor Magan, and some interesting figures were given. It has been the plan throughout the year to keep the college expenses within the income, and to do this has required the strictest economy. The repairs on the buildings, boilers, etc., have amounted to between \$1,500 and \$1,600. It was a surprise to students to learn that the institution has paid its student laborers \$7,422, while the teachers' wages amounted to a little over \$6,800. Few thought that students had received more than the faculty.

The cost of the food which has been eaten during the last nine months is in the neighborhood of

\$5,900, and \$2,124 has been paid to laborers for its preparation. These sums seem large when considered in this way, but board has been furnished at a price below that of any other year. During the school year \$779 interest was paid on the college debt, over \$2,390 has been paid on the principal, and \$27,211 in cash and pledges has been raised on the college debt. One creditor alone deducted \$125 from the face value of a note he held against the college, and asked that it be applied on the debt fund.

Several new enterprises have been started during the year, all of which required the outlay of considerable money; and yet in every case the Lord has opened the way. The Jackson Mission has cost over \$200. On the educational fund \$594 has been raised.

Tuesday morning the hour was occupied by Professor Barnes, who outlined the work to be done in the musical department another year, dwelling with special force upon sacred music and the work with the small instruments. The quartet of young ladies who have been under his special instruction for three months sang several selections; and then, as they stood on the platform, and the faculty gathered about them, they were dedicated to the ministry of song. They are earnest young women, to each of whom God has given a voice, and the talent is consecrated to his service. In company with Professor Magan they started for the Wisconsin camp-ground, intending to visit several State meetings before returning to school in the fall. This is a new line of work, but one which we feel confident the Lord will bless. Professor Barnes rendered "The Storm," on the pipe-organ, drawing from the instrument the richest tones in response to his keen appreciation of music and true interpretation of nature.

Wednesday morning the subject of church schools was discussed at some length. Several teachers had returned from their work, and were keenly alive to the subject of Christian education. The hour was consumed in an informal discussion of those topics which had especially taxed their minds while in the field. Mr. Rowe, a young man who was in school only during the period of the wonderful experiences of the fall, related the story of his work in one of Wisconsin's backwoods schools. He boarded around; taught school from nine o'clock in the morning until four o'clock in the afternoon; and three nights in the week he had a two-hours' session for the parents. He was accustomed to go to his schoolroom at six o'clock in the morning, and sometimes remained till nine o'clock at night. The morning hours he devoted to study and prayer, and often the children who came early would gather together, at their own suggestion, to pray before the opening of school. Mr. Jackson explained how he taught without the ordinary text-books, and the listeners testified to their interest by asking many practical questions. God helped these young people as they broke away from established customs, and taking his word as a guide, trusted wholly in him.

The questions of discipline, of manual training, and the advantages of boarding from house to house, were discussed with animation. It was interesting to learn what is expected of church-school teachers. They must teach a class in Sabbath-school; be prepared, in the absence of the superintendent, to fill the vacancy; should have charge of young people's meetings; and often have the privilege of conducting mothers' meetings. They are supposed to know how to cook, to sew, and, in case of sickness, to give treatment; in fact, there are few things that the church-school teacher is not supposed to do. The noticeable feature of the work was that there was a life and enthusiasm which is soul inspiring. Those who have been in the work are anxious to attend the summer school; and with their minds whetted in the service, are quick to grasp additional truths.

M. BESSIE DE GRAW.

THE CLEVELAND CHURCH SCHOOL.

The church school at this place opened January 30. Our room is up-stairs in the church, at 249 Cedar Ave. The enrolment is twenty-five. Our brethren are widely scattered, which prevents some from sending their children. It is hoped that the school will be more centrally situated next year. If so, there will be enough pupils for two teachers.

The Bible is made the basis of all studies. It is surprising to see how much of God's word the little ones grasp, and the interest they have in it. In our Bible-class we study by subjects, the children studying them up at home. They find the texts themselves. Many of the parents tell me that they learn a great deal from the children. We also make healthful living a strong point, and many are practising self-denial in this respect. The Lord has touched the hearts of the children, and most of them have made perceptible improvement. They have learned to act from principle. The question comes up many times a day, "Is this or that right?"

We hold a prayer-meeting once or twice a week after school, which is much enjoyed. The children

like the work, and could not be induced to go back to the public schools. There are two pupils whose parents are not of our faith, who have taken a stronger stand on the principles we hold than some of our own children have. The Lord has richly repaid the effort put forth, and we praise his name for it.

JOSEPHINE RUPERT.

NORTH PACIFIC CONFERENCE.

THE North Pacific Conference and camp-meeting was held in the western part of Portland, Ore., from May 18-28. The camp was composed of one hundred and eighty tents, and eleven hundred campers. The laborers in the meeting, aside from the ministers of the Conference, were Brethren Brunson, Schultz, and Evans, and the writer.

The report of standing of the Conference showed that in their organized churches there are 2,077 members. Of these, between three and four hundred have been added during the last year. The tithe for the nine months ending April 1, 1899, is \$13,600.25. This is an increase of \$2,958.75 over last year. During the year \$628.05 was paid to foreign missions, and \$188.70 to the Haskell Orphans' Home. The Sabbath-school contribution to foreign missions during the camp-meeting was \$96.25.

Although rain fell almost daily during the meetings, making it muddy underfoot, no complaining was heard. The Lord granted much of his presence and blessing in our meetings. There were some remarkable cases of healing in answer to the prayers of the Lord's people during the progress of the camp-meeting.

