

The Advent HOLY BIBLE **REVIEW & HERALD** IS THE FIELD OF THE WORLD And Sabbath

"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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STRENGTH.

"As thy days, thy strength shall be," —
 What a promise this for thee!
 Fear not, then, what time may bring:
 Thou art safe beneath His wing.

Do the clouds of boding ill
 Overshade the future still?
 When the morrow comes, appear,
 Thou shalt have the morrow's grace.

Dost thou dread the pain unborn?
 Fear the cold world's bitter scorn?
 Is it not enough to know
 He will needed strength bestow?

Does the conflict from afar
 Make thee faint, before the war?
 When the battle-dawn appears,
 Thou wilt laugh at all thy fears.

See! the warder angels teem
 Where the beaconed watch-towers gleam;
 Hear the cry they ring to thee —
 "As thy days, thy strength shall be."
 — *Llewellyn A. Morrison.*

GO, PREACH THE GOSPEL.—NO. 2.

MRS. E. G. WHITE.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! . . . Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee."

This work is given to all who have had Christ set forth crucified among them. By the baptism of the Holy Spirit, God's people are to do, through the instrumentality of their Master, the work that Christ did. They are to represent the benevolence of God to our world. Partakers of the divine nature, they are not only to save their own souls, through faith in Jesus; but Christ says of them, Ye are laborers together with God. As his witnesses, he has given to each his work. As his representa-

tives, they are to bear to the world the message of invitation and mercy.

Christ enjoins upon his disciples to lift up the world's Redeemer. They are to have a sense of their obligation to devote their entrusted capabilities to the work of winning souls to the gospel of him who has made so full a sacrifice for the enlightenment and recovery of the world.

The utmost eloquence cannot describe the love of God. So vast was the conception of the divine Teacher of the love of God, that its measure could not be expressed. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What scales, then, can weigh the tremendous guilt of professed believers in Christ, who, for the sake of gain, give their powers of persuasion to matters earthly and common, losing sight of Christ, losing all knowledge of him! If we taxed our intellectual and spiritual powers more to comprehend this love in a fuller sense than we do now, we would put to the tax every capability, every power, to seek and save souls that are perishing out of Christ. Christlike work would be done.

Christ travailed in soul for the salvation of sinners. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He commissioned his disciples to be unceasing in their efforts to save the world. He himself appointed the Christian ministry and the various means of grace, as channels through which his grace and light and truth might be communicated to every creature that is in need. Abundant provision is in readiness to give spiritual flowing, and to set the grace of Christ flowing through channels that are cleansed, and ready to receive the heavenly gift.

In accepting Christ, the individual members of the church take the responsibility of doing the work he has appointed them. By faith they pledge themselves to wear the yoke of Christ, and bear his burdens. If they refuse to practise self-denial, and fail to place themselves in the channel where the Lord, by his Spirit, can work through them, they are not registered as Christians in the books of heaven. The more deeply the church feels the need of multiplying channels, the more thoroughly will the riches of the grace of Christ adorn the doctrines of the gospel of salvation.

In every age of the world the gift of the Holy Spirit is the great promise for the church. "Ask, and it shall be given you." There are supplies for all. "I will pour out my Spirit upon all flesh." The promise of the Holy Spirit to accomplish the work is repeated in every soul that is converted to the truth. Every one newly added to the church is to be educated in regard to the work he is to do for the Master in winning souls to Christ.

The Lord requires all who profess to be Christians to be filled with the Holy Spirit, and then to consecrate their means and powers to his work. They will then have a lofty estimate of what is due to the world's Redeemer.

They are to realize that they are to use every jot and tittle of their influence to help one another to appreciate the heavenly endowment. The absence of the means or influence of one whose name is registered in the church-books means robbery to God. All are to wear the yoke of Christ, and lift his burdens, by watching for souls as they that must give account. To every man is given his work; no one is excused.

The promised influence of the Holy Spirit, which molds and fashions the worker, enables him to co-operate with heavenly intelligences. Such a worker will be God's living, working agency, through whom he can manifest himself. But those who are not daily converted to the Master's use, dishonor their profession of faith. They dishonor the Holy Spirit, who is appointed to aid God's people in the great and grand work of watching for souls as they that must give account.

We are to look unto Jesus, "the author and finisher of our faith." The Lord Jesus allied himself to us, that we might appreciate the high privilege of being partakers of the divine nature, having escaped the corruption that is in the world through lust. Satan seeks to pervert Christianity by filling the hearts of church-members with his attributes. The law of God is the expressed character of God, but Satan has worked against it until, by a large number of those who claim to open the word of God to others, the law is declared to be abrogated. But this law is the standard of the character they must attain in order to be among God's family in the heavenly courts.

The Christian church is to endure the seeing of him who is invisible. The members of the body of Christ are to reach the highest attainments in mental, physical, and spiritual soundness, because the church is the instrumentality by which Christ enlightens those that sit in darkness. God calls upon his light-bearers to put away all selfishness, all that confuses them, and distracts them from their work. As did Daniel, they are to bring self-culture into their lives.

Look to Jesus, the source of all strength, for perfection of understanding. "All power is given unto me in heaven and in earth," said Christ. If God withheld not his only begotten Son, but gave him up to death, that we might be restored to the image of the Creator, how much more will he, with him, freely give us all things?

We may expect that the Holy Spirit will impress the hearts and minds of the workers. He takes the youth with fresh talent, energy, courage, and ready susceptibilities, and brings them into harmony with divine agencies, which give no doubtful precepts, and do not lead those desiring to know the Lord to take one false step. The Lord requires all who enter his service to be consecrated and converted daily, as vessels unto honor. Simplicity will be their true eloquence.

The heart that is under the molding of the Spirit of truth is full of holy sentiments. It possesses the meekness and lowliness of Christ,

and a veneration for the pure, the merciful, the upright, who possess sterling integrity, combined with the most tender sympathy for humanity. Such a one places true goodness before greatness. He has a mental culture that is in harmony with the character of Christ. Such a man will possess eloquence that is of a superior order. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: and . . . thy neighbor as thyself." Obedience to this command is the mainspring to the highest eloquence. Those who obey these principles practise true godliness. The soul is purified from selfishness and sensuality and from every phase of sin; it chooses those things that are lovely and of good report, and is a vessel unto honor.

There is altogether too little account made of the Holy Spirit's power to work upon mind and character. Those who reject the Holy Spirit, thinking that the human being, single-handed, can struggle with principalities, and powers, and spiritual wickedness in high places, will find themselves overmatched.

Christ calls upon his church to come into harmony with his character. As in the case of Daniel, in exact proportion as the spiritual character is developed, the intellectual capabilities are increased. He who loves God with all his heart and his neighbor as himself, attains this position through the working of the Holy Spirit upon mind and heart. The Lord will qualify him to be a colaborer with Jesus in the greatest work ever given to mortals.

By the word coming from God, we are instructed to educate, educate, educate, young men and young women to understand the living oracles of God. This knowledge will be of the greatest possible value to them as they labor for God. God requires that minds shall not be dwarfed by a connection with the church, but strengthened, elevated, enriched, ennobled, and made fit for the most sacred work ever committed to mortals. The Lord will have a well-trained army, ready to be called into action at a word. These will be well-disciplined men and women and youth, who have placed themselves under educating influences that have made them vessels unto honor.

The Holy Spirit is the molding power. "Without me," said Christ, "ye can do nothing." But let the Holy Spirit take hold of heart and character, and all who will heed its voice will be lights in the world. Experimental Bible religion is a leavening power wherever it is introduced.

The young men and women who join the church should have a special education in the work for which they are adapted. But if one continues to choose a low, common train of conversation, receive him not as a worker. He will do more than can be counteracted to spoil the other workers. Be sure that such are not chosen to do the work that is so sacred. The words, the spirit, the attitude, determine the scale of usefulness. Let not the work of God be cheapened by those who show that they do not appreciate the elevated character of the work.

The highest interests demand the close attention and energy that are too often given to lower and comparatively insignificant things. Under the molding, educating influence of the greatest Teacher the world has ever known, capabilities and powers will be brought into the church. These are not to be hidden, but are to be used in lines outside the church to augment the power and efficiency of the church. Those who possess these powers are to proclaim the gospel of Christ to all nations, tongues, and peoples.

Those who are truly converted are born again. "A new heart also will I give you," God says. Provision is made by God himself

for every soul that turns to the Lord, to receive his immediate co-operation. The Holy Spirit becomes his efficiency. Faith in Christ is our only hope of salvation. The work of every true Christian is to set forth Christ and him crucified. "Ye are the light of the world," Christ said. What constitutes God's people lights in the world?—Abiding in Christ. Doing this, they can co-operate with him in the grand work of winning souls from darkness to light.

GIVE THANKS.

If we are glad to-day
Because along our way
Pale violets lie; or blossom-mists,
A-fret with amethysts,
Pervade the air;
Because some winding stair
Which we have vowed to climb
Lies well beneath the feet; or chime
Or symphony
Sweeps into charmed harmony
Life's echoes; or a face
Crosses our vision with its grace;
Because some life-wine floweth red,—if we were glad
to-day,
From any cause,—we may give thanks, and lay
The fragrance of our joy before the feet
Of Him who doth our joy complete.
—George Klinge, in *Christian Work*.

CHRISTIAN PHILANTHROPY.

R. C. PORTER.
(Hamilton, Mo.)

CHRISTIAN philanthropy is but another name for charity; and charity is love in operation. A knowledge of God is an understanding and practise of the principles of Christian philanthropy. This is very forcibly stated by the prophet Jeremiah in the twenty-second chapter of his prophecy, where he draws the contrast between the good king Josiah and his son Jehoiakim. Of Josiah he said: "Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord." But of his son, who was covetous, and delighted in oppression, it was said that building a house of cedar by wrong, and using his neighbors' services without wages, would not give him long life, nor form attachments that would reach beyond the grave. Unlamented, he would be buried with the burial of a beast.

Brief as is this record of the character of two ancient kings and the result of their experiences, it contains a lesson for each soul now. The unchangeable Author of the Bible regards, now, those who follow after true charity, with the same favor as then. His disapproval is none the less against the oppressors of the poor.

God is the author of true Christian philanthropy; for he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And the Son of God came and gave his life in service to the world which the Father so loved as to send him to save. His manner of labor is the best model that heaven has ever given this world of what true Christian philanthropy is.

Christ did not go at once into the centers of commerce, and heal the sick, cast out devils, and do marvelous works; but on coming to this world as our example, he spent most of his time in his own home in the little village of Nazareth, among his kindred and neighbors. He was no less a Christian philanthropist during the first thirty years of his life than during the three and one-half years of his public ministry. The thirty years was a period of development and preparation for his public ministry in this very work. During this time he was

waxing strong in the spirit of Christian philanthropy, and the grace of God was upon him.

We have now reached the time in the message when public ministry in this same philanthropic work is called for in every land and language in the world. The message must now call the poor, the halt, the lame, the maimed, and the blind to the marriage feast, and that speedily. All cannot leave their homes to carry it to foreign lands. Nevertheless, all can engage in the work, each according to his several ability.

In the days of Christ, and in the time of the apostles whom he instructed, all the church did not go out in public ministry; but all found a place and had part in the work. It is worthy of notice that the poor of the household of faith were not neglected, but the poor saints at Jerusalem, and the widows of both the Jewish and Greek converts received attention in the daily ministrations.

Special care was always given by the Lord to the household of faith. The home was never to be forgotten in the zeal to work for the poor outside. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. Can one who leaves his house thus desolate, engage in Christian philanthropy abroad?—No; for he is worse than an infidel to begin with, and he cannot, therefore, do Christian work. His work must begin, as did Christ's, in the home.

This is what is stated as to the work of the present message in Isaiah 58. "And that thou bring the poor that are cast out to thy house." Does this signify that we are simply to give them shelter and food?—No; the state has provided almshouses which are doing noble work in this direction, and Rome is zealously reaching out a helping hand through her numerous Sisters of Charity. But this is not all. It is to bring them into contact with loving, forbearing Christian hearts in "thy house," to help them on in the heavenly way, that is called for in this scripture. Here is where the work should begin. Every house should be a sanctuary of warmth, light, and helpfulness to the needy, in spirit as well as in body. This thought is strengthened by the next clause, "And that thou hide not thyself from thine own flesh." After the immediate circle of the family come the relatives who are needy. Here is an opportunity for every member of the body of Christ to wax strong in spirit in preparation for a more public ministry in Christian philanthropy.

If the public ministry is supported by the sweet and hallowed influence of such a home life, it will command the attention of heaven as well as men, and the power of the Holy Spirit is assured to give success to the work.

Home work alone will not answer the call now, any more than in the days of Christ. The whole earth must be lighted with the glory of this work. It is this kind of revelation of the law of love for which the isles still wait. How long shall they continue to wait?

There is a great difference between this kind of work and that which a man does for fame or worldly honor. A man may give all his goods to feed the poor, or even give his body to be burned, for self-glory, and it will be accounted as nothing in the heavenly records. It is the warmth of real charity that makes the offering of value. To seek one's own glory is not glory now, in this work, any more than in the days of Solomon. When the final rewards are given, and the righteous are commended for their Christian philanthropy, they will say, "When did we perform the deeds of kindness for which we are rewarded?" It is this unconscious service that is the offspring of the love of Christ in the soul, bubbling up as the water from the living fountain, that God so highly esteems. When we have waxed strong in this

spirit, as did the Master, we shall find it a part of our lives, and, like him, we shall go about doing good. This is what James calls pure and undefiled religion before God and the Father. If tainted by a mercenary spirit or a desire for self-glory, it is spotted by the world, and does not reach the standard of pure religion. It is this unselfish interest in the unfortunate and the fallen that brings us into the spirit of loving service for the lost, in which the heavenly host are all engaged.

How great are our opportunities in these times of suffering and sorrow! How delightful the work when the heart is overflowing with the love of Christ! With "every man to the work, each to do his best," as our motto, let the Master find us at our post when he comes. Then may we be assured he will say, in tones more sweet than any earthly melody, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord."

POSSIBLE, PRACTICABLE, USEFUL.

SIN is selfishness. The salvation which Christ brings to man is deliverance from this selfishness. They who live the Christ-life no longer live unto themselves. They live unto him who for their sakes died and rose again. The demon of selfishness is cast out, the principle of obedience to Christ is enthroned. Men are under one or the other of these dominations—serving Christ or serving self. Every man ought to be serving Christ.

Such a life, enthroning Christ in the central seat of authority, is possible. Men can live for Christ's sake rather than for their own sake. This may not be easy, but it can be done. There have been examples of it not a few in the history of Christendom. Martyrs have died for Christ's sake, and impelled by the same motive, missionaries have gone to the uttermost ends of the earth. There are Christians—doubtless we know some of them—who are striving to order their life from day to day in accordance with their Lord's will. A life of Christian obedience is possible.

But further than that, it is practicable. Our Lord does not lay upon us burdens that are too heavy for us. The religion which Jesus set up in the world is adapted to all men. Can any one honestly say that it is out of his power to govern his life by the principles of Christianity rather than by his own selfish desires? Here is a line of conduct to be considered; some particular thing is to be done, or left undone. Is it not entirely practicable to ask, "Is this likely or not to please Christ?" Would there be any real difficulty in deciding such a question? Do we not know what is right more often than we do right? But manifestly, if we can decide such a question—and we can—in one instance, we can in every instance. This is simply to say that it is practicable to order one's life in accordance with Christ's will rather than in the assertion of our own will. When this purpose rules our conduct, Christ is living in us, and self is dethroned.

