

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD THE WORLD

Clara Ridge 1885

"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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THE LORD NEEDETH THEE.

JESUS, thou needest me,
Even me, thou Light divine.
O Son of God, thou needest me,
Thou needest sins like mine.

Thy fulness needs my want;
Thy wealth, my poverty;
Thy healing skill my sickness needs;
Thy joy, my misery.

Thy strength my weakness needs;
Thy grace, my worthlessness;
Thy greatness needs a worm like me
To cherish and to bless.

This evil, froward soul
Needeth a love like thine;
A love like thine, O living Christ,
Needeth a soul like mine.

Thy fulness, Son of God,
Thus needy maketh thee;
Thy glory, O thou glorious One,
Seeketh its rest in me.

It is thy need of me
That brought thee from above;
It is my need of thee, O Lord,
That draws me to thy love.

— Bonar.

Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16.

WORDS TO PARENTS.

BY MRS. E. G. WHITE.

HAPHAZARD work in the home will not pass the review in the Judgment. Faith and works are to be combined by Christian parents. As Abraham commanded his household after him, so they are to command their households after them. The standard which every parent must raise is given: "They shall keep the way of the Lord." Every other way is a path which leads, not to the city of God, but to the ranks of the destroyer. "The wages of sin is death," for the child as well as the parent. Children are the Lord's heritage. The soul of the little child that believes in Christ is as precious in his sight as are the angels about his throne. They are to be brought to Christ, and trained for Christ. They are to be guided in the path of obedience, not indulged in appetite or vanity.

When the disciples sought to send away the mothers who were bringing their little ones to Christ, he rebuked their narrow faith, saying, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of

heaven." He was grieved that the disciples should rebuke the mothers for bringing their children to him; that his followers should say, by word or action, that his grace was limited, and that children should be kept away from him. To the Pharisees on one occasion he said, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Christ had an experience in infancy and childhood. Of his childhood life we read, "And Jesus increased in wisdom and stature, and in favor with God and man."

A great responsibility rests upon parents; for the education and training which shape the eternal destiny of children and youth are received in their early childhood. The parents' work is to sow the good seed diligently and untiringly in the hearts of their children, occupying their hearts with seed which will bring forth a harvest of right habits, of truthfulness and willing obedience. Correct, virtuous habits formed in youth will generally mark the course of the individual through life. In most cases those who reverence God and honor the right will be found to have learned this lesson before the world could stamp its image of sin upon the soul. Men and women of mature age are generally as insensible to impressions as is the hardened rock; but youth is impressible, and a right character may then be easily formed.

If, in their early childhood, children are not perseveringly and patiently trained in the right way, they will form wrong habits. These habits will develop in their future life, and will corrupt others. Those whose minds have received a low cast, who have been cheapened by wrong home influences, by deceptive practises, carry their wrong habits with them through life. If they make a profession of religion, these habits will be revealed in their religious life.

If disobedience is allowed in the home life, the hearts of the children will be filled with opposition to the government of God. The power of the Holy Spirit will prove ineffectual to soften and subdue their hearts. If in later years, under special circumstances, they yield to the gospel of Christ, they will have to fight terrible battles to bring the disloyal will into submission to the will of God. Often the church has to suffer through its members because of the wrong education received by them in childhood. When children, they were allowed to practise deception in order to gain their own way; and the spirit that was permitted to be rebellious in the home will be the last to render obedience to the requirements of God's word.

It is no easy matter to train and educate children wisely. As parents try to keep judgment and the fear of the Lord before them, difficulties will arise. The children will reveal the perversity bound up in their hearts. They show love of folly, of independence, a hatred of restraint and discipline. They practise deception and utter falsehoods. Too many parents, instead of punishing the children for these faults, make themselves blind in order that they shall not see beneath the surface, or discern the true meaning of these things. Therefore the children continue in their deceptive practises, forming characters that God cannot approve.