The business of the Conference was all despatched in so short a time that it did not interfere in the least with the practical work of the camp. The laborers of the Conference are to have ten days' instruction at the Portland Sanitarium. Most of these laborers expect to go to new fields to plant the standard of truth.

J. N. LOUGHBOROUGH.

MORE SHOUTS OF VICTORY.

"THOSE who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."

The following are extracts from letters received from South Lancaster:—

"Christ is all in all. I praise him continually for what he is doing in my heart, and not only that, but for what he does for others. The way is not always easy, but, praise the Lord, he is ever a present help in time of need. My courage is good in the Lord. Praise the Lord for his Spirit, that keeps me at all times. Praise the Lord, the anchor still holds."

"Praise the Lord, the anchor still holds. O, how sweet to trust in Jesus, just to take him at his word. There is power in his word, and I see new beauties in John 14:27. I also know what Rom. 8:1 means. The Bible is a new book. I can not refrain from singing praises to God continually. The peace of God passes all understanding. When auntie asked me if I did not wish to have a little talk with you, I told her that it would be of no use; but I see now how great a hold Satan had on me. So who has a greater right to shout victory and praise to Jesus than I?"

"I am only too glad to tell you that the anchor holds; and more than that, it is going to hold; for I have given myself and all I ever expect to be to Christ, and so I can not fail. The Bible is the most wonderful book in the world. I have just begun to learn how to study it. I never expected to see any miracle performed; but I think it was a greater miracle to straighten me up than it was to straighten that crooked woman spoken of in Luke 13:11; and more, too, because I had been in sin three years longer than she had been under the power of disease. I praise God for his keeping power. Praise God for the power that can keep any one from smoking, swearing, and out of bad company."

"Praise God, the anchor holds. To-day I especially praise God for his keeping power. Thus far he has kept me from falling; and I know he will keep me in the future, because he has said he would, and I am standing on his promises. I praise God for temptations; for I become stronger with every temptation."

"Praise the Lord for victory, and for his keeping power. It is blessed to take God at his word; he is true. I can say to any who do not know the Lord, and to those who know him but have not the vic-

tory over every besetting sin, believe, have complete victory, and go on your way rejoicing."

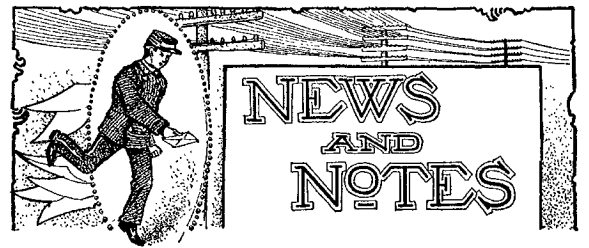
"I can praise the Lord this afternoon that the anchor holds; yes, let come what may, it holds. I praise God for his power to save a hypocrite; for it takes as much of the power of God to save a hypocritical man as it does to save an out-and-out sinner. Praise him who saves to the uttermost."

"Praise the Lord, the anchor still holds. I thank him for the victories I have gained. I praise his holy name for the power to keep me from sinning, and for the Holy Spirit for service. With his help I will go through to the end."

"The anchor is still holding, and I intend it always shall hold. I can not praise the Lord enough for what he has done for me; for he has taken me from darkness into light. Praise God, from whom all blessings flow."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Reader, have you the victory? If not, you are falling behind the moving cloud.

A. F. BALLENGER.



FOR WEEK ENDING JUNE 17, 1899.

American Baptists send about \$15,000 annually to the help of their French brethren.

—In the last three years the United States has sold abroad goods to the value of \$1,300,000,000 more than it has bought.

—Rabbi Harrison, of St. Louis, Mo., conducts a Bible class which is attended by Presbyterians, Baptists, and others, besides his own people.

—The four largest Protestant denominations are as follows: Methodist (all branches), 16,062,490; Baptist (all branches), 13,012,892; Presbyterian (all branches), 4,747,232; Lutheran (all branches), 4,308,752.

—ELGIN, ILL., JUNE 13.—An examination of cattle for tuberculosis was ended at the insane asylum farm here to-day. Of sixty-five cattle tested, twenty were found to be diseased, and two were held for further test.

—At a largely attended meeting of representative men held in the House of Commons in London, June 12, a resolution was adopted to petition the lord of the treasury relative to a tunnel between England and Ireland. The proposed route is twenty-five miles long, and the estimated cost is \$60,000,000.

—May 13 a tornado almost totally destroyed the town of Herman, Blair County, Neb. Only six buildings remain standing. The dead number ten, the injured twenty-five, five fatally. Five hundred persons are homeless, and destitute of everything except the clothes on their backs. This town is thirty-five miles from Omaha, which also felt the fury of the gale, the thunder and lightning being terrific.

—It is now well known that the late Spanish cabinet ceded to Germany the Marianne, Caroline, and Palaos Islands, in the Pacific Ocean. This cession, of course, does not include the Island of Guam, over which the American flag now flies. Including Guam, these islands have a total area of almost 1,000 English square miles, and a combined population of about 45,000 people. Germany pays 5,000,000 for the islands ceded.