Such a life is useful; it is, indeed, the only life that really deserves that appellation. A life lived unto Christ is blessed in itself, and blesses others. When men look on their own things and not on the things of others, society is at cross-purposes; there is friction, unhappiness. Suppose all men were to quit seeking self, and were to live in Christ, to live in obedience to his laws, to live for his glory, would there be any evils in the world to be healed? Would there be injustice, greed, hate, murder, war, lust,—any one of evil's horrid crew? We know that under such conditions not one of these things would be. Just so far, then, as we want to be helpful to men, doing our part toward making the world better, this is the life that we should lead—not self-centered, but Christ-centered.—*Selected.*

CAPITAL AND LABOR.—NO. 5.

E. T. RUSSELL.
(Oklahoma City, O. T.)

IN a sermon entitled "The Relations of Capital and Labor," delivered by the Rev. T. De Witt Talmage, Sept. 5, 1897, I notice the following:—

The greatest war the world has ever seen is between capital and labor. . . . The antagonistic forces are closing in upon each other. The Pennsylvania miners' strikes, the telegraph operators' strikes, the railroad employees' strikes, the movements of the boycotters and the dynamiters, are only skirmishes before a general engagement; or, if you prefer it, escapes through the safety-valves of an imprisoned force which promises the explosion of society. You may pooh-pooh it; you may say that this trouble, like an angry child, will cry itself to sleep; but . . . it is the mightiest, the darkest, the most terrific threat of this century. All attempts at pacification have been dead failures; the monopoly is more arrogant, and the trade unions are more bitter. "Give us more wages!" cry the employees. "You shall have less," say the capitalists. "Compel us to do fewer hours of toil in a day." "You shall toil more hours," say the others. "Then under certain conditions we will not work at all," say these. "You shall starve," say those. And the workmen, gradually using up that which they have accumulated in better times, unless there be some radical change, we shall soon have in this country four million hungry men and women. Now, four million hungry people cannot be kept quiet. All the enactments of legislatures, and all the constabularies of the cities, and all the army and navy of the United States cannot keep four million hungry people quiet. What then? Will this war between capital and labor be settled by human wisdom?—Never.

What, then, will be the settlement of the question? Viewing it from a worldly point of view, it will be similar to the outcome of the conflict between rich and poor in the French nation, which resulted in the Reign of Terror.

The same conditions exist to-day that existed in France before that time. Before the Reign of Terror, licentiousness was greatly on the increase. This condition is equally true in the United States to-day. Skepticism leavened society then; we are to-day in the midst of semi-infidelity. Then, selfishness was prevalent, as is illustrated by these words, written by a prisoner upon the walls of a prison on the Rhine: "Grab all you can, and keep all you grab, only be sure you do not get grabbed yourself;" to-day, this sentiment prevails: "Get all you can, and keep all you get, and it does not make any difference how you get it." Before the Reign of Terror in the French nation, the landed property was in the hands of the nobility. The plebeians demanded that the vast estates should be divided and given to the poor. Is this not similar to the demand urged so often at the present time,— "We want a share of the hoarded wealth of the capitalists"? Notice the parallels in the conditions of the two nations:—

The courts of justice would always listen to a noble as against a peasant. Bribes were notoriously accepted by the judges.—*Great Controversy*, Vol. IV, page 280.

There was little confidence existing between the people and the rulers. Suspicion fastened upon all the measures of the government as designing and selfish.—*Id.*

Paris became one vast almshouse, and it is estimated that, at the breaking out of the Revolution, two hundred thousand paupers claimed charity from the hands of the king.—*Great Controversy*, Vol. IV, page 279.

Who does not see that this condition of things exists largely in the United States to-day?

There is but little confidence existing between the people and the rulers to-day. . . . They look upon nearly all the measures of the government as designing and selfish.

Speaking in the United States Senate, on May 10, 1894, Senator Teller said: "Mr. President, there has never been an hour in American history, in the great panics of 1893, when there was so much poverty, so much distress, so much danger to the republic, as there has been in the last year."

The year 1789 had been one of famine. The people everywhere were suffering for bread. . . . France imagined for the hour that the States General, which soon resolved itself into a National Assembly, could make bread as well as a new constitution; but the bread did not appear.—*John Clark Ridpath.*

On the 5th of October, 1789, a crowd of the lowest rabble, armed with pikes, forks, and clubs, marched to Versailles [the headquarters of the government]. They penetrated the Assembly, vociferously demanding bread.—*Wilson's "Outlines of History."*

I agree with Mr. Talmage, that this conflict will not be settled by human wisdom. There is but one way that it can be settled, and that way is in righteousness. In God is the only panacea for our national ills. We are standing on the very borders of a volcano; and in a little time from this, it will burst in all its fury. In the days of the French Revolution, one nation was affected. Now the struggle will not be local, but world-wide.

Trouble, and only trouble, awaits both rich and poor,—trouble that will culminate in the "time of trouble, such as never was since there was a nation," which will be followed by the deliverance of the people of God. Dan 12:1. This conflict will not end until the nations have drunk of the wine cup of God's fury (Jer. 25:15-17), and become angry (Rev. 11:18), and fall to rise no more (Jer. 25:26, 27), which will be after the voice of God is heard in connection with the day of the Lord. Verse 30. As the Lord has so plainly presented the future of this conflict before us, why not look away to heaven for the peace and happiness denied us on earth? All cannot be rich in this world's goods, but all can be rich in faith, and heirs of an eternal home, where none can oppress them. In this life, as expressed by J. T. Headley, "The hut of the starving stands in the shadow of the palace of the wealthy, and the carriage of Dives every day throws the dust of its glittering wheels o'er the tattered garments of Lazarus." To-day this is true, but in the glad to-morrow it will not be so. Then all the redeemed will be wealthy, joint heirs with Jesus to an eternal inheritance.

"No fraud, nor deceit, nor the hand of oppression,
Can injure the dwellers in that holy grove;
No wickedness there, not a shade of transgression;
O say, will you go to the Eden above?"

"No poverty there, no, the saints are all wealthy,
The heirs of His glory whose nature is love;
No sickness can reach them, that country is healthy;
O say, will you go to the Eden above?"

In that blessed country there will be no syndicates or trusts. There will be both gold and corn there,—the corn of heaven,—but they cannot be cornered. There will be fruit there,—the fruit of the tree of life,—and all can obtain it without money and without price. There will be no strikes there, because "they shall not labor in vain, nor bring forth for trouble," but "shall long enjoy the work of their hands."

Do you not long for a better world than this,—a home where the voice of the oppressor will be forever silent,—a land where peace and happiness will reign throughout all its borders,—where misery, want, and degradation cannot be found,—where the inhabitants will never curse their Ruler,—where the flag of anarchy will not wave, because all will be loyal and loving subjects of the Most High?

"If you cannot get on honestly, be satisfied not to get on."

A writer in the United States further adds: "Many people, as, for instance, the armies of the commonweal, seem to imagine that Congress can make bread as well as laws."

We are coming face to face with protected capital fighting for its tribute inside the Capitol; while outside may be seen the vanguard of the nation's unprotected paupers, clamoring for food and work.—*Atlanta Constitution, April 23, 1894.*

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

DON'T WORRY, DEAR.

DON'T worry, dear; the bleakest years
That clog the forward view,
Each thins to nothing when it nears,
And we may saunter through.
The darkest moment never comes,
It only looms before;
The loss of hope is what benumbs,
Not trouble at the door.

Don't worry, dear; the clouds are black,
But with them comes the rain;
And stifled souls that parch and crack
May thrill with sap again.
The burden bear as best we can,
And there'll be none to bear;
Hard work has never killed a man,
But worry did its share.

Don't worry, dear; don't blanch, don't yield,
But dare the years to come,
Nor give the enemy the field
Because he beats his drum:
These little woes that hover near
Are nothing, though they gall.
We know that life is love, my dear,
And life and love are all.

—Samuel Merwin, in *Youth's Companion*.

THAT ROUGH BOY.—NO. 2.

MRS. S. M. I. HENRY.

(*Sanitarium*.)

It is worse than useless to expect a boy's "religion" to manifest itself just like that of his mother or father, but especially his mother. It is at this point that so many mothers lose their hold. They keep alive a peculiar kind of self-consciousness in the child, and constantly irritate him by trying to produce feelings and sentiments which to him are utterly impossible. Doubt is often the result of efforts to produce faith. The young naturally believe; this fact should be taken for granted by us as it was by Christ. He recognized this natural faith when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Doubt must always be learned; it finds belief already in the field, and must crowd it out to obtain a foothold and any place in which to grow. You go to work to make your child believe in God, to trust in Christ, and you keep nagging him with admonitions to faith, instead of accepting the fact that he is only waiting to see a manifestation of Christ at once to recognize, believe, love, and follow him. He will love and follow him if he has had a fair chance to take the first step, *until he loses confidence* from some cause outside of himself. This, as a rule, will be by finding what, to him, is a good reason to believe that Christianity is a "humbug," and that those who have made you believe it have "fooled" you.

When the average boy awakens from the ignorance of his innocent years, he finds a thousand things to question about. In his estimation, all are on about the same moral level. He is interested in everything,—so much so that he cannot stop his investigation for an instant. He begins, as a rule, with himself, and, of course, with whatever is mysterious about himself or his relations to the world. He will not stop to bother with well-known things; and herein lies the advantage of forestalling curiosity on any subject which may lead on to danger.

He becomes often silent and heedless. He is *self-centered*, and, in his inexperience, is in danger of forming wrong conceptions of everything. How can he, in the midst of a world of problems perplexing even to older heads, avoid those mistakes that often lead to disaster?

Surely not without a wise and friendly leader who will guide his thoughts out and away from himself, to the right understanding of the relation which he sustains to all the world of things, and the universe of truths.

Do not expect him to accept as the end of investigation your statement that a thing is evil, nor to be satisfied with your belief that a thing is good or true. Your experience will not count very much with him. Do you think it ought to? Then quarrel with Him who made the boy an individual in his own right; but do not fret at the child. Your experience has a positive value to him; he has a right to it, and will use it, probably, as a basis of operations; but he will not accept it as being just as good as one of his own, and you should not wish that he would; for God's way is best, and it is his way for every individual to pick up character by his own experiences with both good and evil.

I have seen parents who were more concerned for the reputation of the family than for the *honest* expression of the heart in the life of its members,—who would endure anything, even hypocrisy, rather than the disgrace of having a child who did not follow right along in the beaten track of belief and good repute.

Every parent, before he will be quite qualified to lead his son through the bewildering period from thirteen to twenty-five years of age, must come to the point where honesty before God, and in the sight of men, will be esteemed as far more honorable than "respectability."

A woman of culture and solid character had the misfortune to marry a young man who had been brought up with the idea that the greatest evil is in being found out,—that almost anything is all right if it can only be veiled with respectability. It was eminently respectable, in the circle in which he moved, to be "religious," so he was "religious." He had been brought up that way. He had had his doubts; but had soon found that they would be in the way of social preferment, and of the marriage which he saw would be advantageous, so he dropped them, from his outer life at least, and became "all that could be desired" by parents and friends,—a most exemplary young man. One day there came to light a most cleverly covered defalcation, which had been going on for years. The young man in question was in a position such as would necessarily associate him with the discovery, yet not with the crime. That could not have been *his* work; and suspicion was turned upon another, who was tried and convicted. Then after a few hours of struggle, the like of which few have ever known, the favored son of a proud home came to his wife and family with a confession of the crime, saying that he was glad that at last there was no longer any possibility of concealment. Since somebody must suffer for it, he must take his place under the load. Then his father and mother laid open the corrupt fountain from which the evil had sprung, by urging that the confession need not be made public: the case had been tried, the verdict returned according to evidence, and there was no reason why the family honor should be covered by such disgrace. And then the young wife proved her loyalty to truth by saying, "The only way to save the family honor is for it to carry its own shame," adding, quickly, "But my husband has changed the family shame to honor, by this confession. He must go to the penitentiary to satisfy the law, and vindicate the poor fellow who has been falsely accused; and we ought every one of us to be glad to have him go, and stand by him to the last. My regret is that this reparation was not made at first. We must make restitution in every possible way to those who have suffered in our stead; but if John's honor has been slow in waking up, I am glad to

find it in him that I have no complaint to make."

"You act as if you were glad he did it," was the bitter remark of the mother.

"I am glad that since he had it in him to do it, and *did* do it, he has at last seen it as it is, and is making a manly struggle to get out of the mire, and I shall stand by him and help him all I can," was her reply.

And during the prison life of her husband, she boarded herself in a little room near by; visited him and the other prisoners as often as she was allowed; became, in fact, almost an inmate herself; and when, at last, her husband was really converted, she said that she had never known a day of such joy.

Truth in the inward part is the *one* thing to seek after. This is the soil in which lies the seed of all truth, which will spring up indigenous, and bear the fruit of a *gentle* as well as a noble, pure, and truly Christian life.

LEAD ME ARIGHT.

I DO not ask, O Lord! that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet:
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter, and though heart
Should bleed—
Through peace to light.

—Adelaide A. Procter.

MENTAL CHANGES DURING PUBESCENCE.

FREDERICK GRIGGS.

(*Battle Creek College*.)

DURING the period of rapid growth which comes to children from about the ages of eleven to sixteen, the mind of the child is said never to be in a state of complete rest. Even during sleep the absolute rest which is noted before and after this rapid growth, is not found. This is indicated by the fact that a child who has been a sound sleeper until he enters upon this period of rapid growth, here often begins to talk, or even walk, in his sleep. This restlessness is due to fatigue of the nervous system, which manifests itself in a similar manner to what it does in an older person who is overworked and is exceedingly tired. The child who is growing so rapidly is said to be in a continual state of partial fatigue. Of course, this period comes upon some with more severity than upon others. The degree of severity depends upon the amount of vitality and strength which the child has when he enters upon this period. When we who are older are overworked, either mentally or physically, we are liable to become irritable, and are more susceptible to evil influences. It is so with the child who is in this perpetual state of partial fatigue.

We must remember that the boy is now becoming a man, and the girl a woman, and that they are putting away childish things. It is here that the ambitions for life begin to manifest themselves. Up to this time the child's thoughts of what he shall choose as his life-work have been very vague. They now begin to take more definite form. It is safe to say that over fifty per cent. of the plans which men and women carry out as their life-work originate between the ages of eleven and sixteen. This is a point worthy of consideration by parents and teachers. When our boys and girls reach this age, we must cease to look upon their plans as childish. We should ever enter into their plans with ardor, but here, particularly, must we understand what they wish to do. They may form many plans which, if

we do not understand and assist them in forming, will lead them from truth and right.

