

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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WHEN I STAND ON THE STREETS OF GOLD.

THE burdens of life may be many,
The frowns of the world may be cold,
To me it will matter but little,
When I stand on the streets of gold.

With joy I shall enter the city,
The face of my Saviour behold;
And I shall be changed and belike him,
When I stand on the streets of gold.

What wonderful visions of beauty;
What glorious scenes shall unfold;
What dazzling splendors surround me,
When I stand on the streets of gold.

I'll see the white throne of his glory,
The names of the saints there enrolled,
The mansions that Christ is preparing,
When I stand on the streets of gold.

Earth's sorrows will all be forgotten,
And I shall be safe in his fold;
Shut in with my Lord and his angels,
When I stand on the streets of gold.

For ages on ages I'll praise him,
And never grow weary nor old,
Love-crowned, I'll abide in his presence,
When I stand on the streets of gold.

—Mrs. Annie Wittenmyer.

THE DUTY OF PARENTS TO CHILDREN.

MRS. E. G. WHITE.

THERE are deep responsibilities resting upon Christian parents which many do not accept and carry in the fear of the Lord. God has given to men and women reasoning faculties, and he designs that they shall put them to use. But many who profess to believe the most sacred truths ever given to the world do not reach the standard to which God calls them. They do not sanctify themselves through the truth, that their children may be sanctified. Fathers, mothers, your children are the younger members of the Lord's family, and he requires you to bring them up in the nurture and admonition of the Lord, constantly instilling into their minds correct principles, and training them by the law of kindness and love. Parents are to make the religion of Christ attractive by their cheerfulness, their Christian courtesy, and their tender, compassionate sympathy; but they are to be firm in requiring respect and obedience. Right principles must be established in the mind of the child. If parents are united in this work of discipline, the child will understand what is required of him. But if the father, by word or look, shows that he does not approve of the discipline the mother gives; if he feels that she is too strict,

and thinks that he must make up for the harshness by petting and indulgence, the child will be ruined. He will soon learn that he can do as he pleases. Parents who commit this sin against their children are accountable for the ruin of their souls.

"Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Satan has prepared pleasing attractions for parents as well as for children. He knows that if he can exert his deceptive power upon mothers, he has gained much. The ways of the world are full of deceitfulness and fraud and misery, but they are made to appear inviting; and if the children and youth are not carefully trained and disciplined, they will surely go astray. Having no fixed principles, it will be hard for them to resist temptation. So long as the father's eye is upon them, the mother's watchcare over them, there is a certain degree of security; but if the mother, in her love of society, leaves her children to themselves, Satan uses the opportunity to their ruin. Separated from the influence which should hold them in check, these youth reveal that they are weak in moral power. They have no strength to resist temptation; and when sinners entice them, they are unable to meet them with a resolute No. The youth who follow their own impulse and inclination can have no real happiness in this life, and in the end will lose eternal life.

God calls upon fathers and mothers to become intelligent in regard to the laws which govern physical life, that they may know what are and what are not correct physical habits. Right habits in eating and drinking and dressing must be insisted upon. Children must be taught to make a right use of the things of this life, and to let alone everything that will injure the powers of mind or body. Parents who would secure physical soundness in their children must teach them that every organ of the body and every faculty of the mind is the gift of a good and wise God, and that it is to be used to his glory, that by a proper exercise of the talents lent them they may secure eternal happiness.

The souls as well as the bodies of the youth are affected by the habits of eating and drinking. Wrong habits render the youth less susceptible to Bible instruction. God calls upon parents to guard their children against the indulgence of appetite, and especially against the use of stimulants and narcotics. The tables of Christian parents should never be loaded down with food containing condiments and spices. They are to study to preserve the stomach from any abuse. Fathers and mothers may do much in giving right characters to their children by controlling their own appetites and passions. Fathers who use tobacco and liquor poison their blood, and transmit to their children their own vitiated habits intensified. They give them as a legacy feeble moral powers. Thus the sins of parents are perpetuated in their offspring. In the day of final account, what a weight of crime

will be charged to parents who have neglected their duty to themselves and their children.

Those who have charge of God's property in the souls and bodies of the children formed in his image should erect barriers against the sensual indulgence of the age, which is ruining the physical and moral health of thousands. If many of the crimes of this time were traced to their true cause, it would be seen that they are chargeable to the ignorance of fathers and mothers who are indifferent on this subject. Health and life itself are being sacrificed to this lamentable ignorance. Parents, if you fail to give your children the education which God has made it your duty to give them, you must answer to him for the results. These results will not be confined merely to your children. As the one thistle permitted to grow in the field produces a harvest of its kind, so the sins resulting from your neglect will work to ruin all who come within the sphere of their influence.

Parents send their children to school; and when they have done this, they think they have educated them. But education is a matter of greater breadth than many realize: it comprises the whole process by which the child is instructed from babyhood to childhood, from childhood to youth, and from youth to manhood. As soon as a child is capable of forming an idea, his education should begin. The teachers in the school will do something toward educating your children, but your example will do more than can be accomplished by any other means. Your conversation, the way in which you manage your business matters, the likes and dislikes to which you give expression, all help in molding the character. The kindly disposition, the self-control, the self-possession, the courtesy your child sees in you, will be daily lessons to him. Like time, this education is ever going on, and the tendency of this every-day school should be to make your child what he ought to be.

The circumstances in which children are placed will often have a deeper influence on them than even the example of parents. There are wealthy men in the world who expect their sons to be what they were in their youth, and blame the depravity of the age if they are not. But they have no right to expect this from their children, unless they place them in circumstances similar to those in which they themselves lived. The circumstances of the father's life made him what he is. In his youth he was pressed with poverty, and had to work with diligence and perseverance. His character was molded in the stern school of poverty. He was forced to be modest in his wants, active in his work, simple in his tastes. He had to put his faculties to work in order to obtain food and clothing. Fathers labor to place their children in a position of wealth, rather than where they themselves began. This is a common mistake. Had children to-day to learn in the same school in which their fathers learned, they might become as useful as they. But the circumstances have been altered. Poverty was the father's master; abundance of means

Child Guidance, p. 212

surrounds the son. All his wants are supplied. His father's character was molded under the severe discipline of frugality; every trifling good was appreciated. His son's habits and character are formed, not by the circumstances which once existed, but by the present situation, ease and indulgence.

The parent may think that he will counteract these tendencies, and bring up his son to economical habits, to tax his physical and mental powers, and to guard his associations. He realizes the benefits to be derived from a plain, simple diet, and he will seek to have his child restricted to the plainest food. But his surroundings are such that simplicity can not be preserved. The table is spread with food of every description to gratify the taste of visitors; and what the child sees others indulge in, he reasons that he should also have. When luxury abounds on every side, how can it be denied him?

Christ discerned these dangers in the life of the rich man. He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Again he says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is the first work to be engaged in. Every family should rear its altar of prayer, realizing that the fear of the Lord is the beginning of wisdom. If any persons in the world need the strength and encouragement that religion gives, it is those who are responsible for the education and training of children. They can not do their work in a manner acceptable to God while their daily example teaches those who look to them for guidance that they can live without God. If they educate their children to live for this life only, they will make no preparation for eternity. They will die as they have lived, without God, and parents will be called to account for the loss of their souls. Fathers, mothers, you need to seek God morning and evening at the family altar, that you may learn how to teach your children wisely, tenderly, lovingly, line upon line, precept upon precept, here a little and there a little.

THE GIFT OF PROPHECY.

J. N. LOUGHBOROUGH.

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14: 1. In the enumeration of the gifts, as the Lord places them in the church, the gift of prophecy is the second in order, as is seen by reading 1 Cor. 12: 28: "And God hath set some in the church, first apostles, secondarily prophets." As we look still further in Paul's writings, we see in his comparison of the gifts why this order is observed: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." 1 Cor. 14: 22. The work of an apostle is to lead out in raising up companies of believers, and in planting the standard of truth, in various fields; then follows instruction through the gift of prophecy, for the counsel, encouragement, and building up of the church.

As we look at the apostle Paul's writings concerning the second coming of Christ, it will be observed that he connects the gift of prophecy with the heralding of that event. In the Thessalonian letter he says: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that

day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5: 2-5.

To that people who are not in the dark concerning the coming of the Lord the apostle gives the following weighty exhortations: "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good." 1 Thess. 5: 16-21. It is evident from this language that if the Spirit of the Lord is left to work as God designs, there will be among the believers of the second advent, good and true manifestations of the prophetic gift. Murdock's Syriac translation of this text reads: "Despise not prophesying." Greenfield, in his Greek lexicon, gives as the meaning of the word here rendered "prophesying," "the exercise of the gift of prophecy, in this sense. 1 Thess. 5: 20." With this also agree the lexicons of Parkhurst, Robinson, and Liddel and Scott.

In writing to the Corinthians concerning the day of the Lord, and the end of all things, the apostle teaches the same great truth respecting the exercise of the gifts of the Spirit of God. He says, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you [*"among you,"* Syriac and Boothroyd]: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1: 4-8.

From this scripture we learn that those who are waiting for Christ's coming, and who are to be confirmed to the end, and who are found "blameless" at his coming, are to be favored with all the gifts of the Holy Spirit.

That which prepares the way for this desirable condition is the confirming of "The testimony of Christ." What is this "testimony of Jesus" which is "confirmed in" them, and "*among*" them?—This is clearly defined in Revelation 19, where we have a record of John in vision on the Isle of Patmos. As he saw the glory of the angel who showed him those wonderful things, he took him to be an object for his worship, and he said: "I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the *testimony of Jesus is the spirit of prophecy.*" Rev. 19: 10. This being an inspired explanation of the "testimony of Jesus," let us read the text given in 1 Corinthians 1, with this definition inserted: "The spirit of prophecy" was confirmed *in* you or *among* you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

THE Holy Ghost loves variety. No two exactly alike,—no two persons, or homes, or churches the same. We would make all the same, on the same pattern, of the same size, shape, and look. This is our mistake. God loves a variety. Let him have his way in us, in others. He has a variety of plans, a plan for every man, and his plan suits the man that he has planned for, if the man will only accept his plan. Because the plan of the Spirit for another is not the same as his plan for us, it is not fair for us to ostracize the other because he does not see, or believe, or act as we do. Let every man be himself, and led by the Holy Ghost. Let us not judge one another. Enter into the variety of the Holy Spirit.—*The King's Messenger.*

OUR NEIGHBORS.

SOMEBODY near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone;
Reach him a helping hand.
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon-fire bright;
Cheer his discouragement, soothe his affright,
Lovingly help him to stand.

Somebody near you is hungry and cold:
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay;
Under his burden put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Who are our neighbors? Look up, and behold
Pressing on every hand,
Little ones, lonely ones, sad ones, and old;
Everywhere see them stand.
He is our neighbor whom we can befriend,
He to whom comfort or aid we can lend,
Or he whose footsteps we may cause to wend
Toward the heavenly land.

Dear ones, be busy; for time flieth fast;
Soon it will all be gone;
Soon will our season of service be past;
Soon will our day be done.
Somebody near you needs now a kind word;
Some one needs help such as you can afford;
Haste to assist in the name of the Lord,
There may be a soul to be won.

—Mrs. E. E. Williams.

"SHALL WE SMITE THEM?"

MRS. L. D. AVERY-STUTTLE.

In these days of wars and rumors of wars,—these days when we are gravely assured, by professed teachers of the true religion of Christ, that it is commendable and Christian to fight under certain circumstances,—it is positively refreshing to read the little story so beautifully narrated in the sixth chapter of 2 Kings.

The king of Syria warred against Israel. Israel was on the defensive. We are not told just what was the cause of this particular trouble, but the Syrians were at least angry enough with the Israelites to fight them. But when the Syrian king wished to make a fine strategic movement, and instructed his warriors accordingly, behold, in some unaccountable manner, the enemy was apprised of it, and every plan was thwarted. Then Ben-Hadad decided that there was a spy, a traitor, in the camp. But the whole affair seemed wrapped in mystery; his plans had been laid very carefully, and none but his most tried and true captains had been entrusted with his secrets. The heart of the heathen king waxed faint. There must be treachery somewhere! Finally, in the midst of his searching to find out the spy, one of his servants assured him there was something supernatural about the affair—there was a God in Israel, who was a revealer of secrets.

"Ah," said he, "there is Elisha. He is the one you are after, I have no doubt. Why, he tells the Israelitish king the very secrets which you whisper in the silence of your bed-chamber."

Somebody suggests that the prophet is in Dothan, and forthwith the Syrian king sends a great host to take him. That was a strange thing to do. We find ourselves wondering why he thought it necessary to send a large army to capture only one man. But even then the army was not large enough to accomplish it. Instead of capturing the Lord's prophet, they were captured by him! Astonishing! a whole host taken captive by a single man! What was the secret of it?—Ah, "the mountain was full of horses and chariots of fire round about Elisha."

One angel was enough to work deadly havoc among the hosts of Assyria—enough to slay

one hundred and eighty-five thousand men; and now the mountain is full of angels. No wonder Elisha knows no fear. The hosts of the king of Syria were smitten with blindness in answer to the prophet's prayer, and he actually led his would-be captors over to Samaria, the city of their enemy. Then God opened their eyes. No doubt fear and trembling seized them when they saw the trap into which they had been led. And well they might have trembled, had the king of Israel pursued the policy of a nineteenth-century ruler; for they must surely at least have been made prisoners. What a relief it must have been to those frightened men when they heard the decree spoken by the man of God, whom they had so recently sought to destroy.

"Shall I smite them?" says the king. Smite them?—Nay, verily, says the prophet. Let us return good for evil. Set food before them, and let them eat, and send them away in peace.

And so, behold, the wonderful spectacle of a hostile army being royally entertained at the expense of the victorious enemy, and allowed afterward to return home unharmed.

Well, what was the result of this Christian manner of disposing of an enemy?—We are told that "so," for this reason, because of this treatment, they came no more to fight with Israel. What a splendid way to make peace! What a glorious revenge! How Christlike! Would it not be a good idea for Christian people of to-day to learn a lesson from this wonderful narrative?

"Take, my brethren, the prophets . . . for an example."

FOLLOWING THE LAMB.

GEO. W. SPIES.

(Battle Creek, Mich.)

Of those who will be "redeemed from among men" it is written, "These are they which follow the Lamb whithersoever he goeth." Rev. 14:4. They will accompany their Redeemer to the myriads of unfallen worlds, there to study the wonderful works of God. They will converse with the joyous inhabitants of those worlds, behold their multiple moons, their gorgeously colored suns, and the beautiful birds, beasts, flowers, etc. Their hearts will be filled with love and gratitude as they behold in all these things the wonderful love of God.

Following the Lamb hereafter, however, depends upon a present following. We are now called upon to follow in his steps. But the footprints of the Lamb of God can be traced only upon the narrow path of self-denial; and his call to us is a call to a life of daily self-sacrifice and cross bearing. Whole-hearted service is demanded. Following afar off leads to the scorner's seat, and an open denial of the Lord. The shortcomings of others should not cause us to deviate from the path of rectitude; for the voice of Jesus still echoes down the ages, saying, "What is that to thee? follow thou me."

In order to follow the Lamb in this second sense, it is necessary to follow him in another, —a study of his life; for we thus learn to know him, and to know him is life eternal. "It would be well to spend a thoughtful hour each day reviewing the life of Christ from the manger to Calvary." "Every incident should be indelibly imprinted upon the minds of men. Each separate event was an important chapter in the working out of the redemption of the world." If we will daily follow the Saviour from the manger to the throne, with a sincere desire to be like him, we shall follow him more and more in our own lives, and our future following of the Lamb will be assured.

THE LARGER PRAYER.

At first I prayed for light;
Could I but see the way,
How gladly, swiftly, would I walk
To everlasting day!

And next I prayed for strength,
That I might tread the road
With firm, unfaltering feet, and win
The heavens' serene abode.

And then I asked for faith.
Could I but trust my God,
I'd live enfolded in his peace,
Though foes were all abroad.

But now I pray for love,—
Deep love to God and man,—
A living love that will not fail,
However dark his plan.

And light and strength and faith
Are opening everywhere.
God only waited for me till
I prayed the larger prayer.

—Edna Dean Cheney.

PULPIT MANNERS.

F. D. STARR.

UPON this subject much has been said in the Testimonies, and I will quote some extracts which are certainly worthy of consideration by all public laborers:—

A pompous minister, all dignity, is not needed for this good work. But decorum is necessary in the desk. A minister of the gospel should not be regardless of his attitude. If he is the representative of Christ, his deportment, his attitude, his gestures, should be of such a character as will not strike the beholder with disgust. Ministers should possess refinement. They should discard all uncouth manners, attitudes, and gestures, and should encourage in themselves humble dignity of bearing. They should be clothed in a manner befitting the dignity of their position. Their speech should be in every respect solemn and well chosen. . . . Ministers should not feel that they can make no improvement in voice or manners; much can be done.—*Testimonies for the Church*, Vol. I, pages 648, 649.

If the aged, and those of long experience, see failings in a minister, and suggest improvements in his manners, in the tone of his voice, or in his gestures, he has sometimes felt hurt.—*Id.*, page 444.

The appearance of the servant of God, out of the pulpit and in, should be that of a living preacher.—*Id.*, page 446.

Impressions are made upon the people by the deportment of the speaker in the desk, by his attitude, and by his manner of speaking. . . . It is important that the minister's manner be modest and dignified, in keeping with the holy, elevating truth he teaches, that a favorable impression may be made upon those who are not naturally inclined to religion.—*Id.*, Vol. II, page 610.