—Sunday, June 11, the President of the United States walked to church attended only by an intimate friend. The same day the president of France drove to a race-course surrounded by a guard and "with outriders holding drawn revolvers in the air, fingers on triggers, ready to give the signal in the event of the first sign of disorder." Let us not have a part in the changes that will abolish the contrast by bringing the same conditions into force in the United States that are now seen in France.

—The gist of the Filipino plea for independence may be found in the following words of President Gonzaga, of the Filipino delegation: "We greatly appreciate the courtesy shown us. We have spent some time with your commissioners [American], incidentally considering the American Constitution. Its principles impress us profoundly. The plan of government offered to the Philippines seems, in theory, a good colonial system. But why should a nation with your Constitution seek to make a colony of a distant people who have been so long fighting against Spain to secure the same rights that your Constitution gives? You fought the same battle in America when you fought against England."

—General Otis reports fourteen men dead and twenty-nine wounded, for the week ending June 12.

—Señor Polo y Bernabe, formerly Spanish minister to the United States, is now Spanish minister to Portugal.

—Another rush for the Klondike has begun with the departure of the first ships of the season for St. Michaels. Many were refused passage for lack of room.

—War is imminent between Great Britain and the South African Republic (Transvaal), friction having arisen between President Kruger and the British authorities.

—The greatest distance that shot has been fired, is a few yards over fifteen miles, which is the range of Krupp's well-known monster one-hundred-and-thirty-ton steel gun, firing a shot weighing over a ton and a quarter.

—Recently the largest mortgage ever filed in Washington was put on record. It was for \$240,000,000, and covered all the property of the Baltimore and Ohio Railroad. The revenue stamps on the document amounted to \$69,000.

—Nineteen years ago no newspaper was published in Japan. There are now 575 daily and weekly newspapers, 35 law magazines, 111 scientific periodicals, 35 medical journals, and 35 religious newspapers. In 1860, Tokio, the capital, had 700,000 inhabitants; to-day its population is estimated at over 1,500,000.

—Emperor William, of Germany, speaking of Captain Mahan, U. S. N., says: "I tell my officers (naval) to study Captain Mahan's books, and to sleep with one under their pillows." It will be remembered that Captain Mahan was chosen as one of the United States representatives to the czar's Peace Conference.

—M. Dupuy, French premier, and his entire cabinet, resigned the afternoon of the 12th inst. President Loubet at once accepted the resignation. The overthrow of the cabinet was caused by the Dreyfus affair, and the alleged "police outrages" in Paris in connection with the recent outbreak against the French president.

—President McKinley has appointed the following commission to determine the most feasible and practical route for a canal across the Isthmus of Panama: Rear-admiral John G. Walker, U. S. N.; Samuel Pasco, of Florida; Alfred Noble, C. E., of Illinois; George S. Morrison, C. E., of New York; Colonel Peter C. Hains, U. S. A.; Prof. Wm. H. Burr, of Connecticut; Lieutenant-Colonel Oswald H. Ernst, U. S. A.; Lewis M. Haupt, C. E., and Prof. Emory R. Johnson, both of Pennsylvania.

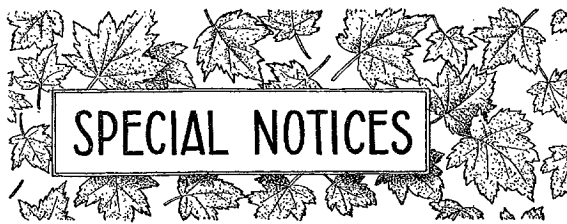
—Captain A. H. Mattox, of the United States Paris Exposition Commission, recently said: "Paris is waiting impatiently for 1900. Fifty-five nations are vying with one another to see which can produce the most astonishing thing for the Exposition. . . . You will be able to see the moon only sixty miles off, through the largest telescope ever made. Its lens will be a yard and a half in diameter, and altogether, will weigh twenty tons. With its aid, photographers will be able to take photographs of the moon on a scale 10,000 times larger than ever before."

—Up in the Catskill Mountains of New York, where caterpillars have been very destructive to maple- and apple-trees, a novel and effective way to fight the pests has been discovered. A woman blowing a horn under a maple-tree was surprised to see the caterpillars fall to the ground by the hundreds and continue to do so at each succeeding blast. She told her story, and the cure was immediately adopted by her neighbors, and bushels of caterpillars dropped to the earth, and were gathered up and destroyed. Conch-shells seem most effective, though a well-beaten bass-drum also does good work.

—June 12 the town of New Richmond, Wis., was practically obliterated by a terrific cyclone, followed by fire. Known dead, 81; estimated dead, 170; known injured, 69; estimated injured, 160. The cyclone also struck La Crosse, Burkhardt, Barron, and Hudson, in the same State, and also Stockton, Minn., leaving many dead and injured in its track. The path of the cyclone was very close to that of the famous one of 1884, which then destroyed the town of Clear Lake, twelve miles northeast of New Richmond. The cities of St. Paul, Minneapolis, Winona, and Faribault, Minn., also suffered much damage from the tornado.

—Queen Victoria has seen every throne in the world vacated at least once, and some of them several times. On the occasion of her eightieth birthday (May 24), in response to President McKinley's message of congratulation, she cabled him as follows: "I am deeply touched by the words of your telegram of congratulation. From my heart I thank you and the American people for the sentiments of affection and good will therein expressed." Victoria has reigned over England sixty-two years, having succeeded her uncle, William IV, June 20, 1837. She is called the "grandmother of Europe," having descendants on nearly every throne of the Continent.