The standard raised in God's word is set aside by parents who dislike, as some have termed it, to use the strait-jacket in the education of their children. Many parents have a settled dislike to the holy principles of the word of God, because these principles place too much responsibility on them. But the after sight, which all parents are obliged to have, shows that God's ways are the best, and that the only path of safety and happiness is found in obedience to his will. Owing to this lack of training, an army of rebellious children is now swelling society. Even the children of parents who know the truth help to make up this army. The trees that should have been trained to bear good fruit produce thorn berries.

Not a particle of variance should be shown by parents in the management of their children. Parents are to work together as a unit. There must be no division. But many parents work at cross-purposes, and thus the children are spoiled by mismanagement. If parents do not agree, let them absent themselves from the presence of their children until an understanding can be arrived at. It sometimes happens that of the mother and father, one is too indulgent, and the other too severe. This difference works against good results in the formation of the characters of their children. No harsh force is to be exercised in carrying out reforms, but at the same time no weak indulgence must be shown. The mother is not to seek to blind the eyes of the father to the faults of the children, neither is she to influence them to do those things which the father has forbidden them to do. Not one seed of doubt should the mother plant in her children's minds in regard to the wisdom of the father's management. She should not, by her course of action, counteract the work of the father. She should not complain that the father restricts the children too much. Nothing can save children but vigilance and wise discipline.

The work of all parents is to train their children in the way of the Lord. This is not a matter that can be trifled with, or set aside, without incurring the displeasure of God. We are not called upon to decide what course others shall pursue, or how we may get on the most easily, but, What saith the Lord? Neither parents nor children can have peace or happiness or rest of spirit in any false path. But when the fear of God reigns in the heart, combined with love for Jesus, peace and joy will be felt. Parents, spread out the word of God before him who reads your heart and every secret thing, and inquire, What saith the Scripture? This must be the rule of your life. Those who have a love for souls will not be silent when they see their danger. We are assured that nothing but the truth of God can make parents savingly wise in dealing with human minds, and keep them so.

If the moral qualities of children are neglected by parents and teachers, they are sure to be perverted. If the children are left to have their own way, if their minds are controlled by Satanic agencies, they are never happy; for Satan takes possession of them, and fashions their characters after his similitude. Vigilance must be exercised by parents. They must sow their children's hearts with good seed, or Satan will sow his seed,

and a harvest of briars and thorns will be produced. To let children have their own way is to insure a proficiency in evil.

The Christian family is to be a training-school, from which children are to graduate to a higher school in the mansions of God. Scolding, loud-voiced commands, or threatenings should never be heard. Parents should keep the atmosphere of the home pure and fragrant with kind words, with tender sympathy and love; but at the same time, they are to be firm and unyielding in principle. If you are firm with your children, they may think that you do not love them. This you may expect; but never manifest harshness. Justice and mercy must clasp hands; there must be no wavering or impulsive movements.

Mothers and fathers need to be filled with that faith which works by love, and purifies the soul. Truth is no truth to the receiver unless it is brought, with its cleansing, refining, sanctifying power, into the soul temple. It cannot be progressive when it is kept in the outer court, when it is placed side by side with a carnal mind. O that parents were truly the sons and daughters of God! Their lives would then be fragrant with good works. A holy atmosphere would surround their souls. Their earnest supplications for grace and for the guidance of the Holy Spirit would ascend to heaven; and religion would be diffused through their homes as the bright, warming rays of the sun are diffused through the earth.

THE SOURCE OF POWER.

BY P. G. STANLEY.
(Connersville, Ind.)

"O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God." Ps. 68:35. There is within us all a desire to be full of power. Weakness of any kind is distasteful. From earliest childhood we rejoice in our strength, and are eager to increase it. But all strength is not the same strength. We soon learn that mere physical force is far inferior to intellectual strength, that intellectual power is inferior to moral power; and slowly it dawns upon us that spiritual power is mightier than all other powers of which we know. We at once feel it when a man of spiritual power speaks to us; we often recognize it before he speaks. Every other power flows from some special part of the man, but spiritual power comes from the whole man. It is the force behind all his powers; it makes him what he is, and it gives a mystery to him; for it connects him with the invisible Personality which is the source of all power.