But things that are wrong often transpire in the sacred desk. One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon the low level of common things.—*Id.*, page 612.

The deportment of a minister while in the desk, should be circumspect, not careless. He should not be negligent in regard to his attitude. He should possess order and refinement in the highest sense.—*Id.*, page 706.

Ministers should stand erect, and speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. If they will observe this simple rule, giving attention to the laws of health in other respects, they may preserve their life and usefulness much longer than men in any other profession. . . . The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected. . . . Those who talk rapidly, from the throat, jumbling the words together, and raising their voices to an unnaturally high pitch, soon become hoarse, and the words spoken lose half the force which they would have if spoken slowly, distinctly, and not so loud.—*Id.*, Vol. IV, pages 404, 405.

"Ministers should stand erect." This would not permit the habit, altogether too common, of lying across the top of the desk, bearing

perhaps one third of the weight of the body on the pulpit; or of crouching down, with the hands on the sides of the desk, bearing considerable of the weight upon the arms, thus making the speaker appear to lack six inches or more of maintaining his true height; or of standing to one side of the desk, leaning sideways, then going to the other side, and leaning in the opposite direction, crossing the legs perhaps. Such conduct tends to cause people to regard the pulpit as a lounging-bench, made to support the tired frame of the weary, exhausted speaker, instead of a resting-place for the living Word that is to be held forth by the living preacher behind it.

A common habit is that of standing to one side of the desk, with one foot reaching out half its length or more over the edge of the rostrum, and the other just hanging on by the heel of the shoe, the speaker maintaining his position on the platform by holding on to the desk with his hand or elbow. Sometimes the carpet is worn through, and even a spot worn into the floor, where the projecting feet have so regularly been placed. It seems as if the rostrum should have been built about a foot wider in order to accommodate the speaker; but of course if it were that much wider, the speaker would simply advance that much farther.

All, if they will stop to think, will realize that these attitudes and manners are uncouth. It may be that the speaker is somewhat weary; but if so, it would be better to sit in a chair while talking than to assume an ungainly position; to shorten the sermon, and so avoid wearying himself, and the congregation also, might be still better.

Another thing that ought to be shunned is the hunting for a hymn by one minister while the other is praying. The writer has often been surprised to hear, while offering the opening prayer in the desk, the rustling of the leaves of a hymn-book, as a brother laborer was searching the book through and through to find an appropriate hymn. Far better sing the first hymn to which the book opens, or not sing at all, than to indulge in such irreverence in the pulpit, turning the mind from the lofty theme and attitude of prayer.

We are told that these are things to be considered "in which some have been negligent, but which are of consequence." If we have been negligent and careless in these matters, as all of us have been more or less, let us be zealous to reform. It is encouraging to know that improvement is not impossible. Much can be done in this line. If the habit of supporting the body by constantly leaning upon the desk has become so fixed as to be impossible to break, it might be best to remove the desk altogether for a time, till the speaker becomes accustomed to getting along without artificial support.

We desire the children and younger members to learn to respect the pulpit. What a help to them it would be if we older ones were able to set them the right example in this matter! Sometimes the sexton goes into the pulpit with his hat on, to clean and fill lamps. A little thoughtful regard for sacred propriety would prevent such mingling of the sacred with the common.

UNIVERSAL.

TO EVERYBODY, everywhere, God has given the Holy Spirit. Without respect of persons, upon all flesh is the Spirit to be outpoured. All flesh may see the glory of God, everybody may be saved, healed, filled, if they only will. If we receive, power is imparted. Full, complete, and continuous salvation to all the ends of the earth; an uttermost from the uttermost to the uttermost the salvation is universal, the redemption is complete.—*The King's Messenger*.



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.

Now another thing: we are not doing justice to the sinner who is converted, until he sees the law of God as the foundation of all. Now I know, you know, that everywhere there are men who are so lost in sin, so overwhelmed with the enormity of it and the shame and the discouragement of it, that they are ready to drown themselves. Well, they do not need a treatise on the law the first thing; they need a Saviour the first thing of all,—Christ and him alone just now. And they will receive Christ. But when such a man has received Christ, he does not know anything about the reality, the sincerity, and the spirituality of the law of God that condemns what he has been doing, and has given him the knowledge of sin. Now he has repented, and he has called upon Christ for salvation, and he has received salvation by believing in Jesus; but the basis of his repentance—I do not say that it is so in every case, but I give this merely as an illustration—the basis of his repentance is largely only his disgust and shame that he should be what he is. But that is not sufficient foundation to save a man, and keep him from sinning afterward.

The Lord will meet that man where he is if he calls upon him; for the Lord will meet every man that calls upon him; and that shame that has been upon him, and that disgust at his own disgrace, that will lead a man to accept the salvation of Christ, and call for it,—the Lord will receive him upon that; but then I must tell him that that is not sufficient basis of repentance to keep him from sinning again; for if that is all he has, after he has left off that thing it will not seem so shameful, and some of these days he will do that thing again. So that is not foundation enough to keep him from sinning afterward. His repentance is not finished, has not reached its object, until he is sorry because his sin is sin against God, in its being a violation of the commandment of God.

Until your sorrow reaches to God, your repentance has not gone far enough; for it is only godly sorrow that worketh repentance not to be repented of. Until your sorrow reaches away from yourself, and all of yourself; and until God alone, and his glory, and his majesty, and your having sinned against him, is the basis of your repentance,—until you reach that point, you never can be kept from sinning. I must take the salvation of Christ to the man who needs it, and is longing for it; and give it to him as a free gift. He accepts it. And then I must instruct him in Jesus Christ, and set him upon his feet, upon the foundation of the law of God; and have him find the commandments of God turned into promises that will keep him from sinning. So we can not preach the faith of Jesus in sincerity,—in its fullness, in its truth,—without the commandments of God as the basis,

the whole foundation, and the structure too, of the faith of Jesus.

Thus we preach the commandments of God and the faith of Jesus. Therefore I read: "All who shall unite to praise and honor and glorify those who have lifted the banner of Satan are fighting against God." There must be no compromise whatever with anything that is against the commandments of God. "All who shall unite." The Lord looks ahead and warns, Be careful! Look out! "All who shall unite to praise and honor and glorify those who have lifted the banner of Satan are fighting against God. Our work now is to enlighten the world, in the place of bearing a peace-and-safety message. A banner has been placed in our hands, upon which is inscribed, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' This is a *distinct*, SEPARATING MESSAGE,—a message that is to give no uncertain sound. It is to lead the people away from the broken cisterns that contain no water to the fountain of living waters.

"One class in our world carry their banner high, upholding the spurious sabbath that has been created by the man of sin, and therefore possessing not one particle of sanctity. This position will eventually lead to their putting their neck under the Roman yoke. 'Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Is Israel a servant? is he a home-born slave? why is he spoiled? . . . Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way. And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.'

"This representation is applicable to many who claim to be the people of God. In their blindness they know not at what they stumble. God, through his servant, says: 'And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers.'"

In our message these three things come: The coming of the Lord, the sanctuary, and the commandments of God and the faith of Jesus; all in the books of Daniel and Revela-

tion. But away back in "Early Writings" the Spirit of the Lord said that "such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These I have frequently seen were the principal subjects on which the messengers should dwell."—Pages 53, 54.

And these are the great subjects of the books of Daniel and Revelation, which we are exhorted to study and set before all people.

CLEAN HANDS.

M. C. BURNHAM.
(Ukiah, Cal.)

"LET my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:2.

"He that hath clean hands shall be stronger and stronger." Job 17:9.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart." Ps. 24:3, 4.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8.

"Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands." Ps. 18:24.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

AN INCONSISTENCY.

R. S. OWEN.

THE Presbyterian General Assembly in session at Richmond, Va., in response to an overture made by the presbytery at Athens to have Christmas and Easter observed as religious days, made the following reply:—

"There is no warrant in the Scriptures for the observance of these days as holy days, but on the contrary (see Gal. 4:9, 11 and Col. 2:15, 21), such observance is contrary to the principles of the reformed faith, conducive to will-worship, and not in harmony with the simplicity of the gospel of Jesus Christ."

And yet this same body of people are foremost in the observance of Sunday, and in calling for laws to compel others to observe that day, while there is no more "warrant in the Scriptures" for the observance of Sunday, the first day of the week, as a holy day, than there is for Christmas or Easter. The Bible gives no sacred title to the first day of the week, gives no account of its being sanctified, no command that it should be kept holy, and no example of its being so observed by Christ, his apostles, or the church. The followers of Christ were accustomed to work upon that day, after having rested the "Sabbath day according to the commandment."

Christmas, Easter, and Sunday, as holy days, all come from the same source,—the Roman church. Where, then, is the consistency of repudiating two of these institutions, and cherishing the other as a sacred relic? Why should men be allowed to use their own discretion in regard to the observance of Christmas and Easter, and then be compelled by law to keep Sunday? In rejecting the overtures of the presbytery, the assembly have condemned their own course with regard to Sunday. "Happy is he that condemneth not himself in that thing which he alloweth."

*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.

A SONG OF CHEER.

A SINGER sang a song of cheer,
 And the great world listened and smiled;
 For he sang of the love of a Father dear,
 And the trust of a little child;
 And the souls that before had forgotten to pray,
 Looked up, and went singing along the way.
 —Anon.

STUDY IN PRINCIPLES.

HARMONY.

HARMONY is the principle that makes agreement possible. It is the embodiment of all the economies by which waste is avoided; for there can be no waste nor want when everything agrees with everything else. Matt. 18:19. Harmony utilizes everything as long as it must exist. In many respects it is the most wonderful of all the divine characteristics, the most complete expression of the power that makes all things work together.

It is the loom in which symphonies are woven out of all manner of tangled and broken odds and ends of circumstances, both unfortunate and propitious. It is its office to make melodies of harshness; and in the laboratory of God's gracious purpose to change bitter into sweet, the mortification of death into life (Rom. 8:13), loss into gain. Phil. 1:21; 2 Cor. 4:8-18; 9:8.

The embodiment of this principle in any life assures the defeat of a persistent, dominant, malignant evil by taking possession of all its mischievous powers, and compelling them to work for good. Rom. 8:28.

Harmony has a peculiar affinity for discords, —the same that the law has for the offense, or that salvation has for sin. Rom. 5:20.

That consolation has for suffering. 2 Cor. 1:5.

That faithfulness has for blessing. Prov. 28:28; Rev. 2:10.

That poverty has for liberality. 2 Cor. 8:2.

That joy has for the cross. Heb. 12:2.

That a glorious crown has for what the world might consider the most lowly condition of servitude and suffering. 1 Peter 4:13-19; 5:1-4.

And that exaltation has for humility. 1 Peter 1:5, 6.

Harmony is the magnet which, if passed over and through all human conditions and permitted the free exercise of its power, will gather up all the sorrows and joys, the pains and pleasures, the goods and ills, the rights and wrongs, and by a certain unique method in adjustment and mixture produce a fulness of joy such as could never have been dreamed of in a state of uninterrupted delights. 2 Cor. 6:1-10. All the sighings and cryings and wailings, the laughter, the mockings, the pleadings, the jubilant bells of peace, the booming voices of war, shall, by this musical director of the universe, be set in its own place in the scale according to which all melodies are composed; and shall be reproduced in God's appointed way in a score that might well cause the angelic choir to retune their harps, if haply they might dip into the deeps, and strike those thrilling heights of song through which the voices of the redeemed shall rise and fall as they chant the story of eternal love,—that love that, like a star, shines out upon the darkness

of that hate with which Satan hoped to blot it out.

The sweetness of harmony is one of the compensations for the awful discord which sin produced. It could never have been discovered had there been no variations, no ups and downs, no minor tones in life.

The result of the operation of this principle in character is like that which, by fierce heats, produced the beautiful conglomerate stone known as granite, out of the countless particles broken and splintered by earthquake and flood, into forms so divine as to seem impossible of union in any form by any process.

In the home and church, harmony operates by the same process of fusion, blending many "lively stones," each distinct, different, naturally antagonistic, into one body builded together upon the one "Living Stone," which, chosen of God and precious, has become the foundation of all things.

To build upon this principle of harmony assures quietness and confidence, which is strength. Isa. 30:15.

The study of harmony leads to song, which is the breath of joy; and joy can season even temptation so that it shall be inspiration to even greater rejoicing. James 1:2.

Col. 1:9-29.

S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

I QUOTE from a recent letter the following extracts, because I am sure that they will help many of my sisters at several points, and I think that all will certainly be interested in reading of how God led this sister through strange and difficult places into the light of his truth:—

When I was only fifteen years old, my heart turned toward my Saviour. When I was twelve, I lost a noble Christian mother; and soon after, my father married a woman of the world. I had one sister older, one brother and sister younger; but there was no one to go to with my longing for help in the Christian way. My father and elder sister forbade my going forward for prayers.

I left home when I was fifteen, with my sister as a guardian, to work in a factory village. I had no opportunity to do as I pleased for nearly a year. At the end of that time my sister left me, and married. I was then free to do as I had longed to do; so I attended religious services, and when opportunity presented itself, arose for prayers. Then I became afraid that my relatives would hear of my course, and for two years I tried to be a Christian in secret. But this was so unsatisfactory, and the burden became so great, that I was prostrated, and could not sit up a moment. The doctor said I was slowly dying. I shall never forget that night. My father came to my room, in tears, and told me that the doctor said I had something on my mind, which, if I did not cast off, I would die.

While lying on my bed, I could look out upon the green trees and waving grass and flowers. It was near sunset, and everything looked so beautiful. I thought, I may never see the sunlight again, or another day. I knew I was a sinner, and this scripture came before me: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." I thought, I have not confessed to the world; I am not a Christian; so I can never see my dear mother again, and I so longed to rest with her. I wept, and prayed that God would make me a Christian, and save me with my mother, till near midnight, when something seemed to say to me, "God don't want you to die, but to live,—to live for him." Then I said, Lord, if thou wilt raise me up, I will be thine, and be led by thee in all things wholly. I then fell into a calm sleep. I awoke in the morning, and arose and dressed,—the first time in five long weeks.

In two weeks' time, not yet daring to tell my people or any one, I went back to my work; and in the church, on bended knees, I confessed and prayed until God took all my fear away, and I told to every one the joy of my acceptance with Christ.

Soon I found that I had an idol in the form of worldly dress and jewelry. I loved ruffles, overskirts, jewelry, etc. These things were all the rage, in the church and out. At a camp-meeting a brother asked me if I was a Christian. I said I

tried to be. He said, "Then don't you think you would feel better to take off your bracelets, earrings, beads, and jewelry?" I answered that I did not, and yet it troubled me. I talked to older Christians about it, and one and another said that there was no harm in wearing such things. But I could not be satisfied until I took it to the Lord. One day I took my Bible, and going off alone, asked God to enlighten me on this matter. Turning the pages at random, still looking to Jesus to direct, these words came to me: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I became convinced that the wearing of these things was a sin, and I told my young associates so; I also told it in the church, and they scorned me. I took off my jewelry, overskirts, and ruffles. I was told that I was crazy, and, one by one, my friends turned from me. I followed the teaching of God's word as near as I knew, and he wonderfully blessed me. It was a mystery to me why Christians did not follow the instructions of God's word.

I studied the Bible more and more, and was led to accept much of the truth which Seventh-day Adventists teach; but I did not know that there was another person on earth who believed as I did; for I accepted just what God revealed to me. I took everything to God in prayer, never trusting man's word, not even the minister's. About two years ago my husband and I accepted the Sabbath.

I write this to show you how God will help when we trust him. Though we are ignorant, he will lead us if we ask him, and will give us wisdom and understanding. He gave me power among the unconverted, and that we can receive only by being humble before him.

When the Sabbath came to me, I met with opposition everywhere. My brother was indignant. He tried to command me to obey him; and said if I would not, he would have nothing more to do with me. I think he has been to my house only once since. The first time I entered my church after I accepted the Sabbath, only one person spoke to me. My cousin said to me, "You, a Methodist all your life, and your mother before you,—I can't believe you have changed. You are jesting." But I told her I meant just what I said, and intended to follow God's word.

I will tell you how I came to see the Sabbath. Elder Edwards preached a sermon in the place where I live, taking for his text Matt. 7:12. I had to meet so much opposition because I attended this service that I promised not to go the next night; so I took my Bible, and went away by myself instead, thinking I would look up the comforting text of the sermon of the night before. I turned to the last part of the book of Matthew, and wanting the seventh chapter, I turned over a few leaves, asking God to show me the truth. I turned, as I supposed, to the seventh chapter of Matthew, not looking at the top of the page, and began to search for the verse. My heart was lifted to God, and it seemed that his presence was near me. My eyes rested on the following verses: "But they refused to harken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts." I had unconsciously turned to the seventh chapter of Zechariah, instead of the seventh chapter of Matthew. I can not describe the feelings which came over me as I read the eleventh, twelfth, and thirteenth verses. It seemed as if I stood in the presence of the Lord; and that if I refused to harken to his servant sent to reveal the prophecies, he would turn from me forever. I could not do that; I must obey. The truth which I had believed so long in regard to the Sabbath was now made plain, and I must accept it. Such joy as I received I can not express, and I am still rejoicing in this truth to-day.

NOTICE.

WE have received a call for helpers in the Haskell Orphans' Home. Kind, loving, motherly hearted women are wanted, who will prepare themselves, by taking the mothers' course, to take charge of a family of children in the home.

We are glad to present this notice to our women, and hope it will reach some who are willing to take up this interesting and important work for the Lord. For further particulars address Mrs. E. H. Whitney, Sanitarium Hospital, Battle Creek, Mich.