—WICHITA, KAN., JUNE 14.—A well-defined cyclone passed over southern Oklahoma yesterday afternoon, and would probably have blown away the town of Hennessey had not a large cannon been discharged into it. The cannon was discharged into the funnel-shaped cloud when it was within fifty yards or more of the town, and the cloud immediately dissolved. This is the second cyclone the Hennessey citizens have burst in this way this summer. The town recently purchased four large cannon, placing one on each side of the village, a man being hired to watch them, and to fire when a cyclone comes sufficiently near. John R. Hoades, the inventor of the scheme, has arranged to accommodate other towns by placing cannon around them.



CAMP-MEETINGS FOR 1899.

DISTRICT ONE.			
Quebec, Sutton,	June	15-25	
Virginia,	Aug.	11-21	
Maine,	" 24 to Sept. 4		
Vermont, St. Johnsbury,	" 24 to " 4		
New York,	Sept.	7-17	
New England, Pawtucket, R. I.,	Sept.	15-25	
DISTRICT TWO.			
Mississippi, Hatley, via Amory,	July	11-17	
Louisiana, Welsh,	"	19-24	
Alabama, Gadsden,	" 27 to Aug. 6		
Georgia,	Aug.	4-13	
North Carolina,	"	11-20	
Cumberland Mission,	Sept.	7-17	
Tennessee River,	"	14-24	
DISTRICT THREE.			
Wisconsin, (local),	Aug.		
" " "	Sept.		
Ohio, Akron,	Aug.	3-14	
Indiana,	"	10-20	
Illinois, Peoria,	" 24 to Sept. 3		
" (local), Elgin,	June	15-29	
Michigan (State), Ionia,	Aug.	17-27	
" (local), Manistee,	Sept.	8-17	
DISTRICT FOUR.			
Manitoba, Winnipeg,	June.	16-26	
*South Dakota, Sioux Falls,	" 27 to July 3		
" " Cortland,	"	20-26	
" " Crawford,	Aug.	3-13	
* " (State)	Sept.	19-25	
DISTRICT FIVE.			
Arkansas, St. Paul,	July	12-24	
Texas, Waxahachie,	" 27 to Aug. 7		
" (local), Sealy,	June 30 to July 10		
Missouri, Pleasant Hill,	Aug.	10-21	
Colorado, (State), Longmont,	" 24 to Sept. 4		
" (local), Cripple Creek,			
" " Grand Junction,			
Kansas (State), "Riverside Park," Wichita,	Sept.	7-17	
" (local) Abilene,	July 27 to Aug. 6		
Oklahoma, Kingfisher,	Sept. 21 to Oct. 2		
DISTRICT SIX.			
Upper Columbia (local), Spokane, Wash.,	June	15-25	
" " Baker City, Ore.,	Sept.	14-25	
Montana, Cascade County, Red Butte			
" Settlement,	June 29 to July 9		
" Livingston,	July	13-23	
" Basin,	" 27 to Aug. 6		
" Bitter Root Valley, Woodside,	Aug.	17-27	

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

*Preceded by workers' meeting.

THE calendar of the Southern Industrial School is now ready for distribution, and will be sent free to any who may desire it. The school is having a good degree of prosperity, the attendance having increased twenty-five per cent. over last year. Address the principal, C. W. Irwin, Graysville, Tenn.

THE June number of the *Training School Advocate* is the annual calendar for Battle Creek College. The paper, containing about one hundred and twenty-five pages, is filled with interesting matter on the subject of education. About thirty pages are devoted to reports from various church schools. The work of the Conference schools is also considered, together with the plans of the College for extending its influence in other fields. The paper is well illustrated, and should be in the hands of all who are interested in the subject of education. Send ten cents in stamps for a copy. Address the *Advocate*, Battle Creek College, Battle Creek, Mich.

LOUISIANA CAMP-MEETING.

OUR second annual camp-meeting will be held in Welsh, La., July 19-24. Besides the laborers in the State there will be in attendance Elder N. W. Allee, superintendent of District 2, Elders J. A. Brunson, A. F. Harrison, and C. F. Dart, and perhaps a representative from the Sanitarium. The prospect seems good for a large gathering of the brethren as well as of the general public. We hope to have a few weeks of tent work in Welsh preceding the camp-meeting. Everything consistent will be done for the comfort of those who attend. All are requested to bring bedding, etc., to provide for themselves as far as possible. Tents will be on the grounds for rent at usual rates, and some homes will also be open for our service. Arrangements will be made to have some foods prepared on the grounds, as well as a supply of fruits, crackers, and nut butter. By applying to the ticket agents, those coming via the Southern Pacific Railroad will be furnished with a certificate which will procure them a reduction of fare, provided tickets are bought not earlier than July 18, and return from the meeting not later than July 25. I would be glad to hear from any who may intend to come, as well as from those who will assist by contributing to the tent and camp-meeting fund. The Lord will provide for our meeting great blessings, so let us come prepared to receive them. Address me at Welsh, La. S. B. HORTON.

NOTICE.

WANTED.—We want the present name and address of Jessie Chaney; also present address of Fred Robinson, both former canvassers. REVIEW AND HERALD PUB. CO.

ADDRESS.

THE address of R. W. Parmele is 813 Garfield Ave., Kansas City, Kan.

Obituaries.