The child who, up to this time, has been unconscious of himself, now often becomes very self-conscious. This is manifested in the boy by the spirit of bravado which, in many instances, is little more than an attempt to conceal this consciousness of himself. The boy feels that he is awkward, and becomes bashful. In both boys and girls this self-consciousness manifests itself in attention to many of the details of their dress, which heretofore were not noticed. With the girl, self-consciousness is apt to manifest itself in her consciousness of any attention paid her. I have in mind a class of girls who had been together for years in their studies, and had been noted for their unconsciousness of themselves and their interest in their work. Entering upon this period, it was found almost impossible to conduct a class in outdoor sketching near a public thoroughfare, where people were passing, because of the self-consciousness of the girls, which was manifested in their effort to assume proper attitudes. While boys develop a spirit of bravado, girls may develop a spirit of dependence. One writer expresses it in this way: "In the male sex, mental development takes the direction of energizing, of cognition, of duty; in the female sex, mental development is in the direction of emotion, of the protective instincts, of a craving for admiration and worship, of the mental creation of the ideal hero."

The literature which is read during these years is indicative of the feeling and tendencies of the child. Generally speaking, it will be observed that boys are more interested in history, accounts of war, adventure, etc.; while girls delight in poetry, fiction, and literature of a romantic nature. The reading of the child during these years is very important; for it will tend greatly to influence his rightness of life, and assist in training him in right channels of thought and leading him to right actions.

In this connection it may be noted that at this age the child becomes particularly susceptible to religious influences. The large number of conversions which take place during these years witness to this fact. It is the custom of many religious bodies, such as the Catholic and Lutheran churches, to administer the rite of confirmation to their children at about fourteen or fifteen years of age.

These years, which are of such importance and responsibility for the parent and teacher, are also years of exceedingly great possibilities for the child. The physical, mental, and spiritual elements of the child's being here take definite form for life.

CORN FLOUR.

The proposition to tax corn flour out of the market, which the millers of the wheat belt are urging upon Congress, has led to demonstrations in its favor by the friends of that article. One of these was the serving, at a large farmers' convention in Illinois, of pancakes, waffles, biscuits, pastry, and bread made from a mixture, in different proportions, of wheat and corn flour. These were pronounced better than those made from all-wheat flour, and were more economical. Being devoid of gluten, corn flour cannot be used alone except for griddle-cakes, but reduces the amount of shortening necessary in pastry and like articles, thus rendering them more wholesome. A blend of wheat and corn flour, it is said, is extensively sold in the South, at a low price, for just what it is. The pure corn flour is shipped to Europe by car-loads every week, and there blended with wheat flour, while the mayors of many towns in Australia, where wheat is high, have strongly recommended its use by bakers, in order that the price of bread may be lowered.

THE RIDDLE OF THE ROMMANY.

Literary Digest.

IN "Tales of the Real Gypsy," Paul Kester deals with that mysterious and fascinating vagabond as the author finds him in this New World, since the closing of the commons in England and the hankering of a nomadic race for fresh pastures drove him across the great water. But with only such slight modifications in his outfit and ways as the new conditions have compelled, he is still the free Rommany of the English heaths and hedges. His tent is bigger, and his van more showy, and the striking red cloak and broad beaver have been discarded by the women; but the men still cling to their corduroys, their gay waistcoats, and their gaudy buttons; and men and women alike have still the trick of making the most sordid garb seem picturesque. But the women can make themselves gorgeous for great occasions, with gowns of silk, and cloaks of seal-skin, and costly shawls, and bright kerchiefs, brought out from the chests and hampers that they carry everywhere with them,—jewels, too, fine corals, and strings of amber beads and pearls, mixed with curious coins of gold.

And still they tinker, and peddle, and trade horses, and tell fortunes, as of yore, as when an Austrian monk wrote of them in 1122 that "they go about peddling through the wide world, having neither house nor home, cheating the people with their tricks, and deceiving mankind, but not openly." And so, to-day, they wander in America as in England, from town to town in the summer, in families and in communities, harboring in tents and vans, and practising the same arts by which they lived when they came out of Asia, no one knows how many centuries ago.

The gypsy of New England, Ohio, Tennessee, and Louisiana, is his own remote ancestor unchanged. Starting from the banks of the Indus, two thousand years ago, not a slave, a renegade, a vagabond, as many suppose, but the scion of a stock of warrior kings, as Kester believes; broken and cast upon the world by conquest, subjugation, oppression; tramping through Persia and Greece in search of a foothold, and bringing away upon the sandals of his language, as it were, the dust of Greek and Persian speech; halting for a time by the Nile on his way to the Danube, the Rhine, the Guadalquivir, the Seine, the Thames, the Potomac, the Cumberland, he is the very sphinx of the human race. Separated by hundreds of years and by many leagues of space, yet speaking in the same tongue, living the same life; alike faithful by the sands of Sahara and by the shores of the Arctic Sea, by the flow of the Ganges or the Mississippi,—they are always tellers of fortunes, always traders in horses, always tinkers and peddlers, always dealers in mystery, always stubborn and free—Egyptians, 'Gyptians, Gypsies, Secani in the gates of the German cities in 1417, Zingali in Spain to-day, Rommany by English streams and hedges. When they knocked at German gates in 1417, they were led by "a duke and a count, splendidly dressed, and leading, like nobles, dogs of the chase;" and they bore letters of safe-conduct from the Emperor Sigismund. When they approached the gates of Zurich in 1418, they were commanded by "Duke Michael, of Little Egypt;" and so at Basel in 1422, and at the gates of Paris in 1427,—always with a duke and a count at their head, always trading horses and telling fortunes. To this day, and in this new land, one finds Pharaohs among the men, and a "Queen of Egypt" in the oldest woman of almost every camp.

Francis I sent them to the galleys. They were hanged by Henry VIII and Elizabeth, hanged by Frederick the Great, hanged and

drowned in Scotland in 1624. Many years ago an old Rommany crone was burned at the stake in Tennessee, says Mr. Kester, for practicing the "pokanni boro," the great trick of buried money; but when Matilda Stanley, queen of the gypsies, died in 1878, she was given a royal burial at Dayton, Ohio, gypsies coming great distances to do her honor. Stanleys and Lovells, Lees and Hearn—these are royal breeds, and in every camp you will find "roms" and "dyes" who proudly claim kindred with one or the other.

Of all their strange, mysterious customs, perhaps the strangest and most characteristic—ally gypsy is the *patteran*. "I never can think of it," says Kester, "never can hear the word, without being impressed by the romance that it implies. A woodsman may blaze his way through the trackless forest, but he leaves the gash on the tree as a sign of his course, while the gypsy can travel a thousand miles and leave no sign that any eye but a gypsy's can see, and yet the route he has gone is perfectly plain to the laggard who follows a day's journey behind. Gypsy has followed gypsy hundreds of miles, day after day, guided only by the *patteran*—the mark at the crossroads. The *patteran* is sometimes made of a handful of grass, sometimes a heap of sticks placed with significance, sometimes of a pile of loose stones so arranged that they show the way the wanderers have taken. Different families have usually a different form of the *patteran*, but all know and rely upon it."

"What's the name for the leaf or tree, brother?" says Ursula to George Borrow in "The Rommany Rye;" and Borrow confesses that he does not know, nor has he ever found a Rommany who could tell him. "The name for a leaf is 'patteran,'" says Ursula; "there are only two of them in yourself."

The Rommany appears to have no religion, and though he outwardly conforms to the observances of the land in which he sojourns, the faith of his neighbors rests lightly upon him. His irreligion is quite passive. His creed is the creed of the fox and the deer. "Life is sweet, brother," says the gypsy to Borrow. "There's night and day, brother, both sweet things; sun, moon, and stars, all sweet things. Life is very sweet, brother; who would wish to die? A Rommany child would wish to live forever."

"In sickness, Jasper?"

"There are the sun and the stars, brother."

"In blindness, Jasper?"

"There's the wind on the heath, brother."

As for the Rommany jib, the gypsy language, there are but few who give it a second thought. "I wonder," says Mr. Kester, "how many know that the gypsy's is the only race that, without land, government, or religion, without history or writings of any sort, preserves a language of its own, while speaking, for hundreds of years, another with equal fluency. No other race, unless a conquering race, was ever able to preserve its language in a foreign land, and no other race in the history of the world has habitually spoken two languages."

To one who has lived and loafed by the Ganges or the Jamna, how curiously, how impressively, suggestively are many of the words he may hear in gypsy tents by the Ohio or the Potomac,—such words, for example, as *dye* (mother) for *dhye* (a nursing woman); *beabee* and *vavnee* (madam and lady); *yog* for *ag* (fire); *paunee* (water); *boro* (big); *pansch* (five), and a hundred others almost identical in sound and sense with familiar vocables of India.

"Some clouds attract us because of their beauty, some flowers because of their fragrance, some lives because of their purity."

The Review and Herald.

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

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"THE fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

In order that there may be *fruit*, there must be *root*. It is impossible to have fruit without first having root.

In order, therefore, to have the fruit of the Spirit to appear in the life, the Holy Spirit himself must be the root of the life. In order that the fruit of the Spirit may appear on the tree, the Holy Spirit himself must be the life of the tree.

It is impossible to have genuine love, or joy, or peace, or long-suffering, or gentleness, or goodness, or faith, or meekness, or temperance, to appear in the life, without having the Holy Spirit to be the root, the spring, of the life—yea, even the very life itself.

It is not genuine love that loves only them that love you, but that which loves all, even enemies. It is not genuine goodness that does good only to them that do good to you, but that which does good to all, even the unthankful and the evil. Luke 6:32-35.

Genuine love, or joy, or peace, or long-suffering, or gentleness, or goodness, or faith, or meekness, or temperance, comes not from ourselves, it comes not from this world; it comes only from God, it is the fruit only of the Spirit of God.

All may have the fruit of the Spirit, because all may have the Spirit. "Ask, and it shall be given you." "Receive ye the Holy Ghost."

"REMEMBER the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God."

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

Note, the scripture does not say only that the Sabbath is a sign that he is the Lord God; it says the Sabbath is a sign, "that ye may know that I am the Lord your God."

There is a difference between his *being* the Lord and men's *knowing* that he is the Lord. There is a difference between men's knowing that he is *the* Lord and knowing that he is *their* Lord.

God is the Lord, whether men know it or not. He would still be the Lord, and always the Lord, though not a man on the earth ever knew it. The Sabbath is not a sign only that he is the Lord, but that men may *know* that he is the Lord.

Men might know that the Lord is somebody else's God. Many of the idolatrous kings and nations in old time knew, by personal calamity and sad experience, that the Lord was another people's God; but they did not know that he was *their* God. The Sabbath is not a sign by which men may know that the Lord is somebody else's God, but that they may know that the Lord is *their* God.

There are many people who do not know that the Lord is God; and many more who do not know that he is *their* God. Yet there is no need whatever of this; for God has given to them—to all the world—a sign by which all men may know that he, the Lord, is *their* God: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

This is true, whether men believe it or not. By not believing it, they simply shut themselves off from the blessed knowledge. And when they do that, God is clear, and they are without excuse. God wants every soul to know that the Lord is his God. And in the Sabbath the Lord has given a sign by which all men may know this. All that is needed is that they hallow the Sabbath, and they will know it. And "the seventh day is the Sabbath of the Lord thy God."

STUDIES IN THE BOOK OF DANIEL.

ISRAEL had failed to fulfil the purpose of God to convey by them to all nations the knowledge of God, from the place where he had planted them, in order that they might do it. He was obliged to send them into captivity and scatter them among the nations, destroy their temple and annihilate their long-established worship, that, in their affliction, they might seek the Lord truly, and thus be lights in the darkness.

Nebuchadnezzar, king of Babylon, had attained to the headship of the world, and so held the power over all the nations. And now the Lord would convey to him the knowledge of the true God, and would utilize his position to convey to all the nations the knowledge of God.

But King Nebuchadnezzar was an idolater. He worshiped many gods, even the host of heaven, and knew not the true God at all. He must be taught the knowledge of God. And in order to do this most effectually, it was necessary to separate him from all false gods, and destroy all his confidence in them. When his mind was once cleared of all these false views, the true views would be seen clearly. And all this was done thoroughly.

In the second year of the reign of Nebuchadnezzar alone, B. C. 603, he "dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him," which very much impressed him, in which he was exceedingly interested, but which he could not possibly recall. He therefore "commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king."

He asked of them that they should tell him the thing that he had dreamed, and they answered by asking him to tell them the dream, and they would tell the interpretation. But the king had not asked for any *interpretation*. What he wanted was to know what he had dreamed. If he had himself known the dream, he could have made an interpretation for it as easily as they could. But the dream itself had gone from him when he awoke, yet the impression of the fact that he had dreamed of something remarkable so remained with him that he could not rest. He therefore said to them again, "The thing is gone from me." Then he demanded of them that they should make known to him both the dream and the interpretation. They, in turn, repeated their re-

quest, "Let the king tell his servants the dream, and we will show the interpretation of it."

By this time the king had caught the true point in the situation, and said to them: "Tell me *the dream*, and I shall know that ye can show me the *interpretation* thereof." This was their test, and it was only a fair one; for if they were really able truly to interpret it had they known it, they were able to discover it when the king did not know it; and if they could not discover it, and tell it to the king in such a way that he would recognize it as the thing which he had dreamed, this was evidence enough that any interpretation they might give, even though they knew it, would be mere guesswork. They therefore surrendered, so far as they themselves were concerned, by declaring: "There is not a man upon the earth that can show the king's matter."

But not content with thus clearing themselves, they cast reflection upon the king by saying, "Therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean." More than this, they proceeded to give away their case again by declaring not only that it was "a rare thing that the king requireth," but that "there is none other that can show it before the king, except the gods, whose dwelling is not with flesh."

Now the very gist of the profession of these magicians, astrologers, and Chaldeans was that they held such relationship to the gods that it was their peculiar prerogative to discover the will of the gods, and communicate it to both king and people.

The magicians pretended, and were supposed, to be the interpreters and expounders of divine things. They pretended to be able by their art—magic—to "control the actions of spiritual or superhuman beings."

The astrologers pretended, and were supposed, to be able to declare the will of the gods from the stars. The word "astrologer" is from *aster*, a "star," and *logos*, "word,"—the word, or instruction, of the stars. And as the stars were the gods, and these astrologers were the ones who pretended to declare the word of the stars, they simply pretended to declare the word and will of the gods.

The sorcerers were of the same order as the magicians, only that these had more peculiarly to do with evil spirits.

The Chaldeans were the priestly caste, who had control of the books in which was contained the instruction in magic, and sorcery, and all pertaining to the gods. Thus they were the instructors in all the wisdom and knowledge of the gods. They were the chief claimants to divine knowledge; they were the very chief guardians of such knowledge. If any men could be supposed to be able to declare secret and divine things, it would have been these.

Now, when all these together declared that none but the gods could tell this thing that was wanted, and that the gods were not near enough to men to allow this to be understood from them, this was nothing less than to confess that their whole profession was a fraud. And this was further to confess that all their conjurations, divinations, magic, sorcery, and "revelations" in times past were simply a fraud and an imposture upon the king and the people.

When this truth flashed upon the mind of Nebuchadnezzar, and he clearly saw that he and his people, and their fathers before them, had been systematically and continuously duped by these men, he was so disgusted, humiliated, and outraged that he thought the only fair thing to do was to wipe from the earth at once this whole combination of impostors. He therefore instantly "commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain."