S. M. I. HENRY.



In the old days God sent his angels oft
To men in threshing-floors, to women pressed
With daily tasks; they came to tent and croft,
And whispered words of blessing and of rest.

Not mine to guess what shape those angels wore,
Nor tell what voice they spoke, nor with what
grace
They brought the dear love down that evermore
Makes lowliest souls its best abiding-place.

But in these days I know my angels well:
They brush my garments on the common way,
They take my hand, and very softly tell
Some bit of comfort in the waning day.

And though their angel names I do not ken,
Though in their faces human love I read,
They are God-given to this world of men,
God-sent to bless it in its hours of need.

Child, mother, dearest wife, brave hearts that take
The rough and bitter cross, and help me bear
Its heavy weight when strength is like to break,
God bless you all, our angels unaware!

—Margaret Sangster.

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

*unnatural Appetite, a true
to certain lands*

MEN and women, by indulging the appetite in eating rich and highly seasoned foods, especially flesh-meats, with rich gravies, and by using stimulating drinks, as tea and coffee, create unnatural appetites. The system becomes fevered, the organs of digestion are injured, the mental faculties are beclouded, while the baser passions are excited, and predominate over the nobler faculties. The appetite becomes more unnatural, and more difficult of restraint. The circulation of the blood is not equalized, and the blood becomes impure. The whole system is deranged, and the demands of appetite become more unreasonable, craving exciting, hurtful things, until it is thoroughly depraved.

*unnatural Appetite, a true
to certain lands*

With many the appetite clamors for the disgusting weed, tobacco, and ale, made powerful by poisonous, health-destroying mixtures. Many do not stop even here. Their debased appetites call for stronger drink, which has a still more benumbing influence upon the brain. Thus they give themselves up to every excess, until appetite holds complete control over the reasoning faculties; and man, formed in the image of his Maker, debases himself lower than the beasts. Manhood and honor are alike sacrificed to appetite. It required time to benumb the sensibilities of the mind. It was done gradually but surely. The indulgence of the appetite in first eating food highly seasoned, created a morbid appetite, and prepared the way for every kind of indulgence, until health and intellect were sacrificed to lust.

Many have entered the marriage relation who have not acquired property, and who have had no inheritance. They did not possess physical strength, or mental energy, to acquire property. It has been just such ones who have been in haste to marry, and who have taken upon themselves responsibilities of which they had no just sense. They did not possess noble, elevated feelings, and had no just idea of the duty of a husband and father, and what it would cost them to provide for the wants of a family. And they manifested no more propriety in the increase of

their families than that shown in their business transactions. Those who are seriously deficient in business tact, and who are the least qualified to get along in the world, generally fill their houses with children; while men who have ability to acquire property generally have no more children than they can well provide for. Those who are not qualified to take care of themselves should not have children. It has been the case that the numerous offspring of these poor calculators are left to come up like the brutes. They are not suitably fed nor clothed, and do not receive physical or mental training, and there is nothing sacred in the word "home" to either parents or children.

The marriage institution was designed of Heaven to be a blessing to man; but in a general sense it has been abused in such a manner as to make it a dreadful curse. Most men and women have acted, in entering the marriage relation, as if the only question for them to settle was whether they loved each other. But they should realize that a responsibility rests upon them in their marriage relation further than this. They should consider whether their offspring will possess physical health, and mental and moral strength. But few have moved with high motives, and with elevated considerations,—that society had claims upon them which they could not lightly throw off; that the weight of their families' influence would tell in the upward or downward scale.

Society is composed of families. And heads of families are responsible for the molding of society. If those who choose to enter the marriage relation without due consideration were alone to be the sufferers, then the evil would not be so great, and their sin would be comparatively small. But the misery arising from unhappy marriages is felt by the offspring of such unions. They have entailed upon them a life of living misery; and though innocent, suffer the consequence of their parents' inconsiderate course. Men and women have no right to follow impulse, or blind passion, in their marriage relation, and then bring innocent children into the world to realize from various causes that life has but little joy, but little happiness, and is therefore a burden.

Children generally inherit the peculiar traits of character which the parents possess, and in addition to all this, many come up without any redeeming influence around them. They are too frequently huddled together in poverty and filth. With such surroundings and examples, what can be expected of the children when they come upon the stage of action, but that they will sink lower in the scale of moral worth than their parents, and their deficiencies in every respect be more apparent than theirs? Thus has this class perpetuated their deficiencies, and cursed their posterity with poverty, imbecility, and degradation. These should not have married; at least, they should not have brought innocent children into existence to share their misery, and hand down their own deficiencies, with accumulating wretchedness, from generation to generation, which is one great cause of the degeneracy of the race.

"Thoughts from heaven, like birds in the spring, will fill our souls with music; but evil thoughts will sting us like vipers."

THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

MANY a father and mother who would be shocked at the thought of hypnotism have, by their arbitrary, will-enforcing methods, practised it upon their children, with a skill that would arouse the admiration of a professor of the science of psychology.

People have been "converted" by this power in the hands of so-called evangelists; but it is safe to say that no hypnotized saints will be found in the new earth. People have, by the same power in the hands of criminal experts, been made to perform lawless acts. They have been reduced to a condition of apparent vice, of which they were actually just as innocent of responsibility as is the knife of the assassin.

The child who has been the subject of this arbitrary force in his home or in school, even if by it he has been bent into the form of all virtue and grace, will, as he goes out into the world, be an easy prey to the same power in the hands of evil men and women, upon the principle that the same pair of shears may be used to cut out a baptismal robe and the dress of a ballet girl.

The simple, plain truth as found in the word of God and in nature has been given to the human teacher, with a wide range of application and illustration, and can be made to touch the right spot every time with the food of which intellect has need.

I believe the whole theory of suggestion as a method of culture is a device of Satan to keep conscientious mothers and teachers busy doing nothing, while a wide door is left open for error, vice, and crime.

It sounds "good" and scientific to those who have not learned enough of truth to be warned against it. It looks very wise. It is so hard to understand that many think there must be something in it. There is; but it will always be as elusive as a mine of sunshine gold, or as the shadow of the spade with which you might attempt to dig for it.

Of all the teachers whom I have met, who are trying to use suggestion as a method, I have never yet found one who could clearly tell what is involved in it, nor what is expected from it. Some have begun to see that it belongs to the poisonous class, and yet think that perhaps one poison may be an antidote for another, and so are disposed to look into it. Some have classed it with harmless amusements, and with devices for improving the memory, and consider it at least good as a mental plaything, even if it is of little practical value; but at its best, it is of no use for any who have all the resources of a live truth to draw upon, and it always tends downward toward the depths of intellectual paralysis.

"What, then, is the province of suggestion? Has it any legitimate use?" may be asked. I answer, A true, honest suggestive method has its sphere, into which God alone can enter. It is wholly in the realm of experience. And here, as everywhere, there is the same conflict between the false and the real. The real is found in the simple relation between cause and effect, as illustrated in the common exchange between intellect and the world of things; and the other is found in the effort of man to crowd himself into the place sacred to nature alone.

Let the child in toddling about the room bump his head once or twice on the corner of the table, and suggestion will teach him to keep clear of it next time.

But hypnotic suggestion might say to him, You may bump your head, and it will not hurt you; for I have willed that it shall not hurt you to bump yourself; and the child will be expected not to be hurt, because the hypnotist had willed that he should not be.

By the true method, if he burns his hand on the stove; if he disobeys, and meets the legitimate penalty; if he obeys, and reaps the recompense of reward, so that he understands it; natural suggestion does the work of instruction so thoroughly that the lesson will never be forgotten, while it leaves intellect perfectly free in its action. The child can go on bumping its head, if it so chooses, indefinitely, provided it can endure the suggestive pain by which nature would advise him to desist.

In the one case, a lying suggestion acts as an opiate to quiet the voice of true suggestion, which, with the protest of pain, would warn intellect that injury was being done to a portion of the temple, for the good care of which he is responsible; and in the other case, the truth is told so plainly that it can not be misunderstood, and the mischief is arrested.

Very often parents interfere with suggestion, and so hinder God in using this method that the child never learns the necessary lesson by which it was intended that he should be fitted to meet the world as it is. For instance: the mother will run to keep the child from bumping his head, for fear that he will hurt himself and cry; but she had better leave him alone with his teacher, experience.

He can not learn by any other experience than his own. No suggestion made upon any other brain can ever become practical in experience for him.

In methods of teaching, the true Christian student of mentology must of necessity look at it from a different standpoint than that occupied by a speculative philosopher, or be forced entirely off the track of truth.

I know that the great majority of my readers will wonder if there is really any occasion to say these things to our people. To such I would reply that our young mothers and our teachers are standing just where all these things must sooner or later roll in upon them, and for them I set this buoy afloat to mark the shoal of which it will be well to keep clear.

A professorship in psychology is required in nearly all "first-grade" schools of our day. Psychological journals, magazines for mothers and teachers, which are filled with hypnotic poison under the cover of "suggestion," are being multiplied on every hand. They come with specious pretensions of ability to settle the problem of the naughty child once for all; and the perplexed mother, the teacher who is in the profession for the salary, instead of from a divine call, are their handy tools, and the children under their care the easy victims.

OPPORTUNITIES FOR GIRLS.

MRS. L. M.

ONE great field of usefulness for you, girls, is faithful devotion to father and mother. It is indeed a grand field at any time; but especially so if, from declining years or feebleness, they require attention that calls for sacrifice on your part. It is true that the aged are not appreciative of *everything* that is done for them; but remember that it is quite probable that only a few years ago they were sorely tried with you, and they did not forsake you, but tenderly cared for you in your time of need. Never forget that they are father and mother; and if you should live to see them laid away to rest, the tender memory of faithfulness on your part will repay you for all that you can possibly do for them.

This life, dear girls, is made up of sunshine and shadows, and all around us we find those on whom the shadows seem to fall heavily; and to them a kindly word or loving ministrations from those who are in the spring-time of life is like an oasis to the weary traveler. If you really desire to share life's burdens with others,

shedding "golden rays of gladness from a loving heart," you will be surprised to learn how your Heavenly Father will condescend to cooperate with you in showing you opportunities that you have overlooked. Perhaps near your door there are those whose heartaches and whose tear-drops your gentle sympathy can dispel.

SOMETHING UNUSUAL.

He hunted through the library,
He looked behind the door,
He searched where baby keeps his toys
Upon the nursery floor;
He asked the cook and Mary,
He called mama to look,
He even started sister up
To leave her Christmas book.

He could n't find it anywhere,
And knew some horrid tramp
Had walked in through the open gate,
And stolen it, the scamp!
Perhaps the dog had taken it,
And hidden it away,
Or else, perhaps, he'd chewed it up
And swallowed it in play.

And then mama came down the stairs,
Looked through the closet door,
And there it hung upon its peg,
As it had hung before;
And Tommy's cheeks turned rosy red,
Astonished was his face.
He couldn't find his cap—because
'Twas in its proper place.

—Emma E. Marcan, in *Youth's Companion*.

WORK FOR THE PRISONERS.

MRS. IDA CARMICHAEL,
(Keene, Tex.)

DEAR BRETHREN AND SISTERS OF THE REVIEW FAMILY: I desire to thank those who have sent me literature for my work among the State prisoners and reform-school boys of this large State. Texas has two State prisons, one reform school for boys, and an industrial school for girls is soon to be opened.

O Christian readers, for the sake of Him who said, "I was . . . in prison, and ye visited me not," help me—weak instrument that I am—to help these poor unfortunate ones. In this State I am emphatically the prisoners' friend, and every State prisoner in Texas knows this. Not all the wicked men in the world are dressed in stripes. Many as false hearts beat beneath the immaculate dress coat of modern society as beneath the humble garb of the poor convict.

If my readers could know what I do, I am sure I would get help. I need money to put large clubs of our publications in the prisons and reform school; money to pay postage, carfare, room rent. O my Father in heaven, open the heart, loose the *purse-strings* of somebody who has money, and the privilege to do as he likes.

So far as human help goes, I have been alone in this work for years. My husband traveled for the State twelve years; and though an unconverted man, he has taken and distributed millions of pages of literature for me. It has been scattered from the Rio Grande to the Gulf of Mexico, and even across the Rio Grande into Mexico. My husband is still working for the State, but is not traveling now.

There is a call for "more papers." *Signs, Sentinels, Instructors, Life Boats, Little Friends*, are all called for. The gentleman with whom my husband is associated in the business now, is very kind. He says: "Come, talk to my boys." "Yes, you can do anything you wish among the men here." "Send them all the papers possible." Many other encouraging messages come to me.

I have been in the reformatory, and had little boys not over nine years of age come and lean

upon my knees, and receive little trifles from my hands, while looking trustingly—yes, *pleadingly*—into my face. Mothers, think of this when tucking in your little ones at night. The tears blind my eyes as I write. How I hastened home to clasp my own little boy in my arms. And let me say, *Ours* are not safe from the tempter's snare. Oh, no; "the trail of the serpent is everywhere." Mothers, pray for me in my work. Fathers, give me *material* aid also; and he who owns the earth and the fulness thereof will reward you.

To cheer those who have sent me literature, I quote from a letter just received from my husband: "It rained here last Sabbath. No work could be done. I gave out your papers to the men. They spent the day reading. All say they 'have never had anything like this literature—nothing so good from anybody.'" Think of those men, *each* with one of our papers in his hand, reading the whole Sabbath through! Send me more papers.

However, I do not want, and can not use, *stale* matter; for I am going over ground that I have been over. It must be up-to-date, or at least not more than a few months old. If I had money to use as I wish, *never* would I appeal in this way. I spend every cent I dare in the Lord's cause.

NATURE AS AN EDUCATOR.

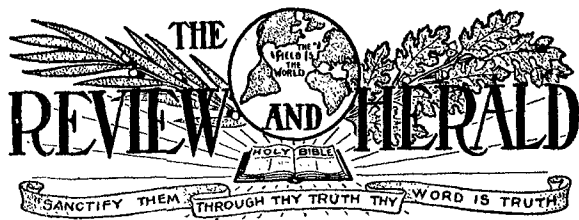
MRS. W. E. CARTER,
(Hildebran, N. C.)

THE plants in our garden, which have been cultivated and cared for, bear larger and more beautiful flowers than those of the wild-wood. If this is true in the growth of plants, how much more effective the results in the care and proper training of the child; and as the plant draws food from the earth, so the child's mind receives nourishment from its environments. Care and thought in the choice of food for either mind or body are necessary. God has given us a beautiful world, and has endowed us with power to appreciate the beauties of nature, but how often we fail to appreciate them as we should.

Children should be taught to regard nature in its true light, and to look from "nature up to nature's God," and so fill their young mind's with sounds of his creating. The mother should be the teacher during the first years of childhood; but how frequently her care for the temporal wants of the family is deemed more important. This should not be so. She should take time from household duties to accompany her children by the brook, or to the woods, or even in her own garden. Guide the little ones in the simple study of natural science, which trains the senses, and cultivates the habit of true discernment and perfect observation, a habit which soon becomes natural. Find for them some good in everything. The trees, flowers, the robin building its nest, the running brook,—all have a tendency to lead the mind to the Creator, and so make the child better able to meet the difficult problems of life.

Give the children good, pure literature; for there never was a time when there was so much literature suitable for children to read as there is at the present time, and yet there is great danger in giving too much literature and not enough of nature herself. Loved and revered in childhood, nature will always be in future life an inspiration and a blessing.

THE exercise of the brain in study without corresponding physical exercise has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood, and the extremities too little.—*Selected*.



BATTLE CREEK, MICH., JUNE 27, 1899.

ALONZO T. JONES,
URIAH SMITH.

EDITORS.

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GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
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POWER, even the power of God, is not only the one thing that mankind needs; but God holds out the promise to every soul, "Ye shall receive power."

To what extent, then, is power supplied to all people?—Read this: "Making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know . . . what is the exceeding greatness of HIS POWER to us ward who believe."

Well, what is the exceeding greatness of that power? What illustration can we have as a basis of estimate?—Here it is: "According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand . . . far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:16-21.

Thus the power that was manifested in raising Christ from the dead, and setting him at the right hand of God far above all,—this is precisely the measure of the power that is freely given to every soul in the world, and that will be manifested in and upon every one who believes; in other words, it is power nothing short of resurrection power that is freely given to all, and that is to be manifested in and upon every one who believes.

This, and this alone, is "the exceeding greatness of his power to us ward who believe:" as it is written, "That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. 3:10, 11.

I must know "the power of his resurrection," in order to "attain unto the resurrection" of the just. Whoever does not know the power of Christ's resurrection, *before he dies*, can never, *after he dies*, know the power of a resurrection unto righteousness.

Do you know the exceeding greatness of God's power toward you who believe? Are you acquainted with resurrection power? Is resurrection power working in you, *to-day*, "while it is called to-day"? "Ye shall receive power." Have you received it? Do you receive it? Do you believe? Where the promise of God is, believing is receiving. Do you believe?

A SIGNIFICANT token of how matters are prospering in the Peace Congress is seen in the fact that when the Dutch government was suggested as the central bureau of the proposed permanent tribunal of international arbitration, "the American delegates raised the curious objection that 'as Holland is a monarchy, such arrangement would hurt the feelings of the citizens of a free republic.'" By the same token, to make a free republic the central bureau, would hurt the feelings of the people of a monarchy. And as all governments are either monarchies or republics, how will it be possible to escape hurting the feelings of somebody—unless, indeed, the papal government should be chosen? As the papal government is neither a republic nor a monarchy, neither civil nor religious, but is altogether nondescript, they might agree on it. Yet even then there would be a possibility of having their feelings hurt. And how can they have certain peace so long as they are afraid of having their feelings hurt? or even so long as their feelings can be hurt? Whoever in this world starts

out expecting or fearing that his feelings will be hurt, will never know peace. The only person in this world who can have assured permanent peace is the true Christian: and he has it only because he is dead, crucified with Christ, and therefore his feelings can not be hurt. And even though he should yet be sufficiently alive to find his feelings hurt, he knows that this is his own fault, and thanks God for the further crucifixion; and so gains anew the victory, and goes on in assured permanent peace. But nations can never find this: it is only the individuals, and by faith in Christ Jesus.