Many think that power comes from what we pour into ourselves. In a sense this is so; but it is only when we open the door of our hearts, and let God pour in his life and truth, his love and grace, that we receive power in the highest and largest sense. Spiritual power does not originate in the soul, any more than sunlight originates in the rooms of our homes. We throw open the blinds, and the sunlight pours in, and penetrates all the corners of the room. It was beating against the house, perhaps, long before it had a chance to enter, but it came in only after the shutters were opened. In the same way the spiritual power which should fill all our lives, surrounds us, and is waiting for admission into and through our being; but it requires an invitation from us before it comes in.

If the life is full of other things, if the natural graces and personal qualities satisfy, we cannot expect the inflow of spiritual power. In the absence of the sun we substitute artificial light, and do the best we can with candles and gas, lamps and electricity; but so soon as we are aware of the diffusive sunlight, we extinguish our rushlights, and admit the marvelous light of the celestial luminary. Not so readily do we change our human wills for the divine will; not

so eagerly do we yield our puny might that we may receive a power inconceivably greater; yet we all must confess that we want a greater degree of spiritual power if it would only come in our own way. Christians feel a lack of many things, and they attribute their small influence to the lack of these things. They say they could do so much more if they had money to use for the precious cause; that they could impress the world if they had a more educated ministry; so much more would come of their efforts if there were more zeal. All this is without doubt true, but the supreme lack is in spiritual power, both among ministers and people. The source of this power has in no way failed. The spirit that was manifested so mightily on Pentecost has not grown weak as the ages have passed. Too few are found who throw open the windows of the soul to let the Spirit fill the being with light and strength. We may profitably remember that "comforter," in its root meaning, denotes "strengtheners." All the spiritual power we have is the result of a communication with this source of power. If it is weak in us, we may conclude that the communication on our part is weak. Let us not try to overcome the weakness by superficial activity, or by pouring in from the world's supply; but let us, by close communion with him, ever keep the channel between us and the source of all power open, that there may be an inflowing into our souls of this mighty power, and we thus be fitted up to go forward in the promulgation of the last message of mercy to a death-doomed world.

THE SPIRITUAL USE OF NATURE.

BY L. A. HANSEN.
(Vicksburg, Miss.)

"HE left not himself without witness." Acts 14:17. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20. "The heavens declare the glory of God; and the firmament sheweth his handiwork." Ps. 19:1.

These and other scriptures show to us that one of the purposes of creation is that man should have, through that which is natural and physical, a means of teaching him concerning that which is spiritual and unseen. Through creation man may know his Creator. In the physical universe the eternal power and Godhead of our Maker are so clearly seen and understood, his glory is so expressly declared, and his handiwork so plainly shown, that none need be without a knowledge of him.

The divine works and the divine word are co-ordinate as means of revelation. The book of nature and the written word not only do not conflict, but they shed light on each other. The honest searcher for truth would be led by the works of creation to the Bible and to a full acceptance of God. As it is most important that a man should know God, it is for this reason chiefly that these witnesses of the Lord exist. Their primary and highest position is not to render their physical service as such, but to serve a spiritual end. To illustrate: The most important work of the sun is not that it should rule the day and give physical light, but that it should tell of the Sun of Righteousness, the true Light of the world.

The real truth of nature is only in a realization of the divine. Unless man finds God in the study of any of the natural sciences, he does not reach the conclusion that that study should lead him to. If he is led away from the Bible and God, he misses the truth altogether. Be the deductions ever so grand, if God is left out, it is only "science falsely so called." All science, natural and spiritual, must harmonize. There can be no contrariety. Nature is the servant of her Creator. Science is an accurate interpretation

of facts, whether in sacred creation or in sacred writ — whether it be pertaining to the domain of matter or to the domain of spirit. Science and the speculations of scientific men may, however, differ widely, the one being all truth, and the other, perhaps, all error.