Daniel and his brethren had been placed in the schools of these impostors, and were, indeed, reckoned among them; therefore the executioners "sought Daniel and his fellows to be slain." When Arioch, the captain of the guard, had found them, and told them what was to be done, Daniel said to him, "Why is the decree so hasty from the king?" Arioch told him the whole story. "Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation," both as to the dream and the meaning of it. This was granted. Then Daniel went to his house, and informed Hananiah, Mishael, and Azariah, and suggested that they should "desire mercies of the God of heaven concerning this secret." "Then was the secret revealed unto Daniel in a night vision."

After giving grateful thanks to God that he had made known to them "the king's matter," "Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon," and said to him, "Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation." Arioch hurried away to the king, and said to him, "I have found a man of the captives of Judah, that will make known unto the king the interpretation." Daniel was called, and the king asked, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

Then "Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:—

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of

heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

"The king answered unto Daniel, and said, *Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.* Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king."

WHEN the queen of Sheba, hearing the great fame of Solomon, came to Jerusalem for an interview with him, the record says that "she communed with him of all that was in her heart." 1 Kings 10:2. This was wise on her part, in view of the heaven-bestowed wisdom with which Solomon was endowed. But there is a greater than Solomon, to whom the Christian at all times has access, without the care and burden of literal camel trains, with their loads of gold and spices and precious stones. Have we as much interest to commune with him of all that is in our hearts as the queen of Sheba had to go to Solomon? He invites us to come, and partake of the blessings he has to bestow, without money and without price, assuring us that his interest in the little experiences of our lives extends to that degree that even the hairs of our heads are all numbered. If we have any troubles or any desires that we have no disposition to tell freely to Jesus, it shows either that we have no proper sense of our need or that we have not the faith we should have in him.

Speaking of Christ, Paul says: "In whom we have boldness." Eph. 3:12. And the word here rendered "boldness" means boldness in the sense of "freedom of speech," without limitations or restrictions, implying that we may "tell it all" to Jesus. And in that free invitation to "come boldly unto the throne of grace" (Heb. 4:16), the word "boldly" is from the same original. E. Paxton Hood expresses the sentiment in the following lines:—

"Sing a hymn to Jesus when the heart is faint;
Tell it all to Jesus, comfort or complaint;
If the work is sorrow, if the way is long,
If thou dreadst the morrow, tell it him in song;
Though thy heart be aching for the crown and palm,
Keep thy spirit waking with a faithful psalm."

U. S.

EXAMINE YOURSELVES.

In 2 Cor. 13:5 a solemn duty is enjoined upon the followers of Christ, having in view an object of supreme importance: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

It is said that true religion is all comprised in two precepts: Look into yourselves to see your own weakness and unworthiness; and, Look out of yourselves to Christ, to behold all his strength and righteousness, which are yours if you will take them. Substantially, the same idea is maintained in the text before us; for the looking into our own hearts to see if we are "in the faith," is made equivalent to looking to see if Christ is dwelling within us. The end to be gained by this exercise is advancement in our spiritual condition, and growth in divine grace; for we can never be too thoroughly established in the truth, nor have too large a measure of the Spirit of Christ in us. Hence we are not to examine ourselves to see how much more progress we have made than we needed to make, and therefore how long we may now rest on our oars and relax our efforts; but it is to see wherein greater attainments are to be made, how it is to be accomplished, and what it is that hinders, or threatens to hinder, our Christian development and progress.

To do this work effectually, one must have a true standard by which to test himself. Three standards at once suggest themselves as *not* the proper ones to which to appeal to determine our spiritual condition: First, one should not examine himself by himself. One may now be doing better than he has formerly done; but whether he is or not, is not the question to be decided; and this does not cover the ground. The question is, Is he now what he should be?

Secondly, he should not examine himself by others (2 Cor. 10:12); for they may fall so far below the proper standard that though he might be in a much better spiritual condition than they, he would still fall sadly short of meeting the requirements of the gospel.

Thirdly, one should not take as a standard by which to judge of himself, what others may say of him; for others cannot read his heart; they cannot fathom his motives, nor know the whole truth in regard to his character, or even his actions.

If the object of examining ourselves is to see whether we are in the faith or not, the "faith" referred to is that by which we are to test our-

selves; if it is to see whether we are like Christ or not, then Christ's life and teaching constitute the standard by the side of which we are to lay *our* lives and characters. In other words, this spiritual self-scrutiny can be performed with nothing short of the commandments of God and the faith of Jesus. But how can one examine one's self by these?—He must become thoroughly acquainted with them, both in letter and spirit. Self-examination, then, involves a thorough study of God's word, in all its teachings and admonitions for faith and practise, so that we may know them, and be able to test ourselves by them.

And finally, self-examination implies repentance of all the shortcomings, discovered or undiscovered, of the past, and the bringing forth of fruits meet for repentance, for days to come. So "let a man examine himself."

U. S.

TURKEY AND PALESTINE.

FROM Switzerland and other parts of the world come reports of an unusually mild winter; but in the Orient, from the Black Sea to Egypt, the season was the coldest experienced for many years. At Constantinople, early in November, a regular Western blizzard gave the inhabitants a novel experience, causing great suffering, and immense damage to trees of every sort. In some districts fully half the branches were broken from the trees by the great weight of the snow. The forces of winter seemed to be concentrated in the East, while the usual warmth of these regions made comfortable the colder countries. Surely the earth is waxing old, feeble, and uncertain in its operations.

It was specially interesting to note how the Arabs dress to keep out the cold. While leaving the lower limbs bare, often to the knees, the central portion of the body, and particularly the head and neck, were well "bundled up." They claim that thus they keep warmer than if the same amount of clothing were distributed more in favor of the extremities. How uncertain is human philosophy, in different countries reaching conclusions on the same subject diametrically opposed to each other!

On closing my work in Constantinople, December 23, in company with Brother Baharian, I took the French steamer for Beirut, and arrived in four days. Here we parted company, Brother Baharian going north to spend the remainder of the winter in Cilicia and northern Syria, while I visited Beirut and places to the south. It was our plan to visit Egypt together, that Brother Baharian might spend some time there laboring among the Armenian refugees; but he could not obtain permission to go to Egypt. Once on the French steamer, he might have gone without permission, but this might have made it impossible for him to return to Turkey. On arriving at Tarsus and Adana, Brother Baharian found a remarkable interest; some young people of exceptional zeal embraced the truth under strong opposition. The arrival of a laborer was most opportune. Thus we could again see that it is always best to let the Lord shape our plans for us.

My purpose in visiting Beirut was twofold, — to take preliminary steps for translating and printing in the Arabic; and to ascertain the facts concerning a report received from Amer-

ica to the effect that there was a company of Sabbath-keepers near Damascus. Beirut being the headquarters for missionary work in Syria, facilities for translating and printing in the Arabic are excellent there. Of the reputed company of Sabbatarians, no traces could be found.

From Beirut, January 3, I sailed for Haifa, a city on the Bay of Acre, situated on the north slopes of Mt. Carmel. My object in landing here was to visit a German colony in the suburbs of Haifa. This colony was founded nearly thirty years ago by Germans, mostly from Würtemberg, Germany, under the leadership of a man by the name of Hofmann. This step was taken in the belief that the end of the present age is at hand; and that during the temporal millennium the land of Palestine will be restored to its former glory, the temple rebuilt, and the true worship re-established. Hence the colonies are commonly called the "Temple Colonies."

From the beginning, these colonists had untold difficulties to withstand; the government, the natives, the accumulated results of neglect and devastation for ages,—in fact, an overwhelming tide sweeping down-grade,—seemed to bid defiance to any effort at improvement. But little by little a foothold was gained. A tract of land was secured, and a village laid out in modern style; creditable buildings were erected,—stores, a schoolhouse, a church, dwelling-houses,—and some lines of industry were opened. The land about the village was well tilled for grain and vineyards; and extensive gardens were laid out, and adorned with cypresses, palms, and many tropical plants. This German colony is not only equal to the villages of Europe, but considerably in advance of them, as it was founded for the purpose of serving as a model for others. But, like all models, it took money to produce it. Most of the colonists were, in the beginning, well-to-do people, and their all was sacrificed in the undertaking.

To become personally acquainted with these colonists, after visiting the leading men, I canvassed from house to house with our German health journal. The people are substantial and intelligent; but there is a noticeable difference between the first colonists and the rising generation in devotion to the original purpose of the colonies. Even some of the older ones have separated from the "Temples," and have called for an evangelical pastor from Germany.

The vineyards planted on the slopes of Carmel have proved successful financially, but they have played havoc with the devotion of many. As elsewhere among the Germans, the idea here prevails that there is no inconsistency in the use of wine, beer, etc., on the part of the Christian. Hence in these German Temple Colonies the saloon, and even beer-brewers, are not lacking. This is a tacit confession that the German expects to take his present paradise with him into the next. And why should he not? Should a Christian indulge in things here that will not be allowed over there? But some have taken alarm, and have set a temperance movement on foot with some success.

The colony at Haifa numbers one hundred families, with nearly five hundred members. There are three other colonies of this kind,—

at Jerusalem, at Jaffa, and at Saron, near Jaffa. The four colonies number nearly thirteen hundred souls. I visited all of them, and secured forty-five subscriptions for our health journal, the most of them being in Jerusalem and Jaffa. Besides the colonists mentioned, there are many Germans in Palestine, especially at Jerusalem. The majority of the Jews, being refugees from Poland and Russia, know more or less German.

As most of the colonists have been in Palestine from twenty-five to thirty years, many of their children were born in that country, and hence know the native language, the Arabic, nearly as well as their mother tongue. This constitutes an open door to the Arabs, and is an inviting field for beginning work in Palestine. We trust that soon a German worker may be sent to this field. Besides forming many pleasant acquaintances and securing many addresses, I obtained the promise of a German merchant in Jerusalem to visit our Basel Sanitarium next summer for the improvement of his health. There is some good soil for the truth in Palestine, which, like all other lands, must hear the truth. We hope this first visit may be but the beginning of a more extensive work.

H. P. H.

IS THERE STILL WORK FOR THE I. R. L. A.?

THE friends of the Sunday-rest bill in Congress have been very busy the present winter; the controversy is still going on in Washington, and the association is distributing large quantities of literature among the people and in Congress. Elder George B. Wheeler is in charge of the work there. On Friday, February 25, the sub-committee having the Sunday-rest bill in charge, granted a hearing. Wilbur F. Crafts appeared for the Bureau of Reforms, and William A. Gordon represented the Churchmen's League. The bill was opposed by Brother George B. Wheeler; Dr. A. H. Lewis, of the Seventh-day Baptists; H. E. Osborne, secretary of the I. R. L. A.; and Gen. Wm. Birney, Dr. Croffut, and other citizens of Washington. The hearing lasted two hours, and the time was equally divided between the friends and the opponents of the bill. The clergy still urge the passage of the measure, and Congress is flooded with petitions obtained in the usual manner.

Strong Sunday bills have been introduced in Parliament in two of the provinces of Canada; namely, Manitoba and Ontario. After some deliberation in the Parliament in Ontario, the bill was withdrawn, but in Manitoba the battle over the passage of the bill is now on. The Religious Liberty Association sent a man to Winnipeg to take charge of the opposition of the bill. We have shipped and are shipping large quantities of literature, to be distributed among the people. Sunday laws cannot live in the light of truth, and all we need is to give the people the truth. Brother Olsen, who is in charge of the work in Manitoba, reports a good work being done. But only a beginning has been made, and we do not know what the end will be.

The Sunday question is before the legislature in New York. Brother Reavis is at the capital, and much work is being done there. We hope for the enlightenment of the people of

that State on the Sunday-law question. The laws now in force in New York are a disgrace to a free country, and should be repealed.

In Louisiana just now there is great agitation over the Sunday question, that calls for labor by the association. A man should be sent there at once with a stock of literature.

The spirit of persecution toward those who observe the Sabbath has broken out afresh in Kentucky; and although this is local, it calls for work by the association, which is being carried on.

The New England Sabbath (Sunday) Association, which is ever active, has shown special activity this winter. There is a growing sentiment in many places in New England in favor of the revival of the old colonial Sunday law. After a hundred years of comparative liberty, the people have suddenly become fearful that Sunday will be lost unless it is protected by severe laws. Let us give them light once more. Do not let us become absorbed in the talk of war with Spain. Let the nation take care of its own affairs,—it is abundantly able to do so,—but let us go on with our work. We are not so able; but our Captain is a great leader, and his strength is in the work. The association still needs friends and means for the work, which is great. Our stock of literature is going rapidly, and is not all paid for. We need more at once. ALLEN MOON.

A VISIT TO THE MISSION IN MATABELELAND.

AFTER closing our Bible study with the native brethren at Kimberley, and spending three days with Elder D. F. Tarr at Klipdam, I started, December 27, for Buluwayo, reaching there the 31st. The Buluwayo Railway has been in use since November 1; but in hurrying the road through, the track was not carefully laid, neither was time taken to build permanent bridges over streams and rivers. During the dry season the temporary crossings do very well, but in the rainy season they often cause considerable delay. This makes travel over this part of the road somewhat uncertain. On my way to Buluwayo, we were delayed a few hours at the Shashi River on account of the crossing's being out of repair. Still, on the whole, the road and the equipment are better than I had expected. The opening of this railroad is a great boon to all who have settled in the interior.

The general appearance of the country north of Kimberley is much more pleasing to the eye than that south of it, which is very bleak and barren. For a long distance north of Kimberley the country is a rolling prairie, with a few thorn-bushes scattered about. From Mafeking northward, we find more timber. Indeed, the country north of that seems to be well timbered, though we could not see anything that resembled a forest; but there is plenty of firewood. I am told that still farther to the north there are large forests where lumber is manufactured. The lay of the country is generally level, broken here and there by little rocky hills and mounds. As a general thing, water is rather scarce along the line in the dry season. In different places deep wells are being dug. The absence of cattle along the railway was very noticeable. This is owing to the rinderpest. The few that were seen were in the best condition.

On my arrival at Buluwayo early on Friday morning, I was very glad to see the familiar face of Elder Tripp. Our train being about fourteen hours late, the brethren had waited all night. Under the circumstances we were all thankful that the journey had been made in safety, with no more delay. This journey, which now took me three and one-half days, required as many months only a short time ago.

As it was Friday morning, and we had about thirty-five miles to go, over a poor road, we made all haste to start for the mission farm. There were in town, besides Brother Tripp, Brethren Geopp and David Sparrows, and together we started for the farm. Our team was made up of eight mules, which proved to be none too many. As yet there are no bridges over the streams. In times of heavy rains the roads are impassable, and it often happens that men have to wait many days for the water to go down to a fordable depth. We had a pleasant day for our trip to the farm, and I enjoyed it very much. It was ten o'clock in the evening, however, before we arrived. All had retired, as the time of our coming was so uncertain; but it was not long before we were met by the mission families, and I need not tell you that our meeting was a happy one. We found all well, and of good courage in the Lord.