"THE PRINCIPLES OF THE FATHERS."

THE *Outlook* is one of the leading religious journals of the United States. Its editor is Lyman Abbott, one of the most influential clergyman in the United States, whether deservedly or not. This journal, with its editor, is also one of the leading influences in repudiating the principles of the Declaration of Independence.

In the issue of the *Outlook* of May 20, 1899, there is published an editorial expressly criticizing, explaining away, and therefore practically repudiating, the Declaration. Of course for anybody to do this, special pleading must be resorted to; yet this by no means deters the editor of the *Outlook* from sweeping away every principle of freedom upon which this nation was founded, and deliberately advocating the principles of despotism only.

Under the title "The Principles of the Fathers," the editor of the *Outlook* offers a discussion and an interpretation of the Declaration of Independence, which, it is safe to say, would have been positively resented and repudiated by the men of '76. Indeed, it is exceedingly difficult to conceive how he or any other, even to the school children, in the whole nation, would not know that it would have been repudiated by the men of '76, as being in any sense a just exposition of the principles of the Declaration.

He begins with the following piece of supercilious special pleading:—

A great deal of current discussion assumes that the Declaration of Independence is a declaration in favor of self-government, and that consistency requires that a republic initiated by such a statement of principles should recognize the right of self-government in all peoples. This supposed truism is applied to the solution of various political problems, and is supposed to necessitate woman suffrage, negro suffrage, Cuban suffrage, Filipino suffrage. Why it does not require childhood suffrage in the family is not clearly stated.

If any grown person is so dull as really to need a statement as to why "childhood suffrage in the family" is not required, it is already given in the very fact of childhood itself, in the fact that, in the nature of things, every child is, and by mankind in all nations, every child up to a certain age is held to be, a child, an infant, and therefore incapable of either self-government or government by consent.

It is further given in the fact that upon true principles, the principles of the Declaration, the state is not a family, government is not paternal. In the declaration of the equal and inalienable right of all men to life, liberty, and the pursuit of happiness; and that governments derive their just powers from the consent of the governed, there is declared not only the sovereignty of the people, but also the entire *capability* of the people. The Declaration itself, and in itself, presupposes that men are men indeed, and that as such they are capable of deciding for themselves as to what is best for their happiness, and how they shall pursue it, without a government setting itself up as a parent or guardian to deal with them as with children.

The true principles of the Declaration do, and when announced they were intended to, annihilate the despotic doctrine that had become venerable, if not absolutely hallowed, by the precedents and practise of thousands of years,—the doctrine of the divine right of kings. And in the place of the old, false, and despotic *theory* of the sovereignty of the government and the subjection of the people, there was declared and put in operation the self-evident *truth* of the subjection of the government and the sovereignty of the people.

In the declaration that governments are instituted by the governed, for certain ends; and that when any

government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government in such form as to them shall seem most likely to effect their safety and happiness; it is likewise declared that instead of the people's needing to be cared for by the government, *the government must be cared for by THE PEOPLE.*

These are the true principles of the Declaration of Independence. And it can be only by a mind permeated with paternal ideas of government, as has been for years the mind of the editor of the *Outlook*, that there could be entertained the thought, and only from such a mind could come the suggestion, of "childhood suffrage in the family" in any discussion of the subject of governments of states or nations. And, consistently enough it is true, because true to the paternal government instinct, the editor of the *Outlook* perverts unto this pernicious doctrine the noble and inspiring truth of the Declaration. Here are his words:—

What the Declaration of Independence affirms is that governments exist for the benefit of the governed; and this is very different from affirming that they must always be administered by the governed!!

Indeed it is very different. It is as different as black is from white; as darkness is different from light; as despotism is different from freedom; as sovereignty of the government is different from sovereignty of the people; as divine right of kings is different from the individual rights of the people; as the principles of the self-styled patriots of 1899 are different from the principles of the Fathers of 1776; as the Declaration of Independence as interpreted by the imperialists of 1899, is different from the Declaration of Independence as written and adopted by the statesmen of 1776. Of this it must be said, as Abraham Lincoln said of the repudiators of the Declaration in his day, and it can be said in his own words, "These principles can not stand together. They are as opposite as God and Mammon; and whoever holds to the one must despise the other." "Is there no danger to liberty itself in discarding the earliest practise and first precept of our ancient faith? In our greedy chase to make profit of the negro [and the Cuban, and the Filipino], let us beware lest we 'cancel and tear in pieces' even the white man's charter of freedom."

That is exactly what is now constantly and diligently being done by these present-day repudiators of the Declaration of Independence. And it is high time now seriously to inquire, as did Lincoln in his day: "I ask you, in all soberness, if all these things, if indulged in, if ratified, if confirmed and indorsed, if taught to our children, and repeated to them, do not tend to rub out the sentiment of liberty in the country, and to transform this government into a government of some other form? Those arguments that are made [that "governments exist for the benefit of the governed"]; that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow,—what are these arguments?—They are the arguments that kings have made for enslaving the people in all ages of the world. You will find that all the arguments in favor of kingcraft were of this class: they always bestrode the necks of the people—not that they wanted to do it, but because the people were better off for being ridden."

And when this government is turned into a government of some other form, in the repudiation of the principles of republicanism; and forms a union of religion and the state, in repudiation of the principles of Protestantism; what then shall the governments of the world do for the light and example of liberty, either civil or religious?—They can do nothing: all is gone. Turned back finally to the old order of things, all that remains for them all is to wander for a little time in the mazes of despotism and distress with perplexity, till they end, *and perish*, just where government—the state—began,—in extremely impious rebellion against God. Apostasy, apostasy, is the only true word now.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness. Joel 2:1, 2.

"SHALL HE FIND FAITH?"

THE Presbyterian General Assembly held last month at Minneapolis, Minn., in a deliverance with respect to certain writings of a professor in one of the denominational colleges, stated as "a fundamental doctrine" that the Holy Spirit so controlled the writers of the Bible "as to make their statements absolutely truthful; that is, free from error when interpreted in their natural and intended sense;" that "all seeming discrepancies and contradictions in the Bible are to be referred to the limitations upon human knowledge;" that it is contrary to the Confession of Faith "to hold that the Holy Scriptures are in any respect historically inaccurate;" and that it is "a fundamental doctrine of the word of God" that God justifies men "by imputing the obedience and satisfaction of Christ to them."

All this the religious editor of the *Independent* takes up, and vigorously disputes. He says that "to impose it upon Christian people is to drive them out of the church, and it may be out of the faith;" and that "it is just such deliverances as this that make infidels out of studious young men." But the truth is that if such statements as those will drive people out of the church, and maybe out of the faith, then all such persons have not any faith to be driven out of, and so to be out of the church would be just as well for them, and better for the church.

He declares that "the doctrine of the inspiration of the Scriptures is of but secondary importance as compared with that of the truth of the Christian religion." But without the inspiration of the Scriptures, who is to decide, and how is he to decide, what is the Christian religion, as well as what is the truth of it? The special book of Christianity—the New Testament—invariably appeals to "the Scriptures" as evidence of the truth of the Christian religion. "The Scriptures" are given as evidence of the resurrection of Christ; indeed, they are appealed to by Jesus himself as such evidence. Who does not recall Christ's walk to Emmaus with the two disciples, and the words, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself?" And the same day at evening, when with the eleven, "then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:25-27, 45-47. And Paul, in preaching the gospel, delivered "first of all" "how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4. It is true that the evidence of the eyesight of those who saw him after he was risen, is also cited; but the evidence of "the Scriptures" is put before that of the eyesight, and is counted stronger, "more sure," than the eyesight. See 2 Peter 1:16-21. It is therefore certainly true by "the Scriptures" that instead of the inspiration of the Scriptures being secondary to that of the truth of the Christian religion, the inspiration of the Scriptures is the very truth itself of the Christian religion.

Further: the writer in the *Independent* makes the surprising statement that "the doctrine of the imputation of Christ's obedience is certainly not fundamental, and is not generally held by Christians to be true. They do not at all agree to accept that theory of justification, and those who reject it are as good Christians as those who accept it." Now since the Scriptures plainly declare that "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19); and that men are justified only by "the righteousness of God without the law," "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference" (Rom. 3:21, 22), it is rather startling to be told

by such high authority that such doctrine "is not generally held by Christians to be true," and that "those who reject it are as good Christians as those who accept it." Surely that presents a queer phase of Christianity.

Yet from beginning to end it is all perfectly consistent. For if the Scriptures are not absolutely truthful, and must be subjected to the judgment of man for what truthfulness they may have, and even then are secondary to something else that men must decide as to the truth of Christianity, then of course whether people believe or reject one thing or another, they are all alike equally good "Christians," if they call themselves that. Nevertheless it is written, "When the Son of man cometh, shall he find faith on the earth?"

A SURE TEST.

ONE test which the Lord permits us to apply to the words of those who claim to speak on the authority of the prophetic gift, is given in Deut. 18:22: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." The same principle will apply to those who undertake to interpret the prophecies of the Bible. These prophecies are all true, and will come to pass, according to their true intent; but men often make wrong applications of them, and set up the claim, on the authority of the prophecies, that certain events will take place, within such a time, or under certain circumstances, when the prophecy declares nothing of the kind. And when those things which these expositors have affirmed, follow not, nor come to pass, it shows that they have not been guided by the wisdom of the Lord in the study of his word, but have followed short-sighted human perception only, in the matter; and no attention should be given them.

During these later years, many instances of this kind have occurred among those who attempt to interpret the prophecies, but do not receive the light of the third angel's message. One of these we now recall. It occurred in 1891; and attention was called to it in the *REVIEW* of July 28, of that year. It is a matter of interest now to refer to it again, as the time has passed in which great events were to take place, which have not come to pass; and hence a profitable lesson may be learned from it. It belonged to the "Baxter" and "Totten" school of interpretation, and pertained to the subject of the seventy weeks of Daniel 9. The theory set forth was that a period was marked off, in the prophecy, from 1892, to end about "Passover time," in 1899; and at this point the end of all things would come. But the time is passed, which proves it to have been spoken presumptuously.

As is usual in such theories, the essential data on which the conclusions depend were wanting. We were not told why the days would begin in 1892 and end in 1899. Why was a period of just seven years taken?—Because in the scheme of these expositors, seven years were wanted for an anticipated time of trouble, the reign of Antichrist, etc. Where is any such period pointed out in the Scriptures, and assigned to this age of the world?—Nowhere. But they had just seven years which they did not know what to do with, and apparently conceived that this would be the period to work in here. It was the last of the seventy weeks of Daniel's prophecy, which lay useless on their hands, and must be disposed of in some way. Dan. 9:24. Tracing the sixty-nine weeks down to the manifestation of Christ, they strangely enough seemed to find there no place for the application of the seventieth week. Hence they resort to the strange device of detaching it, and with a reckless catapult of the imagination, they hurl that week over eighteen hundred years away into the future, to 1892-99.

But now, how does the prophecy of the seventieth week fit down here? Yes, how? Such is one of the embarrassing questions which beset the theory on every hand. If its authors could have everything turn out as they saw fit to arrange the program, they might make a little better showing of consistency. But the train of events refuses to run on their schedule. Nevertheless they allotted the

first half of the week, that is, three years and a half, from the Passover of 1892, to the autumn of 1895, for the development of the Antichrist, or the man of sin, who would make a league and covenant with the Jews; then in the midst, or middle, of that week, would break that covenant. Thus would they try to meet the specifications of Dan. 9:27. But where does the prophecy say anything about a covenant between the Antichrist and the Jews?—Nowhere. This is all gratuitous and imaginary. Then they make the last half of the week, or three years and a half, to the spring of 1899, a time of such unprecedented trouble, tribulation, and devastation by the unchained powers of nature, as to constitute the fulfilment of all the prophecies which depict the closing scenes of time; and the final consummation was to be reached at the date last named.

But the time has passed; and have any of these things taken place?—Not at all. The seventieth of the seventy weeks ended in A. D. 34; not this present spring. The Antichrist of prophecy, the man of sin, was developed nearly fourteen hundred years ago, in A. D. 538; and the world's last great tribulation has as yet reached only its preliminary stages. It is not profitable for men to leave the true principles of interpretation, and devise schemes fashioned after human speculation and carnal desires. Prophecies are not to be fulfilled after the will of man. God has his own agencies, plans, and purposes. These he has clearly revealed; and he will carry his own work triumphantly to its conclusion. Let us study to know the true meaning of what he has declared in his word, fall in with his purposes, and move on in harmony and sympathy with his cause in all its phases and developments.

U. S.

WAR—THE TRUE AND THE FALSE ESTIMATE.

VERESTCHAGIN is a Russian artist, who paints war scenes so horribly real that rulers and generals do not like to have either the soldiers or the people see the pictures, lest they refuse to go to war. This artist has been in battle himself, and fought so well as to be honored with the highest military decoration known to Russia. This man, who has been in it, who knows so well exactly what it is, and who can so powerfully reproduce it on canvas, thus defines war:—

War is the loss of all human sense; under its influence men become animals entirely. The artist looks always for passion, and passion is seen at its height on the battle-field. . . . Every hour war brings something new, something never seen before, something outside the range of ordinary human life. It is the reversal of Christianity.

And yet to-day in the United States, actually the great majority of professed ministers of the gospel hold war to be perfectly compatible with Christianity—that Christians can go to war and still be Christians!

Read the following from a sermon on Sunday, April 30, by Rev. Frank C. Bruner, of Grace M. E. Church, Chicago, on "The Sword in American Civilization:"—

The sword is a great history-maker. There is such a thing as a Christian war. Such to-day is the case in the Philippines. Nothing can check the advance in the Philippines. It is the hand of God in history. The pessimists may howl about the slaughter of the innocent, and hold their anti-expansion meetings. It will avail nothing. They mistake the signs of the times. God is marching on. Some of these timid souls forget the hero is the stuff out of which divine history is made. The thunder of George Dewey's guns had the roar of a marked civilization in them. Manila, the Venice of the Orient, is to become the hub of a new civilization. It is to radiate the light of American intelligence to the uttermost rim of the twelve hundred islands. The crack of the rifles of General Otis's advancing army has in it the music of the coming of the Son of Man. In a hundred years that territory, equal in English miles to Great Britain and Ireland, will be under the sway of the Son of God, the fruit of the triumph of the American sword. Nothing can change the sovereignty of human history. The purpose of God is ripe in the present conflict. He who opposes the struggle hits the providence of God in the face.

Is it not high time that there were a revival of the preaching of the gospel of peace? Is there not a loud call for the message of that angel of the Revelation, flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people"?

Jesus Christ is the Prince of peace, not war. His gospel is the gospel of peace, not war. The preachers of his gospel are sent to preach "peace by Jesus Christ."

These preachers that preach war are not the ministers of Christ, whatever their profession may be. General Sherman, one of the greatest warriors of modern times, in the quiet of the times of peace, soberly declared that "war is hell." How, then, can any Christian go to war? How can any Christian preach in favor of war? "Babylon is fallen, is fallen." Apostasy, apostasy, apostasy, must now be written of the churches.

NEW "FIN DE SIECLE" PRAYER THEORY.

It is the studied effort of Satan to divert the human mind from God. Many and various are the devices used by him to this end; but perhaps in no way does he attain his object more readily than by inducing man to concentrate his attention upon himself—man. Selfishness being the most pronounced human characteristic, man, in studying himself, soon cherishes an exalted idea of his own personality and attainments. Thus of self-contemplation is born self-worship. Turned inward to meditate and prey upon itself alone, the soul becomes dwarfed, as would any plant or animal attempting to obtain nourishment only from itself: separated from God, it is forced to drift helplessly into the clutches of the enemy of mankind.

To thwart this base scheme of Satan, the Creator of all things gave to the human race the ten precepts uttered at Sinai, the first one reading thus: "Thou shalt have no other gods before me" (Ex. 20:3), which command plainly prohibits man from worshipping himself, or any other person or thing. However, the unregenerate mind ever seeks to elevate itself above its Maker, claiming for itself high attributes and powers. This tendency is greatly encouraged by a certain person named Ernest Loomis, who, in his work, "Practical Occultism," gives expression to the following sentiments in regard to certain so-called "occult powers," which, according to him, may and should be "used to achieve success in business, to recover health, and protect man from disease." Speaking of the power of thought, he says:—

"Thought control is a sort of prayer, or invocation, and the tendency of all true prayer is to arouse, not some outside divinity, but the divinity within. Prayer never reaches above a man's head; but it does, when the mind is concentrated, open the door of one's own heart."

The author further advises all persons who desire to develop their occult powers, to pray, or concentrate their minds on some point, some "love principle." The main point, he asserts, is to "reach the higher self within," to "change the pole of vibration" from "your lower to your higher self." And still further, he advises this: "Try to put yourself in connection with your soul; and the moment you do it, you have found a connection with the soul of the universe of God." Finally, he says: "You are a part of that Great Soul, and you are all-powerful, if you but knew it."