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

COOMBS.—Died in Louisville, Ky., March 30, 1899, Susan Coombs, aged 75 years, 4 months, 23 days. She accepted the truth nearly twenty-eight years ago. She died with a bright hope. W. H. SAXBY.

JOHNSON.—Died at Northumberland, Pa., May 28, 1899, Deacon James Johnson, aged 73 years. He accepted Christ in his sixty-seventh year, and was a living epistle of his goodness till he fell asleep. Funeral services were conducted by Elder K. C. Russell, assisted by the writer. G. R. RUGGLES.

ROCK.—Died at Altoona, Pa., May 30, 1899, of diseases incident to advanced age, Sister Catherine Rock, aged 77 years, 4 months, 14 days. She accepted the third angel's message several years ago, and has been walking in the light as revealed to her. Funeral services were conducted by E. Myers (Church of God). A. F. SHULTZBERGER.

POTTER.—Died at Memphis, Mich., April 28, 1899, of a lingering sickness caused by la grippe, Miss N. Adella Potter, aged 34 years, 2 months, 14 days. Death came suddenly in an unexpected moment to herself and to the family. The funeral was held the 30th, with a large attendance. Sermon delivered by the writer. Text, 1 Cor. 15: 54, 55. I. D. VAN HORN.

BULLOCK.—Died at Jericho, Vt., May 11, 1898, in her seventy-fifth year, Sister Bullock, who received present truth under the labors of Elder A. C. Bourdeau and the writer in the fall of 1870, was a resident of Jericho during all her life but seven years, which she spent in Canada. Of her one not of our faith writes: "If ever there was a good mother and a true Christian, it was my mother." D. T. BOURDEAU.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

	8	12	6	10	14	20	36
EAST.	*Night Express.	†Detroit Accom.	Mail Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'nt' Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.15	12.01	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.56	12.50	2.42	7.28		5.00
Marshall.....		8.25	1.20	3.09	7.51	7.10	5.27
Albion.....	3.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Dearborn.....	7.15	pm 12.25	5.30	6.00	10.45		8.15
Falls View.....					am 5.18		pm 8.13
Susp. Bridge.....					5.58		4.83
Niagara Falls.....					5.58		4.43
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.15	9.55		8.40
Syracuse.....				5.15	pm 12.00		10.45
Albany.....				9.05	4.20	am 2.30	
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	8.34		7.40
Boston.....				3.00	11.35		10.34
WEST	*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 6.00
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.45			am 2.10		pm 12.25
Buffalo.....		10.55			4.15		pm 1.25
Niagara Falls.....		am 1.05			5.35		pm 3.50
Falls View.....					6.18		4.32
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	9.10	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.10	10.30	am 3.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.25	pm 12.05	5.00	3.50	9.08	3.00
Niles.....	1.40	pm 12.0	1.10	5.40	4.28	10.00	3.35
Kalamazoo.....	3.15	1.22	3.15		6.00		5.05
Michigan City.....	4.26	2.11	4.30		7.00		6.01
Chicago.....	6.30	3.55	6.35		8.55		7.50

*Daily. †Daily except Sunday.

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

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

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

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

	LEAVE.
No. 11, Mail and Express, to Chicago.....	12.00 M.
No. 1, Chicago Express, to Chicago.....	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper.....	12.55 A. M.
No. 75, Mixed, to South Bend.....	7.30 A. M.
Nos. 11 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.	

EAST-BOUND FROM BATTLE CREEK.

	LEAVE.
No. 10, Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron, East, and East.....	8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols).....	7.35 A. M.
Nos. 10 and 74, daily, except Sunday. Nos. 4, 6, and 8, daily.	
E. H. HUGHES, A. G. P. & T. Agt., Chicago, Ill.	A. S. PARKER, Ticket Agent, Battle Creek.

"THE DESIRE OF AGES."

WHILE I do not consider "The Desire of Ages" a child's book, I sell the most of mine for children.

I regard the canvassing work as truly missionary in character, and would not dare engage in it without the approval of the Holy Spirit. I have never rung a door-bell without first softly uttering a prayer for the guidance and protection of the Spirit, and I have never been without it. Praise his name.

Yours for the cause,

FAITH BURCH.

[During the first twenty-three hours' work, Sister Burch took eight orders, valued at \$33.]

"DANIEL AND THE REVELATION."

I WISH to say just a word for "Daniel and the Revelation." I have been out with the book eighteen days, or parts of days, some days only putting in from two to six hours; yet by the help of the Lord, I have taken thirty-four orders, amounting to \$85.75.

S. H. FIELD.

Sand Lake, Mich.

"THE ABIDING SPIRIT."

THE following hastily written note of appreciation by a traveler has been handed us. It is good enough for publication:—

"I have read with great pleasure a portion of your book 'The Abiding Spirit.' After carefully reading three chapters only, I am so pleased with what I have thus far read that I have laid the book down to tell you that among all the legion of religious books I have seen, from a boy until now, I have never gleaned out such spiritual truths. Your words, directed by that same abiding Spirit, are so plain and soul-satisfying that I may perhaps be permitted to thus express myself. Many writers hold up lovely and beautiful fruit, but before we are permitted to eat a particle, it is so suddenly bewitched away we almost regret we ever got a sight of it. I am happy to say your clusters of fruit don't hang so high. I have simply partaken of that which you have so nicely placed within my reach; and now, after thanking you for the three chapters, I will end this writing, and proceed to pluck more and more, and shall take the liberty, if I am spared, to use your book (portions of it at least) to try to impart to others what has been done through you in clearly explaining so many of the commonest expressions and passages of the Bible which heretofore have been read and reread with not even an attempt to enlighten one as to their spiritual meaning."