The next morning was Sabbath, and the first day of the new year. It was a lovely morning; all nature seemed to be dressed in holiday attire. The mission presents the appearance of a little village. The families of Brethren Tripp, Anderson, and Armitage live here close together. The location is a pleasant one, and well suited for carrying forward the work they have to do. Dr. Carmichael lives only a short distance from the others. An educated native from Natal has lately connected with the mission, and bids fair, in many ways, to be a real help to the work. Over thirty youth and children are connected with the mission. Most of these have been adopted, and are regarded as the children of the different families, while others are there to work. From the very first I have been greatly interested in the work of this mission; and in view of the hardships the workers have been called to pass through, our people everywhere have felt a special sympathy for them. It was therefore a great privilege to me to visit the place in person. Dr. Kate Lindsay was also here at this time, having preceded me just one week. Her visit was much appreciated.

The difficulties that beset the work here cannot be appreciated by those who have not been on the ground. When we realize that war, famine, and pestilence have all visited this locality during the short time of its existence, it is truly a wonder that it has come through so well. But the wear and anxiety incident to such conditions are plainly visible in the countenances of the workers who have stood so faithfully at their post of duty. At present the outlook is encouraging. All feel that God is most wonderfully blessing and preserving them, and that to him belongs all the praise. The mission has about forty acres in crops, and the outlook for a plentiful harvest is very good. The natives, too, are indulging in dance and song as an expression of their joy over the prospect of having all the food they need. During my stay at the mission, we had showers

every day. War and the rinderpest took all the cattle of the mission except two head. Since the war closed, the workers have begun to gather in cattle again, and at the present time have twenty-two head. They also have nine mules and eleven donkeys. These compose their working teams. If no further calamity overtakes the mission, it will soon be in a fair way to support itself.

Besides our workers living on the farm, there are three brothers—Chris., David, and Fred Sparrows—who live on the farms belonging to Brother P. J. D. Wessels, situated three and four miles, respectively, from the mission farm. In another direction, about three miles distant, are Brethren Geopp and Burton. I should also have stated that Brother J. Landsman, from Buluwayo, has moved out to the mission farm and settled there; so there are, on the mission farm and in the near vicinity, seventeen adults representing this work. I had the pleasure of visiting all these at their homes. They were of good courage, and desirous of fulfilling the will of the Lord. All were in good health except Brother Fred Sparrows and his wife, who were both suffering from fever.

Early Sabbath morning the natives began to gather for Sabbath-school, and the meeting that was to follow. The Sabbath-school is held at 8:30 A. M., and consists of five classes, four composed of natives, and taught in the native tongue, and a senior class in the English. I never saw better attention or greater interest in any school that I have visited. The children were so absorbed in their lessons that they paid no attention to anything else. From the secretary's report I learned that the school numbered forty-seven, and that the average attendance during the past quarter had been forty-six,—rather a better average than most of our schools. I urged the secretary to report the school to the general association. The children all seemed to have perfect lessons. At the close of the Sabbath-school the time came for the English meeting. It was indeed a pleasure to meet with this company of workers, and together recount the many mercies of God. This meeting continued an hour, and then followed a service for the natives. More than two hundred had assembled; and as the meeting-house was too small to accommodate them, we held the service in the open air, the audience seating themselves on the ground. After the opening exercises Dr. Lindsay addressed them for a little time through an interpreter, and I closed with a few remarks. All gave the best of attention.

On Sunday we had another meeting for the natives, and also on Tuesday. Wednesday, in company with Brother Carmichael, and John, the native interpreter, I went out three miles to one of the native kraals to hold a meeting. (The native kraal is made by setting small poles in the ground in a circular form, and then plastering the whole over with clay on both sides, and covering with thatch. Many of these kraals are very neat and comfortable.) As it had rained nearly all the forenoon, they hardly looked for us. When we arrived, the *indune* (the chief, or head of the kraal) got up on a high post, and called out to the neighboring kraals, and in about twenty minutes we had a congregation of more than one hundred. They gave the best of atten-

tion while we tried to explain to them the character of the true God, as revealed in his works. At the close they expressed their thanks to us for talking to them about God and his love to man. I acknowledge that my interest in the natives of Africa has been greatly increased by my visit among them.

In a future letter I shall have more to say on this subject, and I will also speak further on the present condition of the mission and its pressing needs. O. A. OLSEN.

SYNOPSIS OF THE PUBLISHING WORK, BY THE PRESIDENT, W. C. SISLEY.

ACCORDING to appointment, we are here together to consider and transact such business as may come before us. It is the only time during the year that the stockholders have very much to say with reference to the running of the association. The principal thing that will be presented for consideration will be the election of a board of directors, to whom you will submit the management of the business for the coming year. It is important that this work should be done carefully and prayerfully.

This is the seventh annual meeting under the new organization, and the thirty-seventh since the organization in 1861. Several are here who were closely identified with the work when it began, and for some years previous; and we hope to hear from them before this meeting closes.

For some time past we have had occasion to look over the old books of record, and we have been thoroughly impressed with the fact that the success and growth of this institution have depended a great deal more upon the help and blessing of God than upon human agencies.

Now for a little summary of what has been accomplished the past year:—

As to our periodicals: The Holland paper has been discontinued, and in its place one has been established in Africa. A Spanish paper has been started in Mexico. The *Christian Educator* was started in July, and is meeting with good success. The price of the REVIEW has been reduced from \$2 to \$1.50 a year to all alike. Last year the following resolution was passed:—

Resolved, That we urge our ministers, Conference, tract society, and church officers to assist us in placing our church paper, the REVIEW AND HERALD, in every English-speaking Seventh-day Adventist family in America.

This has been responded to very liberally, and to-day the REVIEW list is larger, by more than fifteen hundred copies, than at any time during its history. We believe that its circulation can be considerably increased if this resolution is more fully carried out. We are doing what we can, through our department of circulation, and we trust that we may have the united efforts of all in this good work. We hope also that some provision may be made by the churches and tract societies to provide the paper for the worthy poor, many of whom, because of infirmities of age and misfortune, are unable to subscribe for it. The *Youth's Instructor* has been changed in form, and its list materially increased.

We have sought to care for the young in our institution. There have been, on an average, two hundred and seventy-seven employees in the Office during the year. An improvement society that meets weekly has been organized for the benefit of these. Then for the past year or so we have taken special pains to help the apprentices, forty or more, so that they may make the very best of their opportunities. We have urged all our workers continually to reach up for something higher—to make

themselves the most proficient of any workmen in their line to be found anywhere.

We have sought, in harmony with the resolution passed last year, to make the Office bring in as much money as possible, which might, in turn, be expended in missionary effort. We have tried to exercise economy wherever possible. We ought so to run the institution that we might every year, out of its surplus, expend twenty-five thousand dollars for missionary purposes. During the past year we have contributed, principally in literature and periodical work, an amount equal, in the aggregate, to \$7,135.52.

During the past year there has been a considerable falling off in the sale of books. The sales have been \$24,725 less than the year previous, when they amounted to nearly \$114,000. We feel that this falling off is beyond the control of the managers of the association. We have had two general agents in the field—a new departure. Three or four are employed in our circulating department, all of them doing their utmost to forward the work. We are satisfied that this work cannot be carried on and succeed as it should, until there is a more united effort on the part of those in the field to carry it forward. A few years ago our book sales were such that we had the report that half a million dollars' worth of books were disposed of in a year. To make these books required many hands and much machinery; and now that there has been a falling off in this respect, in order to keep the plant in active operation we have, to some extent, turned our attention to commercial work, and with remarkable success. We hope that the time will soon come when all the machinery and the force we now have can be employed exclusively in our own denominational work. But until this time comes, we can, through other means, increase our facilities and knowledge till we can compete with the world in cheapness of manufacture; then the printed pages can go forth, as it has been said they should, "like the leaves of autumn."

During the year we have bought eleven presses, two folding-machines, and a good deal of binding machinery and electrotyping apparatus.

In addition to other improvements we have added three departments,—a technical department, for the education of beginners in the printers' trade, a paper-box-making department, and a photo-engraving department.

Our treasurer's report shows a net gain of \$5,154.44, with donations to the amount of \$7,135.52, making a total gain of \$12,289.96. During the past two years we have succeeded in reducing our interest-bearing notes by \$69,400.48; our notes receivable have been reduced \$20,420.39. By this we save the interest on \$46,980.09, which, at four per cent., amounts to \$1,879.20 a year.

Our liabilities during the past two years have been diminished \$58,757.40, and this in spite of the fact that we have spent \$20,000 in improving our plant. There has been a gain in all the subscription lists, aggregating 7,442. Our Atlanta branch has done a good work, and shows a gain of \$704.56 notwithstanding the fact that it has had many obstacles to contend with, principally the yellow-fever scare.

We are growing to be one of the largest publishing institutions in the country,—by far the largest in this State,—and our reputation is going out all over the country. We believe that our books can be pushed out so that they can enter the general trade on a par with other books, something that has not yet been accomplished. This will doubtless necessitate remodeling them somewhat, but that can be done. We believe that, through the agencies we have, our books will, in the future, reach a greater and wider sale than ever before.

In short, we want to see this institution a real missionary enterprise, by which we can

send out men and means to carry the truth we love to all parts of the world. We hope a vigorous committee will be appointed, that will bring in some plans by which this work may be accomplished.

FOLLOWING the president's address, John I. Gibson, superintendent of the manufacturing department, spoke briefly of the work and its needs. He was followed by Elder U. Smith, who stated that he had been connected with this institution for many years, had seen the many different phases it had taken on, and had come to the conclusion that if there is anything vital in this world, it is the Lord's work. It cannot be overthrown nor destroyed. Anything the Lord's hand is in, is upheld by the same power that upholds the universe. He is glad for the aggressive spirit that has come into the work, and believes it will be more apparent in the future. As for himself, he said he hoped the present administration would be continued. He closed with these words: "So with the present outlook, I feel to-day of better courage than ever before. With reference to our work in general, and our publishing interests in particular, I believe they will grow in power and influence till they have accomplished that which they are designed to accomplish,—the enlightenment of the whole world."

Elder J. N. Loughborough spoke of the work in its beginning in Rochester, N. Y. Then it took two days to run off one thousand papers on a hand-press. He compared that with the present, when over fifty steam-presses are employed in our various offices, some of which are capable of turning out ten thousand papers, printed, pasted, and folded, in an hour. He said that the success that has attended that humble beginning is nothing short of marvelous. It is, however, only a fulfilment of what was revealed by the Spirit of the Lord,—that if the pioneers in this cause would only move out in faith, God's blessing would attend it. That prediction has been verified to the letter.

Committees were named by the chairman as follows: On nominations: Allen Moon, A. J. Breed, and R. A. Underwood. On plans: J. H. Durland, A. E. Place, G. C. Tenney.

ANNUAL ADDRESS OF THE PRESIDENT OF BATTLE CREEK COLLEGE.

Not long ago these words were sent to us: "Now as never before we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God." These two sentences contain two truths of the highest importance to this world. We must understand and know what true education is. If we fail to understand this, we shall not be prepared for the baptism of the Holy Ghost, nor to withstand the deceptions which are coming upon the whole world, and which will deceive, if possible, the very elect. From this we see that the educational work is of vital importance, and the future of the denomination rests in the hands of its educational institutions.

Four years ago the Lord sent this cheering message to us: "Our institutions of learning may swing into worldly conformity; step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position and distinction from the world."

There are many promises in the Bible which show that we must yet enlarge the place of our tents, and stretch forth the curtains of our habitations; lengthen the cords, and strengthen the stakes; for the waste and desolate places shall be too narrow by reason of the inhabitants.

We have been told that we shall say in our hearts: "Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?" The Lord answers the question: "Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side."

God established in ancient Israel the home school, the synagogue school, and the school of the prophets, or the college, to teach his laws, statutes, and judgments. When his plan was fully carried out, all the nations of the earth said, "Surely this great nation is a wise and understanding people." They voluntarily brought their tributes, and laid them at the feet of him who asked God for wisdom. Recognizing the superiority of the Bible as a text-book, and God's prophet as director of education, they turned aside from heathen philosophy and culture, which were and are the basis of worldly education.

Seventh-day Adventists may be considered as insignificant, but the time is coming when the grand principles which God has given will be worked out through minds and bodies sanctified by the truth, and for a little while the whole world will be stirred by this people, and will again acknowledge the superiority of God's educational plan. During the past year it has been the earnest effort of the board of trustees and the faculty of Battle Creek College to learn more of God's ways of doing this work, and to bring the school into harmony with his mind. As might be expected, many obstacles have been met, but we believe that God has given victory and blessed the efforts put forth.

For a number of years much instruction has come to us regarding combining industrial labor with study. Last spring an earnest and careful study of the Testimonies on this subject was made by the faculty of Battle Creek College, and it was decided to do all that could be done, by example and precept, to carry out the instruction. The board, aided by the Sanitarium, at once arranged to take in about one hundred industrial students. These students earned their entire expenses while attending school. The College had no work to do during the summer, but the Sanitarium generously provided work, and turned its entire industrial school over to the College for literary work. It was soon evident that the College ought to have a farm of its own. The board took option on a farm, and divided it into acre shares, which were sold, one half to be paid in October, 1897, and the other half in one year. The shareholders have organized into a stock company, and will lease this land to the College as long as it is used for student labor. The farm cost forty-five hundred dollars. More than half this amount has been paid, and the remainder has been pledged.

In September a tailor-shop was opened, together with a department for instruction in wood-joinery. The sewing department has been continued, and the broom-shop was enlarged. Later, a shoe-shop was added. A number of large orders for brooms and brushes have been received, which has necessitated still further additions of machinery and facilities, and has provided employment for many students. The purpose of these departments of work is threefold,—to educate the youth in practical labor, to give means of support, and to provide physical exercise.

The Review Office opened a technical department, and provided a teacher for College

students. The Sanitarium has opened its practice-kitchens to the College; and many students have availed themselves of the excellent instruction in cookery there given.

Several changes have been made in the regular school work, to place it on a basis more consistent with our faith; but in justice to those who had been pursuing the old courses, it was necessary to carry both the old and the new work, thus increasing the expense of running the school.

Believing that all our children should have the privilege of attending a Christian school, plans were laid for training teachers to teach primary schools in some of our churches. A small beginning has been made. Thirteen schools are now conducted, which are meeting with favor and success, and have, in the aggregate, an attendance of one hundred and eighty-eight. When this idea shall have been more fully developed, some of these church schools will develop into industrial schools requiring several teachers. Already steps are being taken in different places to connect industries with these schools. Students are also being trained in other ways. A number of young men in the College are training for the ministry. The canvassing work has received considerable attention. Last quarter over six hundred books were sold, and seventy orders for periodicals taken, in Battle Creek, by students of the canvassing class, this being a part of their class-work.

The commercial department is a new feature of the school, and is meeting with most encouraging success.

A course has been opened in sacred music, the aim of which is to develop missionary musicians. The thought that "the hope for future missionaries lies with the young" has been kept constantly before the students. As calls have come in from needy fields, students have left the class-rooms during the term to go. Thus far during the school year, a number of students have gone to engage actively in the work of the Master. To be most successful as a missionary, one should be able to support himself, if necessary, by his own labor. The Lord has said that if our missionaries understand a trade, they will be independent of the people for whom they labor, and will find standing-room. An effort is being made to train missionaries in harmony with this instruction.

In compliance with the expressed wish of the stockholders at the last annual meeting, the board of trustees has taken legal steps to enlarge the number of the board from seven to nine members, in order to give the Conferences in this school district a better representation.