Upon reading the foregoing, one is hardly able to believe the writer of these sentiments sincere. Be that as it may, it remains that the various expressions—"the divinity within," "the higher self within," "you are all-powerful," etc.—all smatter of the same great lie spoken by Satan to our first parents in Eden sixty centuries ago: "Ye shall not surely die: for God doth know that in the day ye eat thereof [the forbidden fruit], then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

We wish Mr. Loomis, if he believes the Bible inspired, would read, without delay, the following plain directions of the Word in regard to how, and to whom, prayer should be offered:—

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. And, may we ask, did Enoch, Abraham, Isaac, Jacob, Daniel, Joseph, Elijah the prophet, the martyrs of all ages, and Jesus Christ himself, all know what they were about when they let their "requests be made known unto God"? Or would their prayers have been answered sooner and more effectively, had they addressed their petitions to themselves, "the higher self within," etc., etc.?

Has it, indeed, been left to some puny one of this degenerate age and day of the world, to prescribe a better formula for prayer than God himself has furnished us in Holy Writ? We are, however, ready to believe, with Mr. Loomis, that "prayer," such as he would have man offer, "never reaches above a man's head;" for a man, in order to offer such a prayer (?), must of necessity violate the first commandment of the law of God, and of such the word of God says: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. As for us, we prefer to use the kind of prayer prescribed by the Word,—the kind that enabled Enoch to walk with God so closely that "he was not; for God took him" (Gen. 5:24); the kind of prayer that, through faith, was the means of bringing the righteousness of God to Abraham; the kind that brought the presence and assistance of God himself into the daily lives of Isaac, Jacob, and other holy men of old; the kind of prayer that saved Daniel from the lions' mouths, Joseph from temptation and a life of slavery; the kind that has brought ministering angels from the heavenly courts to Christians of all ages; that communion with God which enabled Jesus Christ to live a perfect life, suffer an ignominious death for the ransom of a lost world; in short, we prefer to use the prayer left us by the Son of Him to whom all prayers should be addressed, and which opens with the matchless words, "Our Father which art in heaven."

A. J. B.

SHOUTS OF VICTORY.

"THEY had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy. . . . Evil angels still pressed around them, but could have no power over them. I heard those clothed with the armor speak forth the truth with great power. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"

Before the people of God can receive the "latter rain," they must be victorious over the world, the flesh, and the devil. All the powers of evil in earth and hell are now combining to defeat this victory gaining. The backslidings following our revival efforts in churches and schools and at camp-meetings, the testimony of the devil and doubting brethren in the ministry and out of it, all conspire to discourage the soul who would be victorious over sinning. But God has promised victory, and God is true.

Every loyal heart should now be heard testifying with life and voice that God is able to keep us from falling.

The following quotation from a letter received from a brother in the church at Washington, D. C., is offered as a witness that God is true:—

"All eternity will not be any too long for me to praise him for the mighty and wonderful deliverance wrought in my life since the first Sabbath you talked to us here. I think it was March 25, and having that day received indubitable evidence that I had been born into the kingdom of God, I shall henceforth regard it as my spiritual birthday."

"I now realize what is meant by the 'obedience of faith,' not one worked out by my own will-power, but one daily and hourly the result of taking each promise of God as an actual fulfilment. In the exercise of this new kind of obedience, new for me at any rate, I am continually coming off more than conqueror over my besetments. In these conflicts I am the engine of war, but the force impelling it flows from the Source of everlasting strength."

"Truly in my case has the Lord been changing each weakness into power; and in all truth and soberness, my brother, I say, I know that of all professing the name of Christ with whom I have ever been brought into contact, I have been the weakest of the weak. Now, however, day by day, this condition is changing radically, and I am becoming 'strong in the Lord, and in the power of his might.' The citadel of my heart is now in the possession of the Holy Spirit, and Satan is at last outside its walls."

Jesus knocks no longer for admission. He is inside already. The tables are now turned, and Satan stands without and knocks, but glory to the cross of Calvary, let him knock in vain forever! The language of earth is inadequate to give vent to my joy and sense of freedom,—the glorious liberty of the children of God! And being Christ's freeman, who dare make me a slave again?"

The psalmist said: "They shall speak of the glory of thy kingdom, and talk of thy power." Come, brethren and sisters, come, young people, let us talk of his power. "Ye are my witnesses, saith the Lord, that I am God." It is too late to continue falling.

A. F. BALLENGER.

FEEDING ON ASHES.

Now let us turn to Emerson. Prophet Mills's idea of him is probably best expressed in the following portion of a character sketch of Emerson, taken from a popular text-book on American literature. It says: "Emerson was that rare phenomenon, a type of pure human innocence. He neither did, nor was tempted to do, evil. The experience that reveals to a man that he is a compact of evil, from which only God's mercy can rescue him,—in religious parlance, regeneration,—was as unknown to Emerson as to an infant a year old. The voice of conscience, convicting of sin, and calling to repentance, was never heard in his soul. He was never other than spontaneously good." Again, "He could not allow that Christ was more than a man, because he believed any man capable of being a Christ."

Little comment on these extracts is needed. A thoughtful reading, especially of the portions we have italicized, will suffice. The sum of Emerson's character and teachings, according to these modern prophets, is: He was naturally angelic and sinless; he never broke the law of God; he felt and taught that there is no need of Christ. And this is the chaff on which the world is being fed. Verily this is feeding on ashes.

But this whole world-wide movement is demonstrably only the rankest Spiritualism. It would be easy to produce page after page, column upon column, of this latter-day preaching, and then turn to the chapter on "Spiritualism," in "Great Controversy," and lay the finger on passage after passage that identifies this preaching as the incoming flood of the final great world-delusion. Let one or two examples from the foregoing extracts suffice: In the account of this vision, Dr. Burke says, "I saw that all men are immortal [Spiritualism]; that the foundation principle of the world, of all the worlds, is what we call love." Turn now to "Great Controversy," page 554: "He [Satan] appeals to the reason by the presentation of elevating themes, he delights the fancy with enrapturing scenes, and he enlists the affections by his eloquent portrayals of love and charity."

Take again the belief of Emerson, that "any man is capable of being a Christ," and compare it with the sentiment shown, at the bottom of page 554, to be Spiritualism: "And another declares, 'Any just and perfect being is Christ.'" Once more: All these writers represent man as progressive, as approximating nearer and nearer to Godlikeness. Compare with the following from "Great Controversy," same page: "Spiritualism teaches 'that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the God-head.'"

We must enlarge our idea of what constitutes Spiritualism; it is more than rappings, and slate-writings, and mediumistic trances, and séance manifestations. Thousands who would utterly repudiate these are as truly Spiritualists as those that accept them. Swedenborg was a Spiritualist, so was Emerson, so was Whitman, so is B. Fay Mills, T. De Witt Talmage, J. Minot Savage, and the great majority of the popular writers and preachers of the day. Spiritualism is as varied as the dispositions of men. "To the self-indulgent, the pleasure-loving, the sensual, Spiritualism presents itself under a less subtle disguise than to the more refined and intellectual; in its grosser forms they find that which is in harmony with their inclinations." "He excites the imagination to lofty flights."

There is a most subtle temptation of Spiritualism, which comes as a psychic phenomenon to many, and yet again and again I have seen professed Seventh-day Adventists fall before it. I would to God that I could reveal this with an inspired pen, as plainly as I see it, and as I have seen its workings and results. The genesis of the temptation, as I have watched it, comes, as it did to Eve, in a longing for a wider, larger, higher sphere of knowledge, attainment, and activity. It is the individual expressing the spirit of the age for "broader conceptions" of man and nature, of the brotherhood of all men, the unity of all religions and creeds—Brahmanism, Buddhism, Zoroastrianism, Catholicism, and Protestantism. While it speaks in the

name of more liberal sympathy, of universal brotherhood, it insinuates that the professing of the doctrines of any one church is a very narrow field, and restrictive not only of one's influence for good, but of what he may accomplish and become. It is, therefore, most insidious flattery and a hidden attraction to personal ambition.

Such persons soon manifest an impatience of what seems to them the narrow limits of present truth. At first they may not themselves be able to say at just what point the restriction lies, but there is a secret discontent, a longing for what they deem would be a larger usefulness and attainment, and for broader intellectual culture. Not that these things are wrong in themselves, be it understood; but it is the spirit which accompanies the desire, as with the desire of our first parents to partake of the tree of knowledge, and to become as gods in any way and at any cost.

Perhaps an instance which I met while a student in Battle Creek College will illustrate to some extent. There was in school an intelligent young man. He was thoroughly conversant with present truth, and accepted it fully. The first indication I had that the temptation was upon him was in some rather incidental criticisms on the inadequacy of our college course. Soon there was added to these a desire to leave school, and enter some "higher" institution of learning,—not that this would not have been right if he had first obtained all that our college could give him; but this he had not done. I soon saw that connected with this was a desire to get out into the world, though he himself probably had no idea of giving up the faith, and to try his fortunes on "broader" lines than work in the message. A poem which he wrote at the time, but of which I remember only a stanza, presented something of his condition of mind. The stanza is:—

"What should I see if I should go
Over the mountains high?
Perhaps there is nothing but drifting snow
Over the mountains high."

"The mountains high" were doubtless presented to him by the adversary as the narrow limits of his belief. I loved the boy, and as the parent watches the son who, "youth's gay spring-time scarcely knowing," ventures forth to seek his fortune in the wide world, so I saw him go. Do not wonder that this stanza bears to me a mournful burden. Yes, he went. He entered a State university, he formed a bond of friendship with a lady not of his faith, he was graduated with good standing; but I was not surprised to get a letter from him in which he said that he could not agree with our people any longer on certain points; he had gone beyond the "mountains high." He is now possessed only of worldly ambition. Sad indeed is this recollection to me; but sadder the fact that so few of our dear young people realize the strength of this deceitful temptation.

There is another case I will mention: A family consisting of the parents and three or four children lived in Battle Creek. They were friends of mine. I called on them frequently. It seemed to me that I never saw a woman more truly devout and more firmly established in the message than the wife and mother. One day, while making a call at their home, I was emphasizing the fact that each person must be led for himself by the Spirit of God. But when laying stress upon the matter of individual judgment and personal guidance, I noticed she assented with unusual stress. She said she had been thinking of the same thing herself. But I soon discerned that what she understood by following the "inward law," the "voice within," the "low whisper," was something quite different from following the Spirit of truth. She manifested the same longings for "broader" influence on the world, for "larger" activity, for more "liberal" culture, that were shown by the young man just mentioned. Dissatisfaction was entertained, criticism indulged, airy plans were laid to give her children the advantages of university education, but—she left the truth. Not long after, she doubted whether there ever had been a Jesus Christ.

This is all a phase of Satan's work through the power and influence of Spiritualism, as can be plainly seen by a perusal of the chapter on that subject in "Great Controversy."

Thus the world is feeding upon ashes, led astray by a deceived heart. Never before in the history of the world were truth and error so much alike; never were temptations more subtle. When these are from without,—rebuffs, reproaches, persecutions,—or even of a sensual nature—pleasure, appetite, passion,—they are usually easily discerned; but when they come as psychic phenomena, mental states, moods, and the like, they are most dangerous. Nothing but the soul in full surrender to God will escape them. The devil can work on the feelings; God impresses the conscience.

J. A. L. DERBY.

(To be concluded.)

NOTICE.

I wish to call the attention of those who have read my little book, "The Abiding Spirit," to an expression in it which has just been discovered to me, and has surprised me more than it could have surprised any one of my readers, or I should have heard of it before this time.

The point in question is found on page 196. In order to a thorough understanding, I must say that this book is composed of studies given at the camp-meetings which I attended last summer. These studies were taken down stenographically, and from these reports the manuscript was prepared in the intervals of camp-meeting work, amid constant interruption, and long travels on trains. This must account for the strange contradiction just discovered. That it has been left until now with no repudiation from me is due to the fact that I did not know it was in the book. I would not have believed it was there had any one mentioned it, until it was shown to me a few days ago. How it could have escaped my notice so long is a mystery that I can not unravel. No one is to be blamed but myself. It is neither a stenographic nor typographical error. It is one of those unaccountable things which sometimes will evade the most consecutive thought and the most careful proof-reading.

I am sure that those who read it will readily see how it is in itself contradicted by the connection in which it is found. The many hundreds of people who followed me through these studies at the camp-meetings know that all the teaching was in the strongest possible contrast to this which I am made to say in this book. I think that this must have caused the majority of my readers to make the correction mentally, not considering it of sufficient importance to speak about it. But I wish to repudiate it here, and have asked to have it expunged from the book.

As the studies were given from meeting to meeting, questions raised, and new points introduced, it often happened that questions came up from the audience. In one of the later meetings I had been teaching most positively that under no circumstances could a Christian woman be justified in leaving her husband; that the husband is, in his office as husband, the representative of our Lord; and the question was asked, "But what if he will not be a representative of Christ; will represent Satan?" To this I replied that he must be treated, in such a case, as Satan would be. Instead of the Scripture answer which I gave,—"Resist him as you would Satan,"—you will read in the book, "Flee from him." This I wish wholly to repudiate, and to emphasize that of which I have always had most positive convictions concerning the binding nature of the marriage covenant, that no Christian man nor woman can be excusable for separating themselves from its obligations.

First of all: What right has any woman to judge her husband as a representative of Satan, since no human being can be any worse than the chief of sinners, and Paul declares that Christ Jesus came to save even him. And "what knowest thou, O wife, whether thou shalt save thy husband," even though he may be the chiefest of all sinners, provided thou hast faith in him as a man? The wicked suspicion which classes any redeemed soul with devils will make any work for him by which he might be saved an impossibility. Jesus did not die to save Satan, but man; and no power but that of loving confidence can ever make any woman the "savior" of her husband.

Separation, divorce, may be the best thing that the world can offer where a continual controversy with the Holy Spirit and repudiation of truth must make a peaceable home life impossible; but the children of God are not left to this dire necessity, nor are they privileged, if it should be considered a privilege, to take shelter under that worldly provision by which they might possibly escape the obligations assumed in the marriage relation.

Under the gospel it is the privilege of every woman to be so filled with the Holy Spirit that she shall be able to overcome the power of Satan, however he may be entrenched in the nature of her husband. The same thing is true of the Christian husband with an unbelieving wife.

"Resist the devil, and he will flee from you," is the divine provision; and it is complete in itself. Nowhere that I have ever found in Scriptural teaching is any child of God left to the necessity of running away from Satan. The plan is that Satan shall do all the running. He is to be resisted. The trouble, however, is that the resistance is so often argumentative, carnal, contentious. The Christian husband or wife will try to stand out by sheer force of human will against the unbelief which can only be overcome by the Spirit of God himself, than which nothing can be more disastrous to the power of a testimony for the truth.

Resistance of Satan, or any representative of him, to be successful must be so manifestly by the Holy

Spirit that neither he nor the man of whom he has taken possession shall find anything to say or do but to yield to the power of light, truth, and purity as represented by the child of God, and so leave her in peace.

Any man who ever loved a woman well enough to seek her in marriage, and who has lived with her as a husband for months and years, will be amenable to this power of the Spirit in his wife. Failure to win him to peaceable terms, if not to acceptance of truth, would be at the point where the carnal mind refuses to surrender to the leadership of the Spirit.

S. M. I. HENRY.

PROPER SEASON FOR THE NEW FOREIGN MISSIONARY TO REACH HIS MISSION FIELD.

THE disaster that climate has caused because certain seasons in the tropics are deadly to newcomers if they enter the country at those seasons when the virulent malarial fevers are at their height, has been brought before the whole United States in an emphatic manner in the late Spanish-American War. When the American army sailed past Havana, the stronghold of the Spanish, without landing, it was not for fear of the eighty thousand Spanish troops centered there, but of the contagious diseases which the tropical summer develops in that unsanitary city. The lesson of the landing of the United States army in even the most healthful parts of Cuba at the wrong season of the year, and the vast mortality from disease, as compared with the actual cost of life from Spanish bullets, has set the government to thinking. It begins to realize the magnitude of the blunder that plans tropical military campaigns for the hot and rainy season.

England, slow as she is, has learned this lesson, and so never sends her unacclimated troops out to the work of either defense or invasion in the tropics in the sickly season. It must needs be that troops defend the borders at all seasons, but they are all native soldiers with acclimated white officers. Loss of life and waste of money without results have taught the British that there is a right and a wrong time to enter the tropics for either work or pleasure.

The missions in the interior of Africa, under the charge of various foreign mission boards, send every man they can spare to the southern seaboard towns in the hot and rainy season, when fever is rife. They never try to put in new unacclimated missionaries, who have to undergo all the constitutional changes which naturally result from a change from the temperate zone to the tropics, nor do they plan to open up new stations, during this three months of heat, rain-swollen rivers, and floods.

Our own Foreign Mission Board at home seemingly will not be educated; for notwithstanding the fact that the mission at Bulawayo was almost depopulated a year ago by the fevers of the summer, they hurry off another delegation, planning for them to enter that field in the height of an interior hot, rainy summer, when fever is rife. In the southern interior of Africa this hot, wet season is from December to the end of February. With the moisture and intense heat comes a rapid growth of vegetation, and just as rapid ripening and decay. The ground is full of gases from the fermentation of this spoiling mass of dead grass and weeds. Insect life is also very active, and the fly and mosquito are at work, not only inoculating the people and animals with malarial plasmodia, but with many other microbes.