Are you doing anything to circulate this excellent book? 316 pages, beautifully bound, at only 40 and 75 cents, according to style of cover. Address Review and Herald, Battle Creek, Mich.

"WHAT IS PATRIOTISM IN THE UNITED STATES?"

THIS is the title of No. 55 of the *Religious Liberty Library*, written by Alonzo T. Jones. It is a live tract upon a live subject, and the author is too well known among lovers of liberty, both civil and religious, to need an introduction. It is a verbatim report of an address delivered to a large and enthusiastic audience in the Metropolitan Temple, San Francisco, Cal., June 14, 1896. Contains 24 pages 5½ x 7½ in. size, and sells for only a cent and a half a copy, or \$1.50 a hundred. For \$1 you will be admitted to membership in the International Religious Liberty Association, with headquarters in Chicago, Ill., and all members receive the *Religious Liberty Library* free of charge.

Address all orders for copies of this tract to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Atlanta, Ga.; or Toronto, Ont.

"THE COMING KING."

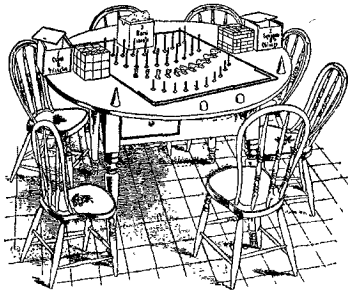
THE "The Coming King" in the GERMAN language will be ready for delivery by canvassers not later than September 1, of this year. A few sample pages will be mailed, free of charge, to all canvassers on the English edition who request us to send them. They can be slipped into the back part of the English prospectus, and thus carried without extra cost. Drop a postal-card immediately if you want these sample pages of "The Coming King" in German; free of charge to agents. Address Review and Herald, Battle Creek, Mich.

WE want recommendations from persons who have bought our subscription books, and records of sales by agents, showing what the Lord has wrought.

DOING

Is the quickest of all methods of learning. God made children active, and we are to utilize and direct their activities. Failing in this, the evil one does it in our stead, but for himself, finding mischief for idle hands to do, so that the work of the "talking" teacher or mother is made difficult by inattention.

Keeping order is easy when little hands are kept busy. Thousands of child teachers have found "Bible Object Lessons and Songs for Little Ones on the Life of Christ" and the three boxes of illustrative material a short cut to the child's mind.



THE THREE BOXES OF MATERIAL

make teaching easy. Boxes 1 and 2 contain hard maple blocks, cut into cubes, halves, quarters, squares, and oblongs. Boxes are of cherry, dove-tailed corners, sliding top, durable. Box 3 contains 10 miniature sheep, 30 mounted sticks to represent people (10 of them children), green French tissue-paper for Sea of Galilee, cones and domes, and green splints for river outline and tree-building. If the three boxes are ordered with book, purchaser receives free, a "Portfolio of Blackboard Sketches on the Life of Christ," to aid in drawing.

THE ROUND TABLE

has beautiful hard top, folding legs, and inside cabinet for material. Seats eight children and teacher. Advantages are these: 1. Each child can reach center of table to help build the lesson. 2. Teacher can reach every child. 3. Table is heavy, so material is not easily shaken down. 4. Can be folded and rolled away so that any room may be used if none is permanently devoted to the child-garden. 5. Table is varnished, easily cleaned, and lasts a lifetime.

8 LITTLE RED CHAIRS

for the class, and one blue chair for teacher, though not absolutely necessary, are the delight of the children, and add to the convenience of the round table.

The blocks, table, and chairs being practically non-destructible, very little expense attends the running of a large department after the first fitting up.

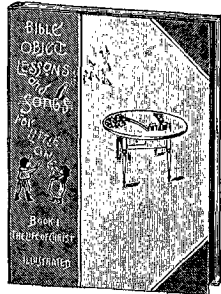
Table, (30 lbs.), express or freight extra 3.75
8 boxes material, express paid 1.75
14-inch chairs, 60c each; 12-inch chairs, 50c each, freight or express extra.

It Pays to Direct Instead of Suppress the Child's Activity.

The Child who helps build a lesson never forgets it.

BIBLE OBJECT LESSONS AND SONGS FOR LITTLE ONES on the life of Christ, by Lillie Affolter and F. E. Belden, with illustrative material for mothers and teachers.

52 lessons, one for each Sabbath in the year. Suggestions accompanying; 30 songs and hymns, written for the lessons; 36 full-page pictures, 6 x 8 half-tones, and colored plate; 52 pen drawings, showing how to use the illustrative material (see next page); 160 quarto pages, beautifully printed; 4 styles of binding, from plain board covers to elegant panel sides, with gilt edges.



"I have already gotten some very suggestive hints from it to use in my work as a teacher of teachers."—Pansy.

"It is a beautiful volume. The illustrations are superb. The plan of teaching by objects seems here to be brought to perfection."—Westminster (Presbyterian) Teacher.

"The songs, well adapted to children's voices, are an added charm."—Faith Latimer.

"Nothing that I have ever undertaken in Sunday-school work has added so much to the school and church, for the labor performed, as this."—L. A. Spencer, Supt. M. E. Sunday-School, Fresno, Cal.