The board has tried to perform its duty, and will now place the responsibility of caring for the future of this grand work upon you, praying that the Lord will give you wisdom to use wisely the trust that he has given into your hands.

E. A. SUTHERLAND.

STATEMENT BY THE TREASURER OF BATTLE CREEK COLLEGE.

THE stockholders will doubtless be interested in the outlook for the present year. School opened with a very small attendance, which continued for six or eight weeks, until December 7, when five hundred and forty-six students were in actual attendance, exclusive of the first to the fifth grades. This is the largest enrollment in the school's history.

Noticeable progress has been made this year in industrial work. A tailoring department is now in successful operation, also a boot- and shoe-shop and a dressmaking department. Our broom-factory has been greatly enlarged, and its capacity increased. The present sales to

one firm alone average over one hundred dozen brooms a week. About fifteen students find constant work, some paying their way entirely, others in part, while about twenty boys have taken a thorough drill in broom- and brush-making. Many are anxiously waiting admittance into the department. Two horses, a wagon, sleighs, etc., have also been purchased for the farm work; and a team has been given to the College. Timber has been secured, and many of the students have been employed in working it into stove-wood.

Considerable expense has attended the development of this industrial work; and notwithstanding the fact that, by our terms, students are allowed to reduce their expenses \$4.50 a month by labor (with the exception of two or three, all have taken advantage of this offer), which, of course, reduces the receipts of the school very materially, yet at this present time, with all salaries and bills paid to date, the loss for this year is only about one thousand dollars. This is a large gain over last year.

GEORGE W. PAYNE.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

NEWFOUNDLAND.

WE have been holding revival meetings for a few weeks. The Spirit of the Lord has been with us to some extent. Some have been converted, and others reclaimed. Last Sabbath the Lord came very near. After I had made a call for sinners to come to the Lord and seek salvation, I invited all who desired to come to Jesus and make a new consecration, to come forward. Every soul in the church came forward, some in tears, while others praised the Lord. A few Christians who were not of our people came forward with the rest, and joined with us in seeking God. It was a solemn time. Confessions were made, and prayers were offered to God. The Spirit of God came into our hearts as we all bowed before him together. The hearts of some, between whom a coldness had existed, were made tender, and kind feelings and Christian friendship were again restored. We believe angels rejoiced. We long to see the hearts of all prepared to receive the outpouring of the Spirit of God.

March 7.

R. S. WEBBER.

DISTRICT 1.

SINCE my last report I have held several meetings in the New England Conference, in company with Elder H. W. Cottrell and Brother W. A. Wilcox; also one general meeting with Elders Basney and Goodrich at Cornville, Me. I was with Elders Thompson and Mead at the general meeting at Kanawha, W. Va. These were all excellent meetings, but the one at Kanawha was marked with a freedom and power that the Spirit of God alone can give. Twenty-five or thirty persons responded by giving their hearts to God.

I have recently spent four days at Cleveland, Ohio. As my home is in Ohio, and as it was in this State that I began to labor in the message, the work in the Ohio Conference will always have a peculiar interest for me. I was glad to see the good work going on in the Cleveland church, under the direction of Elder J. W. Collie and the workers associated with him. They all seem to be alive and active in the Master's service. I attended two evening meetings at the Helping Hand Mission at 59 Wood St. Here we saw what God is doing for the poor and fallen. From eight to twelve requested prayers each evening I was there.

We heard the testimonies of those whom God had saved from drunkenness during the past few weeks. One man said he had been drunk most of the time for the last thirty years, but since the Helping Hand Mission had been started, God had saved him. The care of this mission, with other work in the city, keeps Elder Collie very busy, but God is blessing him. Our brethren have been wise in beginning in a small way. Although they can lodge about fifty persons, the demands upon them are more than they can meet. The last night I was at the mission, a number had to sleep on the floor. The mission has no debt, and is in a good condition to move into larger quarters when the Lord opens the way.

I am more and more convinced that we are now in the time of this message when we are to go into the "streets and lanes of the city" to "bring in the poor, the maimed, the lame, the blind." This means entire consecration to those who engage in the work. When we make the consecration, God will do the sanctifying and the baptizing with the Holy Ghost. This will fit us to go out in the "last call of the last call" to reach those in the highways and hedges, and compel them to come in.

R. A. UNDERWOOD.

GENERAL CONFERENCE DISTRICT 6.

A MEETING representative of this district was held at Portland, Ore., February 10-20, the object of which was to consult as to the best way of unifying the work; to plan in reference to distribution of labor; to arrange the time for holding camp-meetings; and such other general work as will be carried on in the district during the coming year.

There were present from California, Elder Knox, president of the Conference, and Elder M. C. Wilcox, editor of the *Signs of the Times*. Elders Donnell and Hill were present from the Upper Columbia Conference, besides Elder Hibbard, president of Walla Walla College, and Brother Weaver, secretary of the tract society. Elder C. N. Martin was present from Montana, and Elder J. M. Willoughby from Utah. But few of the laborers of the North Pacific Conference were present, on account of interesting meetings in new fields, which they could not leave.

Elder Irwin, president of the General Conference, and Dr. Kellogg were with us. Elder Irwin was present from the beginning of the meeting. His help was much appreciated, because of the valuable instructions given and the timely suggestions offered. Dr. Kellogg did not come until later. He occupied much of the time in giving instructions in "healthful living," also as to the best methods of carrying on mission work in the cities. This was much appreciated by those present, as a deep interest in mission work is awakening in each of the different fields in the district. California, in connection with the Rural Health Retreat and the *Signs of the Times*, has established a mission at San Francisco. The North Pacific Conference has established one at Portland, which is doing good work, for the time it has been in operation. Dr. Hubbard, from the Portland Sanitarium, has office hours each day at the mission, when the sick and suffering can have consultation and treatment free of charge if they are too poor to pay. The Lord is greatly blessing such work wherever it is carried on. The Upper Columbia Conference already has two missions doing good work in the cities of Spokane Falls and Walla Walla. The brethren in Utah, although few in number, have established a mission at Salt Lake City; and Elder Martin, of Montana, expects soon to open a mission at Butte.

During this meeting, steps were taken to organize the work in the district more closely, by electing a committee, composed of the district

superintendent, presidents of Conferences, superintendents of mission fields, presidents of colleges, and medical superintendents of sanitariums, and managers of publishing houses, within the district. This committee will meet annually to look after the different interests in the district. The delegation was made small on account of the great distances between different points of interest in the district, as well as the expense incurred in traveling. In some parts of the district, railroad fare is ten cents a mile. The small representation will reduce the expense.

A few recommendations were made in the exchange of laborers; but so few who would be affected by the changes were present that nothing definite was known at the close of the meeting. Nothing will be published until all are heard from, as there may be some who cannot at present comply with the recommendations.

The brethren present were much encouraged by what had been accomplished in bringing about a closer union of the Conferences and mission fields of which the district is composed. They returned to their home fields feeling that a stronger bond of union exists among them, and each will try to work for the interests of all, and carry out the plans for the several fields in the district.

The churches in the vicinity of Portland were well represented; and it was the universal testimony that the meeting will be a great help to the work in that part of the field.

A. J. BREED.

DISTRICT 5.

OKLAHOMA CITY.—My last report closed while the effort was in progress at Oklahoma City. Elder Ballenger spoke twice. The last night of the meetings, eleven persons came forward for prayers, and found the Lord. Nearly all present testified, and rejoiced for the consolation that God is visiting his people. Some of these were members of a "holiness" band, but were keeping the Sabbath. They stated that they knew we had the truth, and would have been identified with us, but they saw we were lacking in the power of the Holy Spirit. Now, when they see us claiming the promise of the Spirit by faith, they are with us. If Seventh-day Adventists will receive the Holy Ghost, they can win many to Christ. These testimonies from those who were keeping the Sabbath, and who, because they had not seen life and power among us, were compelled to unite with those who claimed the blessing, made a solemn impression on my mind, and awakened our people there to a sense of their responsibilities. Is it not high time that we awake to the fact that we are wanting in that power which will "compel" hungry, thirsty, souls to *come in* and "be filled"? Yes, the time has come, yea, the set time has come, for God to favor Zion. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

KEENE, TEX.—The meetings here began January 27, and continued two weeks. Elder Ballenger had taken a severe cold, which hindered him from doing full work. The Lord blessed the word spoken, and the whole community was stirred. The church was awakened to new life; sinners were convicted, and sought and found the Saviour. Brother W. S. Sadler and his wife were present the second week, and his labors gave an additional impetus to the meetings. His testimony was also heartily received by both old and young. His wife labored for the daughters and mothers. The Lord worked in the healing of sin-sick souls, and for some with physical infirmities. One young lady, who had cried out for help and deliverance from sin at the beginning of the meetings, on reaching home fell fainting to

the floor. She was unconscious for more than forty-eight hours. The elders were called, prayers were offered, the Lord raised her up, and the same night she was at the meeting giving glory to God. During the meetings a brother was prostrated with tonsillitis. He claimed the promise, the instructions were followed, and he was at the next meeting praising the Lord.

God heard and accepted the confessions and repentance of his people; and as they returned to him, he returned to them. As God sees his children humbling themselves, and repenting of their sins, he is moved to bestow upon them faith, power, and victory, so that sin shall not have dominion over them. As they gather up the rays of light, and walk in them, he will manifest himself unto them, as he does not to the world, in cleansing and healing spiritually and physically. Thank the Lord for a gospel that "saves to the uttermost."

The general interest was such that the house was filled at every meeting. Both the academy and the public school suspended work so that the children and students could attend. This was a wise step, as results have shown. Many of these received new life, and a different spirit is infused into both departments, as is also the case in many of the households. When the meetings closed, fifty-four had received baptism. Many more had received the baptism of the Holy Ghost by faith. The ministers and workers of the Conference were present, and were greatly cheered and encouraged with the new life and power which they received. The effect will certainly be felt throughout the field, as they go forth to carry to others the gospel of salvation. They are all of one accord, and no discordant notes will be heard while they give the trumpet a certain sound.

The work of the academy is giving satisfaction; the attendance is large, and the dormitory is full, with rooms outside. The campus is being improved. Walks, shrubbery, and flower-beds are already started, and the lawn is being prepared for Bermuda grass. The boiler now on hand and the engine recently purchased, are to be set up soon. This will increase the facilities of the academy, and give power for pumping the supply of water required. The windmill now employed, with the small tanks, is not sufficient to keep a supply of water on hand, the well being over seven hundred feet deep. A calm of three days left us without water, only as it was hauled or carried. More and constant power is a positive necessity. To this engine may also be attached a mill for grinding corn, a wood-saw, etc. These improvements were approved by the board, which held its annual meeting at this time. Just as fast as the means can be obtained for these improvements, they are to be made.

R. M. KILGORE.

FROM DISTRICT 2.

WE feel encouraged with the work some of our people are doing. Circumstances many times have more or less influence over us, but we are thankful there is a Power that, when united with earnest human effort, will overcome difficulties and bring grand victories. I never experienced a deeper sense of the great love of God for mankind—his kindness and patience with all our failings—than now.

The Lord is in the work in our field; and although strange providences come, we can see his hand in all, and are grateful for his fatherly care. Since our district council, new courage has filled the hearts of our faithful laborers.

The spirit of the message is pervading our ranks, and some of our brethren are working

with energy. A letter written by one of our zealous canvassers reads as follows:—

Our hearts are made glad in the Lord. His presence seems more real than it ever did before. I am blessed far beyond my highest expectations in canvassing. To-day I took five orders for "Gospel Primer;" three for "Steps to Christ," and one for "Christ Our Saviour," besides five three-months' subscriptions for the *Signs*. The people are very poor. I am surprised to see how much they will deny themselves to buy the books. . . . The Lord is preparing hearts. I am of good courage; the truth is most glorious and precious.

A good work is also being done in Birmingham, Ala., where some of the brethren see the responsibility that rests upon them as believers in this last message, and are selling our small books and the *Signs*. We have some encouraging reports from that place.

The *Signs* is doing a good work in our field. Some who have read it for a year or more see the light of truth and rejoice in it. Others who have read the paper for only a few weeks are delighted with its truths, and express hearty thanks for it. Those who have read it for a longer time, and are yet unable to pay for it, implore us to send it as long as we can.

The good REVIEW is appreciated by all. Our isolated Sabbath-keepers are grateful for such good reading; to some who cannot secure it themselves we send it from our office, and occasionally we receive letters similar to the following:—

I have been getting the REVIEW AND HERALD that you sent me, and am proud of it. I like the paper, and herewith send you \$1.50, for which you will please send me the paper.

A sister writes:—

I enjoy the REVIEW AND HERALD so much. I have read it for several years, but was not able to take it when you so kindly sent it, although my father often sent it to me. [Found \$1.50 enclosed for her subscription.]

An isolated Sabbath keeper writes as follows:—

I received your letter of the 8th inst. Allow me to say that none but isolated Sabbath-keepers can know how much we have appreciated the REVIEW AND HERALD. I had hoped and thought I would be able to subscribe for it this fall, but must still wait a while longer. . . . I have tried to distribute some of our literature in my settlement, but have not yet found any one who will read it. Knowing I am a Sabbath-keeper and a Sunday-breaker, they seem to think the reading poison, fanatical heresy.

These letters will show how our people appreciate the blessings granted them. If there is any one who would like to correspond with some of our good Southern friends, and will take an interest in helping them to literature, I shall be glad to give introductions. Perhaps some would like to contribute some literature to us for use in this way.

The Lord is in the work, and we are of good courage in him. The message never looked clearer, nor the end nearer, than now. Through the Spirit of God we have these encouraging words: "Go forward and upward; God will work in accordance to your faith and devotedness to the advancement of his cause. . . . You will meet with opposition and discouragement; but God will go before you if you will walk humbly and prayerfully, constantly considering that Christ in his work will not fail nor be discouraged. Bear in mind that it is not faith to talk of impossibilities. Nothing is impossible with God."

MARGARET M. KESSLER.

TEXAS.

Not very much has been reported from Texas of late, but I wish to assure you that God's servants have not been idle. The most of our laborers have spent a good share of their time during the past fall and winter in the academy at Keene, but a few have been constantly in the field. About ten miles north-

west of Fort Worth, principally through the efforts of Brother O. Glass, a church of twenty members has been raised up, after which Brother J. B. Beckner was called to assist in binding off the work and organizing the church.

At Fort Worth, where our camp-meeting was held, a church of twenty-four members has been organized. This church is alive, and is letting its light shine. Brother H. A. Parrott is a self-supporting worker there, and is rendering good service in their aggressive efforts. Brother J. F. Bahler and his wife are also doing Bible work and holding cottage meetings there, and their labors are bearing fruit.

Brother H. Woodruff, who has been a self-supporting laborer among us, has been holding a series of meetings in the country twelve miles south of Waco for the past eight weeks. Twenty-one of the leading people of the community have accepted the message, and the attendance is now larger than at any previous time since the meetings began. Brother Woodruff was the only one of our laborers who did not attend the "feast of good things" at Keene; but he testifies, and the fruits of his labor bear witness, that a blessing came to him where he was.