Think of what it means to send out into a new field, where everything has to be done for the first time, a devoted missionary band. They are without anything to shelter them, and without access to any supplies, either medical or otherwise, except what they have with them. They must build their huts, break up the land for crops, build corrals for stock, and care for them, protecting often from both wild men and animals, to say nothing about searching for the stock if they wander off and get lost. Suppose the missionaries arrive in the new field in the midst of this hot, wet, malaria-and-insect-infected season; what can they do but sit under their covered wagons or tents for shelter, absorbing the germs of disease, ready to have the fever whenever the dry season begins? It is just at the end of the wet season, the months of February and March, that the outbreaks usually take place.

To send out, at great expense, men to begin the work in the interior of this country, and place them in their field of labor in the months of November, December, January, February, or even the first of March, would certainly be to lose time because of the heat and the wet. The missionaries could not help getting infected more or less with malaria; and if it should be an unusual fever year, the chances are that many lives would be sacrificed before work could be begun at all. Let them arrive at the beginning of May or June, and they have the cooler, dry season, when there is little sickness, and every

day may be counted on for work to get ready for the next summer. Houses can be built, and some provision made for clean water. At that time it can be seen where the marshes are, and a healthy location selected. Some seeding can be done, and reasonable provision made to guard against the discomfort and danger of the next rainy season. Entering at this cool season, when at times there is even frost at night, is not such a shock to the constitution, and gives time to get used to the climate gradually, to the change of housing and food, and other changes of environment, which are all very taxing on health if made precipitately, and especially in the sickly season of the year.

It seems to me that instead of buying experience at the expense of a costly sacrifice of human life, to say nothing of the waste of money, it would be much more humane, much more in harmony with the spirit of some recent Testimonies, and with the whole spirit of the message, if the Mission Board at home were to appoint a medical committee to confer not only with our own physicians, but also with other medical missionaries, and even with military surgeons, and others, as to the time of the rainy and hot malarious seasons of the year, the water and food supply, elevation above sea-level, proximity to mountains, where, in the hot, rainy season, the mission workers could retire, and get ready for the next cool season's work; also as to the facilities for reaching some healthy seaboard locality quickly, either by boat or rail.

In English territory there are appointed what are known as district surgeons, who are required to record as far as possible all deaths, and the causes of the same; and to note the causes of these deaths for each month in the year, and report them. These blue-book reports can be had at small expense by sending to the proper officers, and will give a fair idea of the death-rate, and the prevailing disorders at the several seasons of the year. I am speaking, of course, about the interior of Southern Africa. In other countries, and in other latitudes and longitudes, the seasons, and all which pertains to them, may be very different; but the principle of investigation remains the same. Even here the wet season near the seaboard is the cold or winter season, instead of, as in the interior, the summer. If missions were to be located in Cape Town and vicinity, it would not matter at what time they opened so far as health is concerned; for there is no time we could really call a sickly season.

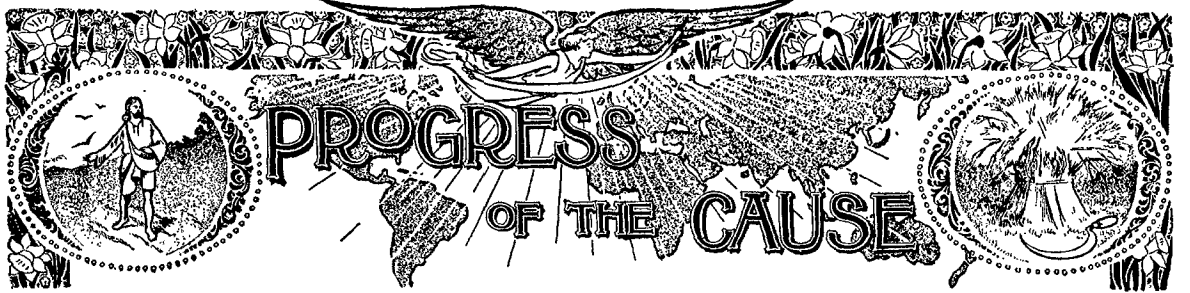
The world, as a whole, is more or less in touch in every part by means of steam and electricity, and in planning mission enterprises it can easily be ascertained just what will best contribute to the well-being of both the field and the workmen. Brother Mead and his band, waiting at the Cape, are an object-lesson for the home board to study and think about, when next they plan as to the time of sending out workmen into the interior of this country. No doubt the best season to send out workers to some other field would have been just the time they sailed. It is not to discourage foreign-mission work that I am writing this; but because I am interested to have this work put on a sound, economical, practical basis, which will allow the exercise of common sense of as high an order as that which guides Great Britain in the treatment of her soldiers.

A word as to who should go to the mission fields of hot countries: If possible, do not send men and women from Northern States and countries, as they are not in any way exempt from tropical diseases. Brother Anderson and his wife, although the weakest of the Bulawayo Mission band, stood the climate better than the others, because of early experience in the malarial sections of Indiana and Michigan. Brother Kerr and wife came out alive from the Gold Coast only because of a Southern birth, and being inured to the climate of the South, while Brother Tripp, Sister Armitage, and the others who fell, came from localities free from malaria and heat.

God has given us reason, and intends us to use it. It surely is meet that in regulating the affairs of mission work at large, each field should be studied, its dangers and all pertaining to it duly and prayerfully thought about, with a set purpose to find out just what is needful for the advancement of the message, and who is best fitted in every way to fill the many places where the fields are white and ready for the harvest. It will not always be possible to prevent the fall of soldiers of the cross in the active work in our mission fields. But when it is known that any season is especially dangerous, and that by waiting a few months it is possible to avoid this danger, then it is better to wait at home, even in inactivity, than to be forced by heat and rain to wait under a tropical sun. As of old, it is "for lack of knowledge" that "the people are destroyed."

If what I have written stimulates a candid and systematic investigation of all subjects relating to the proper conducting of missions and the proper care of the missionaries' health, it will be all that was intended by the writer.

KATE LINDSAY, M. D.



THE WORK AT THE SANITARIUM.

THE sanitarium family of workers daily witness new tokens of the Lord's favor and blessing. It is inspiring to mark the interest and enthusiasm shown by the patients in getting hold of the principles of health reform. Some of these people have traveled from one place to another, and consulted many specialists, at great expense. They come here often as a last resort, and are surprised to see the splendid facilities for giving treatments of all kinds, and are especially impressed with the great principles which underlie the work. One of them said to his nurse, the other day, "You ought not to stay here; you ought to go out into the world, and tell these wonderful principles to the thousands who are suffering as I was when I came here. The world is full of such people."

They are going out. For most of the young people who come here to be trained, the sanitarium is simply a brief stopping-place. They study these principles, absorb all the light possible, and then go out into the surrounding darkness to let their light shine. Sometimes they go out to our own churches, each of which is a center of light, and try to give them further light and instruction on the subject of healthful living.

We are receiving a number of applications from persons who wish to attend the Summer School. We trust that this excellent opportunity will be improved by workers who desire to get a knowledge of the fundamental principles of medical missionary work, so as to have a well-rounded experience, which will fit them to meet the wants of every inquiring soul. The instruction in the school this summer will be of an intensely practical nature. No effort will be spared to make it both profitable and interesting.

If any readers of the REVIEW would like to know more about this course, with a view of taking it up, a descriptive circular will be sent them on application. The Correspondence Course is another means of getting hold of the underlying principles of medical missionary work. Some students are already taking this course, and the month of July would be a good time for others to join. A circular giving full particulars concerning this part of the work will be sent to any who desire it.

The religious interest among the helpers is good. Prayer and consecration meetings are often held in the rooms and parlors of the dormitory, and many are enjoying much of the Lord's blessing. Elder Hibbard is bringing out some very helpful thoughts in the Bible classes; and the general prayer and social meeting on Friday evening, conducted by Elder McCoy, is well attended, and is a season of great spiritual refreshing. While this is so, we do not feel satisfied; but realize that in a large family, such as ours, we must continually fight wrong principles, and seek every day for a new experience in the things of God. Some idea of the instruction given from time to time may be got from the following partial report of a talk given by Dr. Paulson a short time ago:—

"We looked for peace, but no good came; and for a time of health, and behold trouble! . . . Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?' Jer. 8:15-22. What a pertinent question at this time! 'Why . . . is not the health of the daughter of my people recovered?' Read Judges 6:12, 13: 'And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.'

"But when Gideon had cast down the altar of Baal and cut down the grove, then the Lord enabled him to gather the people together for a great work; and when they organized a company, and gave the Lord a chance to work, they had no cause to ask what had become of the miracles. And yet out of this great host only three hundred stood for the Lord. This little company won a glorious victory. 'And they stood every man in his place round about the

camp: and all the host ran, and cried, and fled.' It was not so wonderful when God had a chance to work.

"Brethren, have you often thought the same as Gideon did? Why don't we see miracles? Why don't we see more of the sick raised to life in answer to earnest prayer? We have said to others, 'Come thou with us, and we will do thee good.' But if God should restore our sick to health, there would be some intense looking in our direction. Then people would see many things in our lives that it would not be safe for them to copy, so that would not do. Just as soon as sin is purged from our lives, these signs will follow us.

"If the patients could learn that when one of our helpers became indisposed, God raised him up quickly, and in a wonderful manner, they would be sending for you all day long, that they might learn of the gospel. But suppose there is criticism and fault-finding among us, then God can never trust us with this power. These signs shall follow us if we believe. There is a glorious future before us if we will come up to our high calling. It is open to every one who will take it. We read in Revelation that the leaves of the tree of life are for the healing of the nations. Do you not think we need some of these leaves as much now as we shall need them over there? God will not withhold any good thing from us if we walk uprightly before him. It is God's purpose that we should have access to the tree of life now, because we must receive healing here in order to be admitted over there. God has told us that these health principles are leaves from the tree of life. How can we show to anybody the fruit of that which we have not received ourselves? The time has come for us to do more than admire these principles; we must eat them, and then they will become the joy and rejoicing of our lives."

Large interests are at stake in the sanitarium. Heavy responsibilities rest upon the physicians, nurses, and other workers connected with this great institution. We hope that we shall be remembered in the prayers of God's people. M. E. OLSEN.

CLOSING WEEK OF BATTLE CREEK COLLEGE.

LAST week's report closed with the work of Wednesday morning. Thursday was devoted to a consideration of various lines of missionary work carried on by the college. The work of the hour was directed by Professor Salisbury, who has had a special interest in the Jackson Mission. The chairs on the platform were occupied by two young men who have spent the last three months in the work at Jackson, who gave an interesting account of their experiences and of the blessings of God; by a representative of the ministers' class, who outlined the work done the last year, in the class room, under the tutelage of Elder Jones; a representative of the canvassing class, who described the class work of that department; Mr. Spaulding, who spoke on the Southern work; and others. One fact was especially noticeable,—that each department of the work had striven to give such instruction as would be of practical value to the laborer in the field.

Friday morning the industrial work was considered. Considerable interest has been manifested in the manual training, and it was pleasing to see the heads of the several departments on the rostrum. Brother C. M. Christiansen told of the rise and growth of the various departments. The farm was represented by Brother Fletcher, who believes in following Bible injunctions regarding thorough cultivation, relying implicitly on the Lord's promises for abundant crops, and upon his power to rebuke the devourer. Several others spoke of the work done in carpentry, tailoring, dressmaking, engineering, broom-making, and printing, and each was received with enthusiasm by the listeners.

Sabbath afternoon Professor Sutherland outlined to a large audience the future plans of the school, and the stand taken by the college on the subject of Christian education. The educational work is onward; and while much opposition must of necessity be met, the cause of truth will triumph. It is the object of the faculty to adhere strictly to the principles as given in God's word, and to follow closely all light which comes on the subject through the Spirit of Prophecy.

Programs of the week's work had been printed, and generally scattered; and according to appointment, Sunday afternoon was devoted to a meeting on the lawn. Several hundred people gathered in the shade on the south side of West Hall. The Sanitarium band rendered several appropriate selections, and the speakers gave brief sketches of the various phases of college work. The program was especially adapted to those who seldom come in direct contact with the college, and the words of appreciation made it clear that this part of the closing exercises was responded to by the public.

About noon on Sunday the north vestry of the Tabernacle was thrown open to spectators. It had been transformed in appearance, and contained a display of work done in the several industrial departments. Entering the west door, one came face to face with the college farm in miniature. The eighty acres was represented in a plot of earth, oblong in form, on which were planted the various crops now growing on the real farm. There were corn and timothy, beans, peas, squash, and potatoes. Several varieties of fruit were on display, and no little interest was evinced by the crowd who gathered about the table to hear the principles of Biblical farming. The broom-shop bore the motto, "Keep Clean," and showed the broom in all stages of development, from unsorted corn to the highest grade of broom or whisk. The shoemaker gave a display of his skill in soling, and bespoke much comfort to the one who has rubber heels on his shoes.

The printing-office was represented, and also the dressmaking department. It seems strange that in a city where health principles are so loudly advocated as in Battle Creek there should be women who know not the comfort of a Freedom waist and garments suspended from the shoulders. The artistic display in the line of dresses, shirt-waists, etc., spoke well for the college sewing department.

One of the most interesting booths was occupied by the carpenter. Some excellent work has been done during the year, and while it is ornamental, it is also useful. There were tables, bookcases, jardinière stands richly ornamented with burned designs, picture-frames, and bric-à-brac of various sorts. An interested throng listened to Mr. Hallock as he explained the work done, from the use of simple tools to cabinet-making. Geometry had been combined with this work, rendering it doubly interesting. The display remained open until after the commencement exercises, Monday night.

The work of the week closed Monday night, June 12. Prof. W. H. Mc Kee delivered an interesting and appropriate address on the subject of education. He spoke of the home school in Eden, where the Son of God taught the two; of the school of the prophets in the days of Samuel and Elisha; of the school of evangelists organized by the world's greatest Teacher, and still in existence for the purpose of fitting students for the university of heaven.

Diplomas were granted to eighteen students; and as they were presented, each one was advised to submit wholly to the leadings of the Spirit, and become a worker in the cause of truth.

M. BESSIE DEGRAU.

DISTRICT 5.

* THE local camp-meeting at Galena, Kan., was a success. Brethren and sisters were in attendance from Kansas, Missouri, Arkansas, and Indian Territory, which made it a union meeting, as designed, Galena being in the southeastern part of Kansas. It is a mining town of several thousand inhabitants, who are absorbed with the wealth of zinc and lead, which abounds in that region. Hundreds of shafts, reaching far below, pierce the ground everywhere in and around the city, and new ones are added daily. In the mad rush for fortune, the multitude have but little time to stop to consider the call of God to repentance.

During the day our meetings were small; at night, the tent was full of interested listeners. The preaching was practical, and Christ, as Creator, Redeemer, and the coming One, was lifted up, that sinners might be drawn to him. Instruction in church and missionary work was given each day; lessons on health reform from the standpoint of the Bible and the Testimonies were conducted by Sister Ollie Oberholtzer; and children's meetings were held twice each day, conducted by Sisters Oberholtzer and Humphrey, and other helpers. The ministers present were Elders Westphal, Oberholtzer, and Covert, of Kansas; H. K. Willis, of Missouri; and Brother Ziegler, of the Topeka Mission, who conducted street meetings each evening in the city, attracting large crowds.

As the standard of God's word on church-membership was maintained by all the laborers present, our hearts were cheered. The fact that persons are received into the church who not only do not pay tithes, but openly oppose the system, who also stand out in opposition to the Testimonies, and are

at war with health reform, and decorate their persons with jewelry, feathers, and flowers, causes grave fears to rise in our minds as to the future of many of our people, if this method is continued. The ax must be laid to the root of every evil tree. The "old man" must be crucified. Faithful instruction must be imparted. The standard God has given his people can not be lowered carelessly if we would retain the favor and blessings of Heaven.

Six adults presented themselves for membership and baptism. Elder Covert did the baptizing, and will remain with the tent, to continue the meetings, Elder R. H. Brock and other helpers assisting him.

I left the camp on Monday, in company with Brother James Hunter, who took me, with his team and wagon, sixty miles, to Centralia, I. T. A church organization is to be effected near Centralia, when Elder McReynolds comes to engage with me in the work. In the meantime, instruction will be given those who shall enter into church fellowship.

From here I go to Texas to attend the local camp-meeting at Sealy.

R. M. KILGORE.

CLOSING EXERCISES OF KEENE ACADEMY.

It was my privilege to be present during the commencement exercises of the Keene Industrial Academy, June 4, 5. Extra seats were placed in the chapel, which was filled each evening with an attentive audience, some persons coming from the town of Cleburn, seven miles distant. The program was short but good. The address was given by Elder W. S. Greer. It seemed quite appropriate to call on Brother Greer to give this address, as he is the founder of the school, and his whole life is devoted to its welfare. The school has had a prosperous year, the total enrolment being two hundred and three pupils. Plans are being matured for the building of another dormitory, in order to give better accommodations to the increased attendance expected another year.

S. C. OSBORNE.

MINNESOTA CONFERENCE PROCEEDINGS.

IN considering the location of the annual camp-meetings in this State, we have been confronted with the fact that all railroads center in the Twin Cities, which are in the east side of the State. In most cases the traveler is obliged to go through these cities in order to reach any other place in the State. However, it was decided that the camp-meeting should be held at Anoka, a city of about four thousand inhabitants, on the N. P. and G. N. Railroads, about twenty miles northwest of Minneapolis. The experiment was every way satisfactory. The attendance was good, and many citizens expressed regret that the meetings were so short, and a wish that we would come again next year. The camp-meeting will be followed by a tent effort.