The book once bought is permanent, being designed for use year after year, one copy for each mother or teacher in the youngest division of the primary department, so that the first lessons for every child shall be on the life and words of Jesus. No child-lessons can equal those by and about the Master. Thousands of teachers believe this to be the best plan, as proved by their continued use of "Object Lessons on the Life of Christ" during the last six years. It pays to make religious instruction delightful instead of irksome. The class method shames the "herding" method. Prices, post-paid:—

Board cover, cloth back, paper sides, plain edges 1.50
Blue cloth, 7½ x 10 in., plain edges, ink titles 2.00
Lemon edge, cloth, 9 x 11½ in., aluminum title 2.75
Gilt edge, cloth, 9½ x 11 in., enameled paper 3.75

OPINIONS OF OUR WORKERS.

THE best recommendation of your work is that it is a success in actual use. This we have demonstrated.

PROF. G. W. CAVINESS.

I have been deeply interested in reading "Bible Object Lessons." The way in which Christ, as the living, personal Saviour, is made to stand out as the center of each lesson, and the well-sustained simplicity and directness of the writer's style, as model for the teacher, are the points which especially struck me in the reading. With the suggestions for the use of the illustrative kindergarten material, the songs, and the full-page illustrations accompanying the lessons, I do not see how the book can fail to be itself an organizer of kindergarten classes wherever it goes.

I hope you will be successful in introducing it in England. I had occasion not long ago to look through the Sunday-school literature of the London publishers, and know there is nothing like this in the field.

W. A. SPICER.

I have looked carefully through your kindergarten book, and am more than pleased with its contents. It is certainly an admirable work, and supplies a want never before filled. It will be as much appreciated in the family circle by fathers and mothers as by Sabbath-school teachers; and, I trust, will be the means of accomplishing great good. It is really a work of art, and is so captivating by its artistic beauty, as well as by the novelty and originality of the method employed for conveying important lessons, that it can not fail to make a deep and lasting impression upon the minds of the little ones for whom it is intended. I am certain that every Sabbath-school teacher, and every mother who has to deal with small children, will heartily appreciate this work, and will bless and thank you for it. To say that the book is excellent, does not half express its virtues; it is really a wonderful work, and shows clearly the results of long, patient, and painstaking labor.

I trust it will quickly find its way into thousands of homes and Sabbath-schools.

DR. J. H. KELLOGG.

Three Boxes

Material,

\$1.75,

Express

paid.

We have examined your book entitled "Bible Object Lessons and Songs for the Little Ones," and are fully persuaded that it can not be too highly recommended as a help in unfolding to the minds of children the rich stores of Bible truth. The influence of song upon a young life is a leading factor in molding the character, and parents can not be too particular in selecting what their children shall sing. If your book contained nothing but its songs, we would not be without it for many times its price; and taking the songs and lessons combined, it makes a help for those instructing the children in the way of eternal life, that we regard as invaluable.

MRS. A. O. TAIT,
ELDER A. O. TAIT.

I have with pleasure examined "Bible Lessons and Songs for Little Ones," and am much pleased with it. I am sure it will be a great help to those who have the little children to instruct. I have taught both with and without mechanical objects, and find them to be indispensable; and feel confident that this book will not only be a blessing to the children, but to parents and teachers, and, in fact, to all who have the precious privilege of caring for the little ones.

MRS. J. N. LOUGHBOROUGH.

Little Red Chairs
for Children,
50 cents each,
express extra.

I have examined the work, "Bible Object Lessons and Songs for Little Ones, for the Home and School," and am indeed thankful that so valuable, beautiful, and comprehensive a work is now offered the God-fearing mother and the Sabbath-school teacher, to aid in leading the lambs of the flock to the Great Shepherd.

Having witnessed the practical application of the method embodied in the work, and noted with satisfaction its abundant fruits, I can the more intelligently and heartily recommend it to "every Christian parent and teacher."

A. F. BALLENGER.

Order of REVIEW AND HERALD, Battle Creek, Mich.

Book,

\$1.50

and

\$2.00,

post-paid.

Round

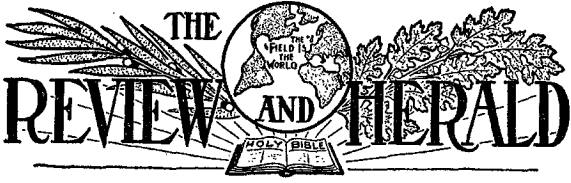
Folding

Table,

Inside Cabinet,

\$3.75, freight

extra (30 lbs.).



BATTLE CREEK, MICH., JUNE 20, 1899.

ADMIRAL SAMPSON calls for the strength of the American navy to be "at least" doubled: and this in order, among other things, "to maintain our position," and "to speak with the authority that becomes us."

A FEW days ago, in sending off from Kiel, Germany, a new gunboat to Chinese waters, the emperor of Germany addressed the crew, closing with the suggestive words, "And don't let the Chinese out there spit in your faces."

STILL the call is for "more troops for the Philippines." And the ground that is now offered for this call is that they are needed to "protect the missionaries"! That plea will go very well with Dr. Henson's denunciation, and the general repudiation, of the Declaration of Independence.

THE Peace Congress has recommended that a certain kind of bullet called the "dumdum" be not used in war any more. The paragrapher of the *Chicago Times-Herald* asks, "Why don't the Peace Conference go a little further, and decide that no bullets of any kind shall be used hereafter?" Why not, indeed?