During the brief time that Elder Shultz was in our State, he held several very profitable meetings with the Keene church; he then spent a week or more with our German church at Hutto, and a week at Brenham. At the latter place he spent the most of the time holding household meetings. Previous to this visit, there were only three Sabbath-keepers in Brenham; now I am called there to baptize nine, and others are much interested. A number of additions were made to several of our churches during the week of prayer.

Elders A. F. Ballenger and R. M. Kilgore were with us throughout the meeting at Keene, January 27 to February 9. Brother and Sister Sadler were also present one week, and rendered efficient service. From the first the Spirit was present as a reprover, and there was a general yielding. The work of confession deepened from day to day, until it seemed that we were indeed "of one accord." Then in simple faith we asked for, and received, the Spirit. Fifty-nine were baptized. A spirit of working for others that was truly refreshing came into the church. Many will go out as canvassers, missionary colporteurs, etc., while others will take up cottage-meeting work. This is the same pentecostal blessing that has reached other churches. Let the good work go on. One of the fruits of the work is a marked increase in the tithe. We thank God and take courage. C. McREYNOLDS.

SOUTH CAROLINA.

CHARLESTON.—We are very busy in this city, and are enjoying our work, which is having a marked influence. I reported some developments in the earlier part of the winter, but the report seems never to have reached the REVIEW. In one church which we attended, several began to keep the Sabbath. They were earnest, zealous Christians. The minister was away at the time, and when he returned, both myself and the truth were maligned. I had no way to answer. His attacks influenced several, who were yet undecided. I feel sure, however, that they will obey the truth when they understand it. Two or three are still holding firm to the Sabbath. They are teachers, and among the first in the church.

At the same time a brother and his wife, working under the auspices of the Christian and Missionary Alliance, came to the city. They are under appointment to go to Africa as missionaries. We studied the Sabbath question together, and they cheerfully accepted the light, and have gone on their way as Sabbath-keepers. They appear to be fervent-spirited,

refined, and well-educated, and are excellent workers. They spoke in about forty churches in this city, and have since visited all the colored churches of Savannah. They are now in Augusta, Ga., and think of visiting our Sanitarium at Battle Creek before going to the malarial regions of the Congo. They are vegetarians, practise tithing, and appear to be fully in harmony with the truth. If they go to Africa under the Alliance, they will surely carry the whole truth. This sister stands by her husband's side in the pulpit, and is a help meet indeed in all his spiritual labors.

Our night-school has for nearly three months been a very pleasant experience. The professor and manager of Wallingford Academy, with whom I have been acquainted from the first of my stay in the city, allowed us the free use of the academy nights. Brother Chapman has stood at the head of the school, with Brother and Sister House and Mrs. Kimball and myself as teachers. Brother Chapman has charge of the boys, who are appreciative of their privileges. I have a class of men and women of ripe years. We read from the Bible, studying the most important chapters. My wife has charge of a class of women, who are now learning to read and write, that they may read their Bibles. How many of our brethren in the North could be helpers in some such way as this! Some in the school are learning fast, and we hope they will develop into missionaries and canvassers. We have done considerable visiting and talking with the people this winter, and have sold about eight hundred books, which seem to be appreciated.

About a year ago one man was on the point of yielding, but he drew back because of opposition, and his not knowing how he could earn a living if he accepted the Sabbath; now he is attending all our meetings, and seems to have a live interest in the work. He spends his money freely for tracts, and has distributed no less than six hundred papers in the jail and elsewhere. We hope and pray that many here who are standing where this brother is, may yet take their stand fully for God and his truth. I. E. KIMBALL.

MAINE.

FEBRUARY 3-10 I was at Linneus, visiting and holding meetings. I found those who started out last fall to keep the commandments of God and the faith of Jesus still of good courage. Opposition only makes the truth shine brighter, and more firmly establishes them in it.

I am now holding some meetings in Oakfield. Some have decided to obey, and others seem interested. Heavy snows have interfered with the meetings, but I hope for the victory. I have distributed about one thousand pages of tracts, and obtained four subscriptions for the REVIEW. J. B. GOODRICH.

NEW MEXICO.

HOPE.—February 6 we began a series of meetings at Hope, N. M. When we came to this place, we met a friendly class of people, only a few of whom had ever heard the precious truth for this time. From the first, we found but little prejudice. One circumstance worthy of note was the attitude of the ministers of the place toward our work. The Methodist minister in charge here came to our services, and expressed himself as pleased with what he heard and saw. He invited us to his home, where we had a very pleasant, and we hope profitable, visit. When he left his home for his circuit, he insisted that we should send an appointment by him to a place which he named, and we consented to do so. Surely the Lord opened his heart, and led him to throw his influence on the side of truth.

During all the meetings we dwelt on the need of entire consecration, and of an experimental knowledge of God's power to save, not merely from the guilt, but also from the power, of sin. This seemed to meet a response in the hearts of the people, and paved the way for the reception of the Sabbath truth. When we came to that part of the message, it seemed to leave the people in a position from which there was no escape. Some, no doubt, will fail to pass the test, and will, like Belshazzar of old, be found wanting; but we have reason to believe that God will raise up a company of standard-bearers in this place.

Everything points to the fact that we are rapidly nearing the final triumph of truth; we can see unmistakable signs of the approaching deliverance of God's faithful people from this world of sin. All through these meetings we have enjoyed much of God's blessing, both in the congregation and in our secret devotions. As we have visited the people at their homes, we have been conscious that the Holy Spirit and angels were impressing hearts.

Pray that the Lord may give courage and faith to those who are still undecided, that they may follow the light.

M. LARSON,
C. A. CORBIT.

NEBRASKA.

OMAHA.—After two months' labor in connection with the Christian Help Mission of this city, I can say from experience that it is good to be here. God's blessing is upon this work and upon those who engage in it. Our work is reaching some honest souls, and changing their lives. About a month ago a man who was addicted to drinking, chewing, and smoking came in here with his wife and son. All three were converted. They give ringing testimonies concerning God's power to save. This brother says the craving for drink and tobacco has gone, and in its place is a desire to tell others of God's love.

Our needs here are the same as in other places. In reality, whatever is needful and of use in your own homes can also be used here. We have had a great many calls for clothing, especially shoes. We also need ticks, pillows, pillow-cases, sheets, and quilts for single beds. "Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy." ROGER W. BROWN.

WISCONSIN.

ELEVA.—I began a series of meetings in Hillard's schoolhouse, January 18. Forty-six meetings have been held. Five have begun to keep God's commandments. Others are hesitating, but we expect some of these will decide to obey God. Angels of God have been visiting the homes of the people, and impressing on their minds the importance of studying his word. One man who was a Catholic has accepted the truth. I found him without a Bible; now he has one, and all the spare time he gets he is reading it. He said, "I see the Catholic Church has changed everything." There are many honest souls in this church, who, with the right kind of labor, would accept the truth of God, and be saved in his kingdom. My soul has been watered with the dew of heaven in laboring for others who are out of the ark of safety. SWIN SWINSON.

MISSOURI.

DURING the winter all the laborers have had the privilege of seeing some souls made happy in the third angel's message. Many of the brethren have had bright experiences, and the cause in general is onward. Some of our oldest churches are being revived and re-enforced. New members are adding strength to the Conference.

Before our camp-meeting last fall, there were no Adventists in Clinton; now at least twenty-five people are rejoicing in the message of the soon-coming King, while many others are studying and inquiring. At Hawkeye there is a company calling for Conference recognition as a church. At West Plains, God has found a people who love his appearing. The brethren at Alton wish to be organized into a church, as do also those at Jamestown. The church building at Hamilton is about ready for dedication; three others, one at Memphis, one at Armstrong, and one at Bethpage, will be completed this spring.

Our mission at Kansas City is well equipped, and is doing a good work. We hope to have a large missionary farm in operation soon. The brethren all through the Conference will raise corn, wheat, potatoes, etc., for the work of God in this State and some for other fields. While our needs are many, we know that God is able and anxious to supply our every want.

W. A. HENNING.

SUNDAY-REST MOVEMENT IN WASHINGTON, D. C.

An effort to secure the passage of a Sunday-rest law for the District of Columbia has resulted not only in an interesting hearing before the sub-committee on education and labor, but also in an extended discussion of the subject in the leading daily paper of Washington, by clergymen and other prominent citizens. The unpopular side of the controversy is decidedly that which favors Sunday legislation. That there has been a great change in the sentiment of the city on this subject within the past few years is evident to all. It shows the efficiency of the work done here by the International Religious Liberty Association. I wish that the methods that have been adopted here might be carried out in all our large cities. There are eminent men here who think that Sunday legislation will be wholly abolished, and that the principles of religious liberty will, in the end, triumph in this country. To a casual observer, present indications might seem to favor that belief; but a closer look at the forces that are now combining to operate in the country will reveal the strength of the movement that is seeking to secure a coalition between religion and the government.

The Evangelical Alliance has set in operation a plan to unite the various young people's religious societies, such as the Young People's Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union, the Young Men's Christian Association, etc., for the purpose of distributing religious and reform literature throughout the entire country. The best talent is to be employed in the preparation of this literature. Leaflets on good citizenship have already been prepared by such men as Bishop Huntington, President E. Benj. Andrews, Prof. John R. Commons, Dr. Washington Gladden, and Dr. Josiah Strong. The circulation of this literature is to be thorough and systematic, and all classes are to be reached by it. Prominent in this is to be "Sabbath reform," which we know means Sunday enforcement by law. Dr. Josiah Strong declared, in a recent lecture here, that great things are expected by this effort,—that by it they expect to save the country. The sentiment that will be created by this movement, especially the enforcement of Sunday observance upon all, will doubtless be sufficient to fulfil the prophecy in Revelation 13.

No one can tell how long the present lull in the Sunday movement will last; but one thing is certain,—the present time is a most opportune one for doing the work the Lord has given his people to do.

GEORGE B. WHEELER.

News of the Week.

FOR WEEK ENDING MARCH 19, 1898.

—Gen. W. S. Rosecrans died near Los Angeles, Cal., March 11.

—The City of Mexico is about to invest \$5,000,000 in electric railways.

—A strike of 20,000 tailors in New York City is on the point of being precipitated.

—Wm. Seaman, of West Hampton, N. Y., was sentenced ten years at Sing Sing for stealing a bicycle.

—Russia has just ordered the setting aside of \$70,000,000 for the construction of naval vessels.

—Government reports indicate that there are in the United States 10,301,339 men available for military service.

—The War Department has decided to abandon its expedition for the relief of the miners in the Klondike country.

—What is known as the "Loud bill," imposing higher rates of postage on printed matter, was defeated in Congress.

—Sweden is planning to send a party in search of Professor Andree, who tried to reach the north pole last year by a balloon.

—A Catholic church of Baltimore, Md., recently gave an oyster supper three successive nights, from which it realized \$6,000.

—A bricklayers' strike, that threatens to extend to every branch of building trades in St. Louis, Mo., will be inaugurated April 1.

—On account of physical weakness, the British premier, Lord Salisbury, is compelled to retire from active life and take a complete rest.

—The United States has purchased two Brazilian war-ships that have just been finished in an English ship-yard. The price paid was \$1,250,000 each.

—The largest fund expended yearly by any country on behalf of its army is that of Russia, the latest military budget of which amounted to about \$212,500,000.

—Senator W. E. Mason, of Illinois, has been challenged for a duel by an enraged Spanish editor, because of the senator's congressional utterances against Spain.

—Fifty car-loads of rails, to be used in constructing the first railroad to the Klondike gold-fields, were shipped from Bay View, Ill., by the Illinois Steel Company, the 16th inst.

—Congress has been asked to appropriate \$50,000 for the erection of a monument to Lafayette, to be presented to the French people, and set up at some selected place in Paris.

—A resolution has been introduced into Congress admitting into this country, free of duty, all guns, ammunition, and other naval supplies purchased abroad prior to Jan. 1, 1899.

—It is reported that several of the Cuban rebel leaders, who were on the point of surrendering to Spain, were surrounded by insurgents who were made aware of their intention, and slain.

—Sunday, March 20, prayers were asked by the American Peace Society to be offered in all churches throughout the country, that "the God of peace may deliver the nation from the dire calamity of war."

—Mrs. Martha A. Shute, secretary of the State Horticultural Society, Denver, Colo., is organizing a troop of cavalry composed entirely of women, which will be at the service of the country in case of war with Spain.

—The attorney-general of Missouri has ruled that it is a violation of the State law for the pupils to recite the Lord's prayer, or the teacher to read the Bible, as a part of the opening exercises in the public schools of that State.

—The diet of the greater republic of Central America has sent an ultimatum to the government of Costa Rica, demanding satisfaction and the payment of indemnity within ten days, for her intervention in the revolution in Nicaragua last February.

—The Nicaragua Canal Commission has proceeded in its work so far that it is able to give a preliminary report on the project. The estimated cost of the canal, as based upon the study and observation made up to the present time, is about \$100,000,000.

—Notwithstanding the immense amount of wheat that has been marketed the past few months, the government reports indicate that there are still 121,000,000 bushels in the hands of the farmers in this country, or 33,000,000 bushels in excess of the farm reserve one year ago.

—The total length of the world's telegraph system has now reached 4,908,921 miles.

—Heavy frosts are reported to have well-nigh destroyed much of the fruit crop of California.

—The Kansas law to prevent the spread of Texas fever is declared valid by the United States Supreme Court.

—B. K. Bruce died March 17. Next to Fred Douglass, he has long been regarded as the most conspicuous man of his race.

—Fifteen of the leading wire and nail firms in the country have consolidated as the American Steel and Wire Company, with a capital of \$50,000,000.

—President McKinley is said to be relying on bankers to avert war by preventing Spain from getting money to buy battle-ships and munitions of war.

—A meeting of two hundred prisoners at Michigan City, Ind., was suppressed one-day last week by the shooting of the leader and one other prisoner by the night guard.

—A princely gift of \$1,100,000 has been made to Columbia College, New York, by M. le Duc de Loubat, an American, a New Yorker by birth, but for a long time a resident of Paris.

—Ten thousand men are reported to be moving across Chilkoot and White passes toward the Klondike. This journey is accomplished with great hardship and no little loss of life.

—The Bank of France has advanced the price of gold to force the use of silver in that country. This has led to large shipments of gold from this country, aggregating \$30,000,000 during this month.

—Senator Hoar has introduced a bill into Congress prohibiting the importation into the United States of birds or their feathers for ornamental purposes, and imposing a fine of \$50 for each offense.

—One of the largest pools the country has ever known was consummated in Cleveland, Ohio, the 14th inst. All Bessemer pig iron producers outside the Pittsburg district combined to regulate both the output and the price, the former to be limited and the latter advanced.

—Developments during the past few weeks lead the government officials to believe that no less than 2,000,000 bogus silver dollars have lately been put in circulation. All that have been found bear the mark of the New Orleans mint,—a "lower-case" "o" immediately under the eagle, and are dated 1888.

—The board of control bill passed the Iowa Senate, 31 to 16, and went immediately to the House. The bill, when finally passed and approved, will establish a board of control with practically executive power over all the State institutions except educational. Friends of the measure claim it will effect a saving to the State of \$150,000 annually.

—The publisher of the *New York Illustrated Record* had occasion to send out 50,000 self-addressed postal cards the other day, and finding the envelopes were too small, he clipped off an eighth of an inch from the ends of the postals. When they got back, he was compelled to pay an extra cent on each before Uncle Sam would deliver them.