This was the thirty-eighth annual session of the Minnesota Conference. The Spirit of God was manifest throughout. Some important changes were made. The tract society was merged into the Conference. This does not mean that this is to be an end of the work heretofore done by that organization; but simply to put the Conference in harmony with itself,—ourselves in harmony with ourselves. Instead of two treasurers, as heretofore, one man will be held responsible for all the money used in the Conference. Three churches were added to the Conference.

Every effort was put forth for the spiritual interests of the people. There was a workers' meeting, during which public services were held every evening, and social services each morning. A hallowed influence, in good degree, awaited the coming of the people. In a larger degree than usual, the brethren came to lift, rather than to be lifted. The message from the visiting laborers was full of courage and hope. Many were the victories gained in the assurance that there is power in God to save from the power of sin. On the last day of the meeting, Sunday, there were forty-six who went forward in baptism. These were mostly young people.

The Conference officers for the ensuing year are as follows:—

President, Elder C. W. Flaiz; Secretary, Elder H. F. Phelps; Treasurer, C. M. Everest. Executive Committee: C. W. Flaiz, C. M. Everest, Elders A. Mead, Fred Johnson, and C. L. Emmerson. Sister A. E. Ellis is to continue her work under the name, "missionary secretary," instead of "corresponding secretary." The name "librarian," in the local societies, was changed to that of "mission secretary." Brother M. H. Ellis was elected president of the Sabbath-school work, and Miss Ella Merickel, secretary.

We enter upon the work of another year with assurance of daily victory through our Lord Jesus Christ.

H. F. PHELPS, Conf. Sec.

UPPER COLUMBIA CAMP-MEETING.

THE Upper Columbia Conference was held in connection with the camp-meeting at Milton, Ore., May 11-21. It was indeed a good time. There was a spirit of harmony and unity that was refreshing. The labors of Elders J. A. Brunson, J. N. Loughborough, and John Holbrook were highly appreciated by all. As they endeavored to instill into our minds a deeper and more practical piety, we were able to comprehend more fully our great need of that power that comes from above. The good spirit that was manifested in the devotional exercises was present when the plans were being laid to press the battle to the gates during another Conference year.

Among the definite plans that were entered upon, were the following:—

1. That immediate steps be taken to establish a mission in China.

2. That a series of articles on food combinations and healthful cookery be prepared for publication in our Conference paper.

3. That each church in the Conference be requested to devote the second Sabbath of each month to the consideration of foreign mission work.

4. That we take under careful consideration the establishment of orphans' homes.

5. That the canvassing work be pushed, if possible, more vigorously than ever before.

As the Conference starts out on another year of labor, it has a larger corps of workers than ever before. On every hand we see evidences of God's controlling and directing power, and, like Paul, we thank God and take courage.

J. L. KAY, Sec.



FOR WEEK ENDING JUNE 24, 1899.

—Over 2,000 saloons have been opened in Cuba since the Spaniards were driven out.

—The first post-office in England was opened in 1581, in Paris in 1642, and in America in 1710.

—Dwight L. Moody will conduct a series of meetings in Glasgow, Scotland, some time in October.

—In Boston there is one church to every 1,786 of the population against one to every 1,363 of the population in 1810.

—Not a street-car is running in Akron, Ohio, owing to a general strike for higher wages on the part of the employees.

—Protestant missions in India and China claim 4,000,000 converts, the work being carried on by 9,000 missionaries.

—In the British army the Church of England has 314 chaplains, the Roman Catholic 288, the Presbyterian 155, the Wesleyan 153, the Baptist 5, and the total is 915.

—Germany will insist upon having an indemnity for losses to German residents in Samoa caused by destruction of property and illegal arrests by the British and Americans.

—In England a plan has been adopted, for political purposes, in which in every constituency a Protestant Hundred is organized to promote the return of Protestant members to Parliament.

—One of the Filipino commanders, General Luna, and his aide-de-camp, Lieutenant Ramon, are reported to have been assassinated by Aguinaldo's guard at the latter's headquarters. It is supposed that this was the result of dissensions among the Filipino leaders.

—Governor Sayers, of Texas, has sent a telegram to all the governors and attorney-generals of the Southern States, announcing that he has called an anti-trust convention to meet in St. Louis, Mo., September 20, for the purpose of securing concerted action against trusts.

—An armed mob of five hundred persons recently assailed two Holiness Christian pastors holding meetings in the city of Laporte, Ind., destroying their large tent. The mob failed, however, to get the ministers whom they were after. Governor Mount has been notified, and prompt action will be taken.

—June 19, while the American troops at Manila were in a sunken road, a force of insurgents attacked them on the left flank. The Americans retreated for several miles, five being killed and twenty wounded. The despatch further states that the American losses during the day "may amount to a total of forty killed and wounded." The same day General Wheaton barely escaped with his life, being obliged to snatch a rifle himself, and fight his way out.

— A bride in Japan gives her wedding presents to her parents, as a slight recompense for their trouble in rearing her.

— The Post-office Department has issued instructions directing that hereafter newspapers shall be treated as letters, in making up the mail for Porto Rico.

— For every missionary landed in Africa there are landed 70,000 casks of rum, 10,000 casks of gin, and fifteen tons of gunpowder, to help "civilize" and "Christianize" the dark continent.

— Within the German Empire there are 116 Baptist churches, 25,000 members, 761 stations, 162 preachers and elders, 65 missionaries and colporteurs, 367 Sunday-schools, with 1,462 teachers and 17,076 pupils.

— The system of vaccination is so perfect in the German army that smallpox has been reduced to six or seven cases annually. All recruits are re-vaccinated, and there must be at least ten punctures in each arm.

— The Methodists, Presbyterians, Episcopalians, and Roman Catholics each have a church at Dawson City, Northwest Territory, and it is said that all of these, beside the Salvation Army barracks, are filled every Sunday night.

— Governor Roosevelt, of New York, favors a restoration of the whipping-post for wife-beaters, and for those who treat children and dumb animals with cruelty. He promises to sign a bill with such purpose in view, if passed by the State legislature.

— President Angell, of the University of Michigan, has offered to furnish to the United States government a number of young men, liberally educated and of good natural parts, who will pay their own expenses abroad for several years, if they can be assured of places in the United States consular service afterward.

— President McKinley recently received the degree of D. C. L. (doctor of civil law) from Mount Holyoke College, and the degree of LL.D. (doctor of laws) from the trustees of Smith College, on the occasion of the graduation of his niece from the latter institution, which exercises he attended in person, June 20.

— Cecil Rhodes, in an address made before a meeting in behalf of the social work of the Salvation Army, recently held at the Mansion House, London, said that in fifteen of the English colonies, grants were now made by the different parliaments toward the social work of the Salvation Army, not on a sentimental basis, but as a practical return for the good work done in distant parts of Her Majesty's empire.

— Ninety thousand Sunday-school children participated in the annual parade in Brooklyn, N. Y., recently, thus celebrating the seventieth anniversary of the Brooklyn Sunday-school Union. Cadet drills and other military exercises were a part of the program, prominent United States naval and army men being present, reviewing the maneuvers of the children.

— The first of July the Standard Oil Company is to surrender its Ohio charter, and transfer its headquarters to New York. Four or five men will take the place of the present Cleveland office force of sixty, and the Cleveland office will become merely one of the company's many branch offices. This oil trust was recently incorporated in New Jersey, with a capital of \$110,000,000.

— WASHINGTON, D. C., JUNE 19.—"With professedly friendly natives attacking General Wheaton's troops from the rear, with Aguinaldo's forces taking the aggressive, instead of the defensive, against the forces of General MacArthur and General Lawton, as shown by despatches during the last few days, the military situation in the Philippines has assumed an aspect that would seem to make a call for more troops imperative."

— The Northwestern Plow and Implement Association, including all the makers of riding and walking plows, corn-planters, cultivators, disk- and spike-toothed harrows, listers, and all other ground-working implements, unanimously decided to advance the price of all these articles twenty per cent. above the figures now ruling. In justification of this, it is claimed that the price of all raw materials entering into the manufacture had risen from seventy-five to one hundred and twenty-five per cent.

— At Cleveland, Ohio, a serious riot occurred in connection with the recent strike of the street-railway employees. The company attempted to run the cars, employing non-union men, when the cars were held up by a mob of more than 2,000 men and women. The cars were showered by bricks and stones, seriously injuring a motor-man and a policeman. Early in the morning of June 19, men and women began greasing the tracks, and they did their work so well that the operation of the cars was effectually prevented. An effort is being made to bring the strikers and the railway company to an agreement.

— United States army officers are almost unanimously in favor of the army canteen. Reports have been received at Washington from nearly 600 officers, and barely half a dozen are opposed to the army saloon. "In other words," says the report, "the officers, by open declarations, are ninety-nine to one in favor of the canteen." Continuing, the report says: "Oddly enough, the saloons and the temperance people are allies; for both are working earnestly to have the canteen abolished. The temperance element, of course, is acting on principle. The liquor forces want to wipe out the canteen in order to force the soldiers to go outside of camps and posts to buy stimulants." The army officers declare that the army canteen will minimize the evils of drinking.



CAMP-MEETINGS FOR 1899.

DISTRICT ONE.		
Virginia,	Aug.	11-21
Maine,	" 24 to Sept. 4	
Vermont, St. Johnshury,	" 24 to " 4	
New York,	Sept.	7-17
" " (local), Canastota,	Aug.	10-20
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, Charlotte,	"	11-20
Cumherland Mission,	Sept.	7-17
Tennessee River, Milan, Tenn.,	"	14-24
DISTRICT THREE.		
Wisconsin (local),	Aug.	
"	Sept.	
Ohio, Akron,	Aug.	3-14
Indiana, Alexandria,	"	10-20
Illinois, Peoria,	" 24 to Sept. 3	
Michigan (State), Ionia,	Aug.	17-27
" (local), Manistee,	Sept.	8-17
DISTRICT FOUR.		
*South Dakota, Sioux Falls,	June 27 to July 3	
Nehraske (local), 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), Anaconda,	July	13-23
" " Grand Junction,		
Kansas (State), "Riverside Park," Wichita,	Sept.	7-17
" (local), Ahilene,	July 27 to Aug. 6	
Oklahoma, Kingfisher,	Sept. 21 to Oct. 2	
DISTRICT SIX.		
Upper Columbia (local), Baker City, Ore.,	Sept.	14-25
Montana, Great Falls, Cascade Co.,	June 29 to July 9	
" Livingston,	July	13-23
" Basin,	" 27 to Aug. 6	
" Woodside, Bitter Root Valley,	Aug.	14-21

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. HOOPER, Sec. Gen. Conf.

*Preceded by workers' meeting.

THE publishers of *Gospel of Health* announce that their supply of the camp-meeting number is entirely exhausted.

THE Indiana Conference of Seventh-day Adventists will hold its annual meeting in connection with the State camp-meeting, which will be held at Alexandria, August 10-20. The church clerks should send the credentials of the delegates chosen to represent their churches to Elder W. A. Young, Cor. 15th and C Sts., Richmond, Ind. Let all the churches in the State attend to the election of delegates at the coming quarterly meeting. The ratio is one delegate for each church organization, and one for every fifteen members belonging to the church.

R. S. DONNELLY, Pres.

CHANGE OF DATE FOR THE CUMBERLAND MISSION CAMP-MEETING.

AS THE State encampment of Tennessee will be held in Knoxville at the time appointed for our camp-meeting, the date is changed to August 25 to September 3. This brings the camp-meeting a few days earlier than the former date. The Lord has especially favored us in the location of the meeting. The Street Railway Company furnishes good, shady grounds, water, lights, and banners for the cars, free. Knoxville is one of the foremost cities of our district, being situated on the high grounds overlooking the Tennessee River, in one of the most beautiful regions of the country. It has a population of fifty thousand intelligent, progressive people. We hope every one of our brethren in the Cumberland Mission will make most earnest efforts to attend this meeting. We expect a special blessing from the Lord. Elder Brunson and the district laborers will be present, and the medical missionary work will be well represented by a physician and nurses. Those desiring tents should address J. P. Stewart, Graysville, Tenn., stating size. Nearly all the tents we have are 12x14 ft.

N. W. ALLEE.

THE PRACTICAL EDUCATOR.

THE teachers and students of Union College have been publishing, during the college year, the *Practical Educator*, a journal devoted to the interests of education in Union College, and in every church or mission school throughout the field. It advocates a training and an education for all our young people that will enable them, when they leave school, to take up the practical duties of life, and achieve success in all their undertakings. The journal is printed on good paper, with tinted covers, and is all done by the students of the college as a part of their industrial training. Three thousand copies of

the latest number have been issued, and are now ready for distribution. Besides containing the courses of study for the coming college year, and other special information concerning the college, it has a number of instructive articles relating to church and mission schools. Sample copies will be sent free to any address. The next number will be the *College Year Book*. Send in, at once, names and addresses; for these special numbers will be of special interest to every reader of the *REVIEW AND HERALD*.

Correspondence is also invited concerning any part of the college work. Address all letters to W. T. Bland, Union College, College View, Neb.

ATTENTION, COLORADO.

AN important local camp-meeting will be held in the Cripple Creek District, July 13-23, at Anaconda, about two and one-half miles from Cripple Creek. This meeting will be continued indefinitely by the local laborers.

We are proving this kind of work now at Salida, and find it works admirably. We know that this is the proper way to work now, for the Lord has said so, and he makes no mistakes. This will be the meeting for the scattered ones in the district. Goldfield, Grassy, Victor, and Altman should be represented. We shall expect the Cripple Creek church to camp on the grounds. We would also be glad to see the Colorado Springs and Pueblo churches represented. Anaconda is in the mountains, and will be a pleasant camping-place.

I need not urge a general attendance for this district, as I trust all realize the importance of the times in which we live. We can only say, Come, and bring the Lord with you. The following laborers will be present: Elder R. M. Kilgore, our District superintendent, Elders Marsh and Spring, and the writer.

J. M. REES.

NOTICE.

PARTIES desiring California homes with a steady income, should address E. C. Gray, Armona, Kings Co., Cal.

PUBLICATIONS WANTED.

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

Mrs. Esther M. Pellett, Cushing, O. T.
Mrs. H. Alderman, G. D. Youngstown, Mahoning Co., Ohio.
Mrs. Wm. McCollum, Virginia, Minn., *Review, Signs, Sentinel*.
Mrs. J. A. Burdoin, Ohio, Iowa, has sufficient English literature; would like German publications.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

EAST.	8		12		6		10		14		20		26	
	*Night Express.	†Detroit Accom.	*Night Express.	†Detroit Accom.	*Night Express.	†Detroit Accom.	*Night Express.	†Detroit Accom.	*Night Express.	†Detroit Accom.	*Night Express.	†Detroit Accom.	*Night Express.	†Detroit Accom.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		am 6.50	am 10.30	pm 3.00		am 6.50	am 10.30	pm 3.00	
Michigan City.....	pm 11.25		am 8.45	am 12.08	pm 4.40		am 8.45	am 12.08	pm 4.40		am 8.45	am 12.08	pm 4.40	
Niles.....	am 12.40		pm 1.00		pm 5.57		pm 1.00		pm 5.57		pm 1.00		pm 5.57	
Kalamazoo.....	am 2.10	am 7.15	pm 12.01	pm 2.08	pm 6.52		pm 2.10	am 7.15	pm 12.01	pm 2.08	pm 6.52		pm 2.10	am 7.15
Battle Creek.....	am 3.00	am 7.56	pm 12.50	pm 2.42	pm 7.29		pm 3.00	am 7.56	pm 12.50	pm 2.42	pm 7.29		pm 3.00	am 7.56
Marshall.....	am 3.50	am 8.25	pm 1.20	pm 3.09	pm 8.11		pm 3.50	am 8.25	pm 1.20	pm 3.09	pm 8.11		pm 3.50	am 8.25
Albion.....	am 4.40	am 9.50	pm 1.45	pm 3.30	pm 9.11		pm 4.40	am 9.50	pm 1.45	pm 3.30	pm 9.11		pm 4.40	am 9.50
Jackson.....	am 5.55	am 11.10	pm 2.35	pm 4.05	pm 9.49		pm 5.55	am 11.10	pm 2.35	pm 4.05	pm 9.49		pm 5.55	am 11.10
Ann Arbor.....	am 7.15	pm 12.25	pm 3.47	pm 4.58	pm 10.45		pm 7.15	pm 12.25	pm 3.47	pm 4.58	pm 10.45		pm 7.15	pm 12.25
Detroit.....			pm 5.30	pm 6.00	pm 11.45				pm 5.30	pm 6.00	pm 11.45			
Falls View.....					pm 6.18						pm 6.18			
Susp. Bridge.....					pm 6.58						pm 6.58			
Niagara Falls.....					pm 7.40						pm 7.40			
Buffalo.....			am 12.20	pm 6.45	pm 8.40				am 12.20	pm 6.45	pm 8.40			
Rochester.....			pm 3.13	pm 5.55	pm 9.45				pm 3.13	pm 5.55	pm 9.45			
Syracuse.....			pm 5.15	pm 12.00	pm 10.45				pm 5.15	pm 12.00	pm 10.45			
Albany.....			pm 9.05	pm 4.20	pm 11.45				pm 9.05	pm 4.20	pm 11.45			
New York.....			pm 1.30	pm 8.15	pm 7.00				pm 1.30	pm 8.15	pm 7.00			
Springfield.....			pm 12.15	pm 8.34	pm 7.40				pm 12.15	pm 8.34	pm 7.40			
Boston.....			pm 3.00	pm 11.55	pm 10.24				pm 3.00	pm 11.55	pm 10.24			
WEST	7		15		3		5		23		13		37	
	*Night Express.	†NY, Bos. & Chi. Sp.	*Night Express.	†NY, Bos. & Chi. Sp.	*Night Express.	†NY, Bos. & Chi. Sp.	*Night Express.	†NY, Bos. & Chi. Sp.	*Night Express.	†NY, Bos. & Chi. Sp.	*Night Express.	†NY, Bos. & Chi. Sp.	*Night Express.	†NY, Bos. & Chi. Sp.
Boston.....			am 10.30		pm 3.00				pm 3.00		pm 3.00		pm 6.00	
New York.....			pm 1.00		pm 6.00				pm 6.00		pm 6.00		pm 12.00	
Syracuse.....			am 8.45		am 2.10				am 2.10		am 2.10		pm 12.25	
Rochester.....			pm 10.55		pm 4.15				pm 4.15		pm 4.15		pm 12.25	
Buffalo.....			am 1.05		pm 5.35				pm 5.35		pm 5.35		pm 12.25	
Niagara Falls.....					pm 6.18				pm 6.18		pm 6.18		pm 12.25	
Falls View.....					pm 6.40				pm 6.40		pm 6.40		pm 12.25	
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 4.35			pm 12.40	pm 4.35	pm 12.40	pm 4.35	pm 12.40	pm 4.35
Ann Arbor.....	pm 9.48	am 9.10	am 8.40		pm 1.38	pm 5.45	am 12.30		pm 1.38	pm 5.45	pm 12.30		pm 1.38	pm 5.45
Jackson.....	pm 11.15	am 10.10	am 10.30	am 3.45	pm 2.49	pm 7.30	pm 1.35		pm 2.49	pm 7.30	pm 1.35		pm 2.49	pm 7.30
Battle Creek.....	am 12.40	pm 11.25	pm 12.08	pm 5.00	pm 3.50	pm 9.08	pm 3.00		pm 3.50	pm 9.08	pm 3.00		pm 3.50	pm 9.08
Kalamazoo.....	pm 1.40	pm 12.01	pm 1.10	pm 5.40	pm 4.28	pm 10.00	pm 3.35		pm 4.28	pm 10.00	pm 3.35		pm 4.28	pm 10.00
Niles.....	pm 3.15	pm 1.22	pm 3.15		pm 5.40		pm 6.05		pm 5.40		pm 6.05		pm 5.40	
Michigan City.....	pm 4.25	pm 2.14	pm 4.30		pm 7.00		pm 6.01		pm 7.00		pm 6.01		pm 7.00	
Chicago.....	pm 6.30	pm 3.55	pm 6.35		pm 8.55		pm 7.50		pm 8.55		pm 7.50		pm 8.55	

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

EAST-BOUND FROM BATTLE CREEK.