IN Buffalo, N. Y., Monday, June 12, some baseball players were prosecuted for playing ball the Sunday before. They demanded a jury trial. This, being their right, was granted. Two witnesses testified that the accused had played ball on the Sunday in question; and in two minutes the jury brought in a verdict of "not guilty."

OUR readers will remember that in his latest report, a few weeks ago, Brother Baharian, of Constantinople, said that, God willing, freedom to preach unmolested would soon be given him by the Turkish government. Under date of May 30, Brother Holser writes: "At Constantinople a new commandment has been issued, granting Baharian liberty to preach the gospel. Having been issued with an understanding of what Baharian's definition of the gospel is, it indirectly grants him liberty to preach the Sabbath. This is the very thing the enemies labored so earnestly to hinder. So another victory has been scored. Praise the Lord for what he is doing in Turkey." And of course every lover of the third angel's message will heartily respond, Amen.

JOHN STUART, the superintendent of the Chicago and Northwestern Railway, was formerly a telegraph operator at Hokendauqua, Pa. He went west, and found employment in Chicago. At the time of the great strike, a few years ago, he volunteered to take charge of the locomotive of an important train on the Northwestern road, which he did successfully. This service attracted the attention of the Vanderbilts, who advanced Mr. Stuart rapidly, until he was finally appointed superintendent of the railway, at \$15,000 salary per annum. — *New York Tribune*. If that man had not

improved his time and opportunities when he "didn't have a chance," he would not have been ready when he *did* have a chance; and so would have never had any chance, and might have drifted along, complaining of his ill luck. It is not any lack of chances, but his own lack of industry and application, that keeps anybody back.

THE PENNSYLVANIA CAMP-MEETING.

THIS meeting began Thursday evening, June 8. The camp was pitched in an orchard in the suburbs of the city of Warren. The attendance of our own people was good, and of the people of the city it was excellent. The attendance was not only excellent, but the interest and respect shown were also excellent. The large number of young people of this city in attendance was also noticeable; and they were the quietest, most respectful, and best-behaved young people that I ever saw at a camp- or tent-meeting.

In addition to the local workers, Sister S. M. I. Henry and I were there from the beginning till Tuesday, the 13th. The preaching was all thoroughly practical in doctrine, and was well received by the people. Those encamped realized that the end is near, that the Lord is coming, and that every wrong thing must be searched out by the Spirit of God, and put away by every one who would meet the Lord in peace. They therefore welcomed the straight testimony of the True Witness.

The County W. C. T. U. welcomed Sister Henry, and co-operated with her as far as possible. By their special request she spoke Sunday afternoon on the Sunday Observance department and work of the W. C. T. U. The Lord gave freedom and power, as Sister Henry set forth to the great congregation the true principles of Christian liberty and the rights of conscience. On Monday night also, at a W. C. T. U. reception held in the city, she, again by request, occupied half an hour on the same subject. Thus to scores of the women of the W. C. T. U., and hundreds of people, was presented the true issue involved in Sunday laws, and in enforced Sunday observance, as represented in the Sunday Observance department of the W. C. T. U.

It is the purpose of the Conference management to continue the meeting as long as the interest demands, according to the instruction of the late Testimonies with respect to the holding of camp-meetings. Other such camp-meetings are also expected to be held in the State.

ALONZO T. JONES.

AN ENCOURAGING LETTER.

CANON CITY, COLO., May 20, 1899.

DEAR EDITORS OF THE REVIEW AND HERALD: I desire to express my appreciation of the good I am receiving from the REVIEW. I think it never was so good as it is now. I have been a reader of it for twenty years; and I can truly say that it is growing better all the time; in fact, I do not see how I could preach the third angel's message up-to-date without it. The first-page articles and the editorials are of special interest and help to me, and all the rest is good. Brethren, take the REVIEW, and then read it, and you will not be satisfied until you have done all you can to get others to take it.

G. W. ANGLEBARGER.

WE have received from Elder Holser sample copies of four tracts, being the first issued by our people in the Arabic language. They are translations of "The Sabbath," "Is the End Near?" "Can We Know?" and "Bible Questions and Answers Concerning Man." These titles are also printed in English, and are the only words we can read. The reading, like the Hebrew and all Semitic languages, is from right to left, and the first page of each is where the last would be in English. The printing was done in Beirut, Syria. This is northwest of Arabia and just north of Palestine. Thus the truth is going in the land where the gospel was first proclaimed. Brother Holser says that the Mohammedans about Jaffa (the home of "Simon the tanner") are becoming much interested. A good report from Brother Holser appears in another department.

"A WOMAN-MINISTRY."

SISTER HENRY's latest pamphlet appears as No. 19 of the *Words of Truth Series*. It will be of great interest to all our sisters especially, as those who are familiar with her works will readily see by the title. It is entitled, "A Woman-ministry, or God's Object in the Home." In an active life devoted to missionary work, there is often a tendency to neglect, in some measure, duties to one's own family. We see many cases where children grow up entirely unfitted for the duties of life because of this neglect. In this booklet of seventy-two pages the author shows that the parents' first work is in the home. Let it have a wide circulation. Price, five cents a copy; envelope size.

H. E. S.

DOES YOUR SUBSCRIPTION EXPIRE IN JULY?

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

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

John Brown 1899

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

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REVIEW AND HERALD.