—A contract was entered into with the prison board of the house of correction, Ionia, Mich., for the employment of 300 convicts ten years to make shirts. The contract was vigorously opposed by Governor Pingree and many labor organizations, but the supreme court has decided that the prison board shall approve the bond of the contractors.

—The Bowery Mission Lodging-house, a five-story structure in New York City, conducted under the auspices of the *Christian Herald*, was destroyed by fire on the 12th inst. Eleven of the one hundred and fifty inmates were burned to death, and many others severely injured. The fire was caused by a lighted cigarette carelessly thrown in some waste paper.

—A plant for counterfeiting has been discovered in the engine room of the Folsom, Cal., penitentiary, where nickels of an excellent imitation were coined. The operators were discovered at work. They had taken the Babbitt metal from the engine-bearings to make the nickels of. Isn't it queer that such ingenuity and industry as that cannot be employed honestly, and outside a penitentiary?

—One of the largest trusts formed in years has been organized by Chicago men under the name of the American Hay Company. Although the incorporation is under Michigan laws, the headquarters will be in Chicago. The organization, when completed, will include more than a hundred of the largest buyers and shippers of hay in Illinois, Indiana, Ohio, and Michigan. The capital stock is \$5,000,000.

—Miss Clara Barton, of Red Cross fame, is now in Cuba distributing supplies and aiding in the care of the sick and suffering of that island.

—The bill prohibiting the distribution and sale in Canada of newspapers issued or purporting to be issued on Sunday, passed a second reading in the Dominion House of Commons, March 17.

—It will be learned with genuine regret that the Grand Old Man Gladstone is very near his end. Last fall he left his home at Hawarden, England, for the south of France, hoping that he would be benefited by the change, but he has grown worse, and the latest despatches indicate that he has just returned home to die. He feels that his work is now done, and amid the friends dearest to his heart, he calmly and serenely awaits release from the ills of the flesh.

—On the 11th inst. an organization was perfected in Chicago to be known as the Federation of American Railway Employees. Its avowed purpose is to bring all organized railway employees into one body, which, under certain conditions, will act with one accord, but without interfering with the power of each organization to act for itself. It seems to be a remodeling of the American Railway Union, which, under the command of Debs, caused so much violence in 1894.

—President McKinley has signed the bill appropriating \$288,000 to be paid to the book agents of the Methodist Episcopal Church South as full compensation for the property of that corporation injured or destroyed at Nashville, Tenn., by the United States army during the war. This church was an active part of the rebellion; and for the government to pay this claim is to set a precedent for the payment of every other loss incurred by those engaged in the rebellion. Besides, the *Northwestern Christian Advocate* has shown conclusively that \$288,000 is more than the whole plant was worth, if it had been wholly wiped out, which was far from being the case.

—There is but little definite information to be had concerning the war status over what we gave a week ago. The report of the commission that investigated the disaster has not yet been made, and until it is made, the United States will not take definite action. Semi-officially, the word comes from Spain that she will indignantly repel any demand for indemnity for the "Maine's" destruction. Meanwhile, war preparations are going rapidly forward on the part of the United States. A bill has been prepared increasing the regular army from about 30,000 to 104,000; and it is expected that a naval appropriation of about \$60,000,000 will be asked for this week, in addition to the national-defense fund. The California Powder Works has received a government order for 3,000,000 pounds of brown prismatic powder. Steps have been taken to expend \$5,000,000 of the late appropriation of \$50,000,000 for improvement of the various works of fortification along the Atlantic coast. \$252,000 has been sent by cable to London for twelve rapid-fire guns for use of the War Department. A letter was printed in a New York paper purporting to be written by General Weyler, indicating that the mine that destroyed our war-ship was laid at his command. This he denies. Austria has refused to sell any war-ships either to Spain or to the United States. Work on guns, ammunitions, and torpedoes is being rushed at the various factories. Meantime, the accounts of the distress, wretchedness, and woe suffered by the Cubans beggar description. The eyes of all the world are now turned toward the strained relations that exist between the United States and Spain; and the serious question is, What will the end be? Spain, it is said, now insists on arbitration, naming Pope Leo XIII or the king of the Belgians as its choice.

Special Notices.

TO WHOM IT MAY CONCERN.

Two weeks ago last Sunday evening, in my meeting in this city, I referred to the "Maine" disaster. I used a beautiful and appropriate illustration copied from the *New York World*, entitled "A Nation Mourns," to show how this nation felt in its hour of trial. Then I referred to the fact that while the nation mourned, and while flags were flying at half-mast, the "society" leaders of New York City celebrated the occasion by giving a disgusting vegetable ball. I told my audience how the women, dressed to appear like vegetables, and the men, their noses decorated with beets, potatoes, etc., failed to respect the nation's dead. All this was said and done by me to illustrate 2 Tim. 3:1-6. I never take politics into the pulpit.

I showed my audience that we are living in perilous times, and that even in these days of peril, men are "lovers of pleasures more than lovers of God." I distinctly told my audience that I do not believe in war, but that I preach the gospel of peace. I said that Seventh-day Adventists are non-combatants, and told my audience that we could not preach the gospel of Christ and still preach war. Yet notwithstanding these pacific utterances, the *New York Journal* of February 22 gave what purported to be a synopsis of my remarks, which was entirely foreign to anything I said. *Almost everything the Journal said was false.* It is not true that I advocated war, or approved the course taken by the *Journal*. I quoted a *Journal* editorial against "shameless society" at the vegetable ball before referred to; but I did not, and could not, use the following language quoted by the *Journal* as coming from me:—

"Rev. E. E. Franke Lauds the Journal's Course.

"I am an enthusiastic admirer of the *Journal* and its vigorous American policy. It is truthful when it claims to be an American paper for the American people. I shall endeavor to show my appreciation of that paper and its wonderful enterprise by quoting from its editorial and reading pages, and reproducing some of the pictures and cartoons that have appeared in it during the present crisis of the nation's affairs."—*Rev. E. E. Franke to a congregation in Brooklyn.*

The foregoing is only a sample of its falsehoods. I have no confidence in anything the *Journal* says. It has reported me falsely before. On one occasion last summer it reported that "E. E. Franke collapsed" because "he was so fatigued baptizing new converts, while hundreds were waiting on the shore to be baptized," that he had to "postpone the ordinance." As a matter of fact, there were less than thirty-five baptized, and I was not in the least fatigued.

People in New York know the *Journal* to be a sensational paper, and I am astonished that any person should believe that I said what the *Journal* reported. I repeat that I am for peace, and not war, and I do not take such things into the pulpit. I am but little interested in any earthly kingdom; for I claim to be a citizen of "another country." I have not voted for years; and when political questions are asked in my meetings, I always refuse to answer. I was absent from the city at the time of the *Journal* report. As soon as I came back, I tried to correct it, but the *Journal* would not print any correction. I then asked my large audience if I had used such language, and they all were astonished that such a sensational and false report could have been printed. I hope our people will hereafter make some allowance for what is written in the papers.

I do not write this to satisfy any man or set of men, but simply to set myself in the right attitude before the people who may be inclined to believe newspaper reports. Again I say the matter was simply referred to to illustrate 2 Tim. 3:1-6.

E. E. FRANKE.

Brooklyn, March 10.

OKLAHOMA AND INDIAN TERRITORY, ATTENTION!

We would like to have all isolated brethren in Oklahoma and Indian Territory send their names and addresses to the Oklahoma Tract Society, 226 West Main St., Oklahoma City, O. T. This includes all whose names are not known at the office, and I would ask the co-operation of all the brethren and sisters in the Oklahoma Conference in furnishing the names of these scattered Sabbath-keepers. Brethren in other States who know Sabbath-keepers in our Conference with whom they have reason to believe we are not acquainted, are also requested to furnish us with their names and addresses.

E. T. RUSSELL.

NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every additional line, will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

WANTED.—A boy thirteen or fourteen years old to work on a farm in western Tennessee. Will give a good home to the boy. For further particulars write to J. A. Wilson, Springville, Tenn.

EMPLOYMENT WANTED.—In an Adventist family, by a young man twenty-one years of age. Is willing to do any kind of work, but prefers farming. Can give references. Address Ben F. Smith, Plum City, Wis.

FOR SALE.—Ninety acres good land, fifty of which is fine meadow; good house, barn, bored well, orchard, and other improvements; situated five miles south of Sedalia. Must be sold at once. For price address Mrs. Eliza Yankee, Sedalia, Mo.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 22, 1898.

DAMAGE to the amount of \$200,000 was done to the shipping interests at San Francisco by a severe "norther" on the 10th inst.

It is estimated that there are 200,000,000 Mohammedans, of whom only 18,000,000 are under Turkish rule. Queen Victoria rules many more Mohammedans than does the sultan.

A POINTER on the Sunday issue is the fact that in the Delaware Legislature the other day a motion to repeal an old law, under which each Sunday-school in the State receives five dollars a year from the county treasury, was defeated.

THE London Religious Tract Society sends forth its publications at the rate of fifty-nine million a year. We hope this will soon be far surpassed by the Seventh-day Adventist organization. The time is ripe for it, the world is ready, and not to do so is to fail properly to appreciate the time and its issues.

THE annual meetings of the different boards and committees of the denomination and of the Review and Herald Publishing Association and the Educational Society (Battle Creek College), have been in session the past week, beginning Thursday, March 10. Everything is passing along nicely, and there is a sincere endeavor "to keep the unity of the Spirit in the bond of peace."

ON account of the annual meetings there are present in Battle Creek all the members of the General Conference Committee in America; the presidents of the Conferences of New England, New York, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, Missouri, Kansas, Nebraska, and South Dakota; and additional members of the General Conference Association from Washington, New York, and Michigan.

AN effort is being made by the United States Secretary of Agriculture to secure a recognition of agriculture as a branch of the diplomatic service of the United States, which means, if it carries, that at every important embassy a specially trained agriculturist will be officially connected. Good. Let both the knowledge and the love of agriculture be spread from sea to sea, and from the rivers to the ends of the earth. "The king himself is served by the field."

THE worst fire in Chicago since the World's Fair cold-storage building burned, occurred on the 16th, when fire destroyed the Conover Piano Company's building. It was supposed to be a fire-proof structure, but it burned like tinder. Two hundred people were employed in it, and many of them had no time to reach a place of safety before the flames were upon them. Over fifty lost their lives or were badly injured; many by the flames, some by jumping to the pavement below, etc. One can hardly open the daily papers nowadays without a feeling of dread lest he learn of such catastrophes as this. Surely we are in the last days.

WITH the other good reports this week, the one from Brother Holser in Palestine will be read with special interest. This will be followed by one from him in Egypt, and then another from him in Italy and southern France. In a private letter he says, "My first subscription for the health journal [German] was taken on Mt. Carmel, where I met a man working on the road, whom, from his countenance, I judged to be a German, and upon speaking, found it to be so."

THE superintendent of schools of Lima, Ohio, says that schoolgirls of six years old and upward, are using tobacco and cigarettes to such an extent that some are already mental and physical wrecks. This, however, need not be considered shocking so long as these same children at home are fed on tea, and coffee, and cocoa, and flesh-meats, and pickles, and spiced foods, and brandy sauces, etc., etc. The tobacco-using is shocking, that is true; and so is all the rest.

A FEW days ago, a gentleman working in the interests of the Christian Endeavor Society in Richmond, Va., called upon a physician, and invited him to become a member of the Endeavorers. The doctor inquired concerning what they endeavored to do, and the solicitor replied, "We intend to put down the saloon, and stop all Sunday work by law."

"I believe I would rather join the Christian Help band, at 2504 E. Clay St.," said the doctor, "as they are doing real Christian work."

AT Boulder, Colo., there was introduced into the public schools, early last fall, through the efforts of the Women's Relief Corps, a flag-salute, the ostensible object being to instil into youthful minds the spirit of patriotism. The wording of the salute is as follows: "We give our heads and our hearts to God and our country." A number of the patrons of the school objected to their children's repeating this salute; and as a result, seven or eight children were suspended because of failure to join in the exercise. The matter was referred to the school board, and also to the county superintendent, who both upheld the action of the teachers in expelling the pupils. Finally it was referred to State Superintendent Harding, who reversed the former decision. A Colorado paper just at hand says:—

After reviewing the "flag-salute" in the public schools, Superintendent Harding has decided that, as it now stands, it is a religious test, and has accordingly ordered that all students expelled for non-compliance with the salute order be reinstated at once.

That is unquestionably right.

FROM the *Southern Sentinel* (Australia) we learn that the convention which is forming a constitution for the federal government of Australia has by vote refused to adopt any article prohibiting religious legislation to either state or federal government; and that this refusal was distinctly on the ground that to prohibit religious legislation would prevent the enactment of Sunday laws. One thing about this is worth additional note; that is, that they are willing to take ground openly that Sunday legislation is distinctly religious. The question of religious right has become so much a live

one there that the *Southern Sentinel* must now be published monthly instead of quarterly. How true it is that the third angel's message is to all nations and peoples!

ATTENTION, COLLEGE FARM!

WE need, within the next two weeks, the following implements to be used on the Battle Creek College farm: one Oliver plow, No. 99; one harrow; one-walking cultivator; one disk-harrow; one drill; one bean-planter; two dozen hand-hoes; one Democrat wagon, second-hand will do; one lumber-wagon, second-hand will do.

This farm is not owned by the College, but is owned by the brethren and sisters who have bought it. They have formed an organization with the regular board of trustees, which has leased the farm to the College to be used by the College as long as it gives employment to students. The whole enterprise is missionary, and is not to make money. This year we have moved out by faith, and by the help of our brethren at the Sanitarium and the Review Office, a hundred and seventy-five students have had the privilege of attending our school and working their entire way; we have also been able to furnish employment to many others, and enable them to earn part of their way. The blessing of the Lord has attended the school in all its work, and we believe this is largely due to the fact that we have taken hold of the industrial work as he has been telling us to do for years. Now, this farm belongs to you, not to the College. The College also belongs to you, and we feel that it is wrong to run in debt. We want to improve the farm this year, so that we can give employment to a large number of students. We desire to teach farming from a correct standpoint, so that your sons and daughters may receive a proper education. We are not running in debt for the farm, and we do not want to run in debt for the improvements we shall make on it. We need these tools and implements in order to conduct the work, so we tell you about it. What are you going to do?

If any desire to help us, let them write at once before they send anything.

We also need raspberry, blackberry, and strawberry plants—a large number of them. Our brethren have been very kind to us, and we already have two good teams, one cow, two dozen chickens, and a hay-rack. We hope that next fall we shall be able to have all our own cows, so that we can furnish the school with milk, and we want to raise our own vegetables, hay, and feed upon the farm. We believe that our brethren will co-operate with us, and come to the help of the educational work just as the children of Israel brought their gifts for the building of the tabernacle. You remember they brought so much that they had to be told to stop.

Address E. A. Sutherland, Battle Creek, Mich.

NOTICE!

BE sure to read the *Announcement* which appears in the Publishers' department this week, and send in your orders early. We hope to see this tract have a large circulation. Infidelity is increasing, and we are sure this tract will accomplish a great deal of good.