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

A BAD WAY TO CANVASS.

It is now three years and eight months since I first engaged in this line of work. During this time I have canvassed three parishes, with a population of 32,088, 35,050, and 30,996, respectively. At least two thirds of the people in each parish can read, and are able to buy books. One third of the people did not get books from me. The reason is this: After giving a single canvass, in ten or twelve months, I thought the best thing was to go into a new field, where I would do better than to go over the parish again. I verily thought this was the better way, but I am convinced it was a mistake. In recanvassing some of the districts where I sold books to a few who were able to buy at that time, I find most of those who did not buy at my first visit anxious to get copies of their own. I find more success by far in recanvassing a district than at first. The good and best way in this line of work is to stick to a field, going over and over it. In doing this, we will come into contact with persons who have read the books, and see the truths in them, and who would be glad to see the canvasser, and have a talk with him personally. This has been my experience. My greatest anxiety is to get a copy of the book I sell, into every house in the field I am now canvassing. This can be done in the name and strength of my dear Saviour, who has been and is helping me. John 15:5.

E. SHAW.

Spanish Town, Jamaica, W. I.

THE BEST SUMMER OF HIS LIFE.

10 CHURCH ST., ASHEVILLE, N. C.,
May 23, 1899.

READING your request in the REVIEW, I feel called upon to write you a few lines. I would say that in April, 1892, in Clark County, South Dak., I began canvassing for "Patriarchs and Prophets." During the three or four years before that time, the country had been suffering from droughts. Crops failed to such an extent that about three fourths of the people had left the country; and the fourth that remained were badly discouraged. But I knew that the people needed this book; and I decided that they should have an opportunity to get it; so I started out "on foot and alone." I worked all summer, covering a territory twelve miles wide by about fifty long, making my delivery in October and November. The next March I sent to each of my subscribers who had taken the book an addressed postal-card, asking him to write me what he thought of the book, and received the following responses:— [We omit them here, for lack of space in this issue; but call special attention to the excellent plan followed by this brother.—F. E. B.]

You ask, "What is your opinion of the book?" Well, I can only say that the book is all that it claims for itself; and that is enough. On almost every page the absurdity of the Antinomian theory is taught in such a way that few believers in this doctrine would at first sight feel any disposition to try to refute it. I think it is the best pioneer book we have, as there is no "handle" for cavilers to get hold of, nor anything to create prejudice.

I am in my sixty-fifth year, but I look back over the summer that I spent canvassing for that book with greater satisfaction than on any other summer of my life. And I can read it now with more interest, and, I believe, profit too, than at any former period of my life. I feel that it is safe to say that we are in little danger of using too strong language in recommending these books. No weapon that can be formed against these books can prosper. There will never come a time when we can not

defend these books against any odds. The words that they speak are *spirit and life*; and will stand when all else falls.

I have kept those cards all these years, never once thinking that they would ever be called for.

Yours in the work,

WM. JOHNSTON.

"THE GREAT EMPIRES OF PROPHECY."

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

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

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

HARRY CHAMPNESS.

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

"A WOMAN-MINISTRY; OR THE GOSPEL IN THE HOME"

Is the title of the latest booklet from the pen of Sister Henry. It is, we believe, the most important of all subjects demanding immediate consideration by Seventh-day Adventists.

All consent to the truth that we should have many workers where now we have one; but have we not overlooked the matter in our homes, and thought more about "bringing into the truth" persons already mature than about bringing the truth into the lives of our children? What an army of workers we shall have from our home and church schools if, in the strength of the Great Teacher, we rise to our grand privileges, and live for our own as well as for others!

Don't fail to read this booklet now, and act upon its eternal principles ere too late. Seventy-two pages; 5 cents, post-paid. Address your tract society, or the Review and Herald, Battle Creek.

A PEACEFUL HOME MADE BY THE "YOUTH'S INSTRUCTOR."

EDITORS REVIEW: Last March I sent you a few names for the *Instructor*, my daughter's among the rest. I wish to tell you the good the paper has already done us. My husband has been so much opposed to our reading-matter that he has several times threatened to burn it; but he is fond of reading anything in the story line, so when we received the *Instructor*, it was left carelessly lying around (on purpose, however), hoping that he might see the article entitled "Making Home Peaceful;" and at last the desire was granted. He became very much interested in it, and would select it from the other mail when it came. When the time was nearly out, one day he told me that if I had the money to spare, it would be well to send for the *Instructor* for a year. You can not imagine the joy it gave me; it seems to me that he has been a great deal less prejudiced since beginning to read the paper. Thanks to Him to whom thanks belongs, for his loving kindness and tender care toward us. Your sister in Christ,

* * *

YOUR letter of May 16 in regard to canvassing for "Great Controversy," "Patriarchs and Prophets," etc., at hand. We have seven canvassers already in the field, working for "Great Controversy," and in a few days we expect to start seven more.

F. T. RUSSELL,

Keene, Tex.

Pres. Tex. Conf.

THE TENT-SONG BOOK,

Which is the abridged edition of "Christ in Song," would have been in use by all our field laborers ere this had our Chicago music printers been able to furnish the number of pages per day which they agreed to set and electrotypes. Doubtless they have done the best they could under the circumstances, which, perhaps, they did not fully consider,—through no fault of ours, however. The work is nearing completion, and we ask all who have sent in their orders, or who send them in within the next ten days, not to worry themselves over this short delay, nor worry us by writing continually about the matter; as we do not wish to lay any further censure upon those who are responsible for the delay; and if we are continually probed, we ought in justice to probe the ones at fault, which will do no good, either mechanically or morally.

The book, as heretofore announced, will contain about one hundred pages, half old hymns and tunes, the other half consisting of the best popular hymns and songs of to-day, excluding the sensational, short-lived class that soon wears out, and whose use tends more to hilarity than praise.

In addition to supervision by the committee appointed by the General Conference Committee, this collection has also the advantage of being compiled in harmony with the preferences of a majority of all the Conference presidents, whose opinions we obtained by writing to each one personally.

1. *A stronger binding was called for.* We accordingly decided upon a flexible art canvas, wire stapled through cover and all, so it will never wear out, if such durability is possible to any such book.

2. *More popular hymns wanted.* This we have obtained, at much expense and effort.

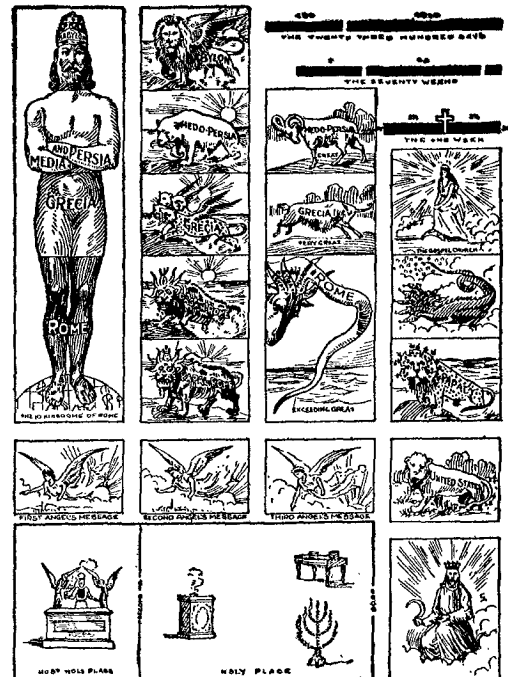
3. *More old, familiar tunes wanted.* This we have supplied by setting these pieces in smaller type, both words and music together, so that the collection will be more comprehensive than the old one, yet less cumbersome.

4. *It opens flat oblong,* so that two persons can use one book more conveniently than if issued in the other form, which seldom lies open without you break its back and buy another copy!

We shall not give the exact day when your order will be filled, but simply say the work is fast closing up; and if you will not wear us out with censure or questions, orders may be forwarded for filling from the first copies bound. Price, 15 cents.

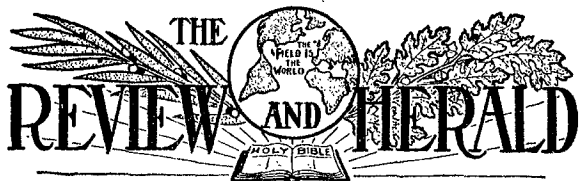
The full book "Christ in Song," will contain about 260 pages, or three fifths more than the abridged edition, and will sell at 30 cents in flexible art-canvas cover, wire stapled through all; 35 cents in paper-covered boards, canvas hinge and canvas back, stapled to never come apart; 40 cents in canvas-covered boards, canvas hinge, and stapled to stay. These bindings will give satisfaction; and as to contents, no book equals this one.

THE NEW PROPHETIC CHART.



(Exact size, 30 x 40 inches.)

WE have recently issued a new prophetic chart, which by far excels anything of its kind heretofore published. The engravings represent the highest skill of the best artists, and are more in accordance with the Biblical descriptions than any previous designs. The chart is beautifully lithographed in five colors, and printed on extra quality of cloth. It is of great help in the study of the prophecies. Every minister, colporteur, Bible worker, canvasser, and church school teacher should have it. Sent, post-paid, for only \$1. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.



BATTLE CREEK, MICH., JUNE 27, 1899.

AN Episcopalian minister of Milwaukee, Wis., defines the cyclone as, "not the act of God," but "the devilish work of an unknown power." How can that be? For, that being so, it ought not to be *very* difficult to locate the power.

WE ask the readers of the REVIEW to give especial attention and study to the articles "Feeding on Ashes," by Brother Derby, in the REVIEW of last week, this week, and the concluding one to appear next week. They are altogether worth careful study.

THE official statements of the Treasury Department show that "the United States is growing rich at a pace never rivaled in the world's history." This is another point in which this republic repeats the history of the Roman Republic as she ran from republicanism to monarchism.

THERE is started in New York City a new organization called the Church Army. Its principal work, just now at least, is the establishing of "tea saloons" to offset the saloons that dispense wines, beers, and liquors. Instead of being an offset, however, it will rather be a feeder to those saloons. The enterprise promises to be very popular, it is said. We have no doubt that it will be. And the more popular, the more it will be a feeder to the regular saloon.

THE Russian ambassador to the United States said of the United States and the Philippines, last week, "You are not half through with your troubles over there yet. General Otis needs about twice as many men as he is using now. Those Tagals are a fierce people. I know them, as I was at Manila for some time years ago. The United States will have about the same experience in the Philippines as Spain had with Cuba, with this difference, the United States will win in time."

AS BROTHER DERBY has well said, "We must enlarge our idea of what constitutes Spiritualism." "Spiritualism is as varied as the dispositions of men." Accordingly Satan is increasing the variety of his deceptive workings. "He knoweth that he hath but a short time," and he is employing his powers almost to desperation. After Brother Derby's article is ended, we shall present some articles on "Hypnotism—What Is It?" These also will be of especial value. And a careful study of Brother Derby's article will be but a good preparation for the study of the articles on Hypnotism. By the way, are you giving your brother and sister and neighbor an opportunity to have the benefit of all the valuable matter in the REVIEW by taking their subscription? If not, why?

GOLF is a bad game played especially by the idling rich and their aristocratic adherents. Last Sunday a minister in one of the most aristocratic suburbs of Boston, in his sermon, indorsed the playing of golf *on Sunday*. This has created a great stir in all the East. The New York *Tribune* of June 19 fills more than three columns with the views, comments, and criticisms of ministers on the position of the Boston minister. The people who would preserve Sunday are having a hard time indeed; but it is good enough for them. They ought to accept the Sabbath of the Lord, which the Lord preserves; then they could have rest.

BATTLE CREEK COLLEGE SUMMER SCHOOL.

THE summer term of Battle Creek College opens Wednesday, June 28, at 9 A. M., in the college chapel. The first week will be devoted to general exercises of special value to all who take the work of the term, and to entrance examinations. No student should feel that he will not lose by waiting until the first of August to enter; for those who come late will find that there is a part of the work which can not be made up. Come early, and come prepared to stay the full ten weeks.

PROGRAM OF FIRST WEEK.

WEDNESDAY, 9 A. M.—Study of principles of Christian Education, with a view to becoming acquainted and of one mind.

THURSDAY, 9 A. M.—Relation of Church Schools to Public Schools,—a lecture, followed by general discussion.

FRIDAY, 9 A. M.—Relation of Christian Education to the Latter Rain, showing the individual need of purity of character for the work of to-day. A study open to general discussion.

SABBATH, 9:15 A. M.—Sabbath-school in college chapel. The work of each Sabbath morning will be adapted to the teacher, keeping in mind his relation in the church school to the church and Sabbath-school, and studying methods of Bible instruction. At 3:30 P. M., experiences of church-school teachers, and plans for general missionary work for the summer.

SUNDAY, 5:30 to 8 P. M.—Reception of summer-school students on the campus.

MONDAY AND TUESDAY.—Examinations and classification. E. A. SUTHERLAND.

TUBERCULOSIS.

MEDICAL men are becoming alarmed at the rapid increase of consumption during the last few years. Recently an international congress met in Europe to consider plans for the control and suppression of tuberculosis in all its forms. Several States in this country have also held meetings for the same purpose. Some time ago we mentioned the fact that plans had been perfected in the State of New York for the erection of cottage homes in the Adirondacks for consumptives. Two weeks ago we published an earnest plea, from Elder Wilcox, in behalf of the Sanitarium Board at Boulder, Colo., for means to erect a private institution there for the same purpose. The people of Michigan, too, are becoming much interested in the care and treatment of this disease, which the public records of Chicago show to be "the

cause of one sixth of all the deaths in that city." A bulletin just issued from Lansing, Mich., says: "The State Board of Health urges, as strongly as words can implore, . . . the importance of a State institution where the indigent and careless consumptives can be given the greatest chance for recovery, and where these unfortunate classes can be educated in the causation and prevention of that greatest destroyer of mankind—consumption; and by thus coming to know just how the disease is spread, and how it can be prevented, will go out from such an institution, and not only cease to be a menace to their friends, relatives, and the public, but can aid in that noble work of education along this line."

This cause is a worthy one, and one in which the REVIEW and its supporters have been leading advocates. The causes of consumption have been largely ignored in the past by many. Our note in a recent REVIEW on Governor Tanner's experience with tuberculosis in cows, with several other recently reported cases of a similar nature, together with the report of the Illinois State veterinarians, which says that "tuberculosis can not be detected in cows by their physical appearance," that "about every third cow is infected," that "the dairies mix the milk," and that "tuberculosis in cattle and in human beings is essentially the same, and is readily transplanted from one body to another," show one of the greatest causes of the prevalence of this dreaded disease. By a strict vegetarian diet this source may be avoided, but investigation shows that the microbes, when dry, are carried in the air, so that all are more or less subject to their reception. Perfect conformity to the laws of God in relation to man's physical being will enable humanity to resist and expel the germs of disease, which in a careless life often prove fatal.

H. E. S.

DOES YOUR SUBSCRIPTION EXPIRE IN JULY?

If it does, do not neglect to renew without delay. You can renew through your tract society, as well as direct, if you choose.

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John Brown 1899

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REVIEW AND HERALD.