The merely secular physicist finds in the universe only a field for his explorations. He discerns only material force and material laws. He fails to see behind all force and law the eternal Godhead and power. To him every living thing exists only to be watched while alive, and to be dissected when dead. With untiring zeal does he seek to unravel the mysteries of the things before him, but does not discern, behind all, the unseen realities which the things he so earnestly studied were intended to suggest and illustrate. He does not obtain the real gem of truth.

To the idolatrous devotee of art, nature is only an inexhaustible storehouse of things beautiful — a vast gallery of productions bright and fair, symmetrical and picturesque. He may be carried away with the grandeur and sublimity seen on every hand, but fail utterly to recognize the master hand of divinity. The poet may hear music in every rill, melody in every sound, and in his vision everything be clothed with radiance, and yet be stone deaf to the undertones of truth and power of the spiritual realm, and blind to its glory and beauty.

To the man who is actuated by the spirit of the Bible, to one who desires to know God, it is different. To such a one nature is stored with symbols of things unseen. On every hand can he see spiritual meaning. The sun, moon, stars, world, sea, mountains, fields, trees, flowers, grass, men, and beasts, picture some phase of the Godhead, or represent, in some way, divine truth. It seems that the affairs of men have been ordained in such a manner as to furnish illustrations of many of God's attributes; for the Bible presents God as a lawgiver, a judge, a king, a man of war, a saviour, a redeemer, a shepherd, a husbandman, a master, a potter, a physician, a builder, a husband, a father, a mother, etc. The Lord is also likened to a rock, a fortress, a tower, a dwelling-place, a sun, a shield, a refiner's fire, fullers' scap, a consuming fire, a flame, and many other objects which suggest some phase of divinity.

What shall we now understand from this Biblical conception and use of nature? Does it not imply that the universe was created for the instruction of beings endowed with reasoning faculties capable of discerning the spiritual truths of nature? Is it not that these things were pre-ordained for a spiritual end?

In an unfallen condition, man would not have needed the Bible to tell him concerning God; he would have clearly read him everywhere. But man fell, and now the Bible and the book of nature together teach God. Nature directs the mind to God and the Bible; it reveals the divine meaning in creation, and attracts man to God.

The Bible is not subservient to nature as a revelation of God; it exhausts both nature and humanity. It is complete as a revelation, and tells all that can be known of God up to the present time. All the study or scientific researches in this world will never tell more of God than is now found in the Holy Scriptures. Man will at least have to wait until he gets into the other world before he can graduate from the Bible.

Holy men of God, as they were moved by the Holy Ghost, used the illustrations in nature, without themselves knowing the divine meaning in their writing thus. They did not write of their own will, and utilize the things of nature to illustrate meaning, because those things happened to exist; but the things existed that they might be used by the Spirit of God for the instruction of man.

Thus it is also evident that God has had a ruling hand in the affairs of men. We are told that surely the wrath of man shall praise God, and the remainder will be restrained. Why should

we not believe the same in regard to all the affairs of man? It seems but reasonable to believe that God has had that interest in the instruction of man that he would in every possible way shape his course in such a manner as to teach him saving truth. If man had not been led to engage in the occupation of the shepherd, it would have meant very little to him for God to tell him that he is the Great Shepherd. So it is with reference to many other figures—they exist that the real may be the better understood. God has spoken to us in language that we can understand; he has given us the finite to enable us better to comprehend the infinite.

Nature also aids in disclosing and expressing to man the evil tendencies of his own human nature and the true character of that which is wicked. That which is unlovely in character and action is typified in the brutal and bestial. The serpent, the viper, the dog, the fox, the swine, etc., are illustrations of what may be seen in the human. We need not be ignorant and are not unwarned of the true character of Satan and his wily ways; for these, too, are presented in symbols in creation.

"THE MINISTER IS COMING."

BY ELDER J. B. SCOTT.
(Shamrock, Wis.)

THIS declaration precedes our laborers as they pass through their fields from place to place. What is the minister coming for? Is it not to feed the flock purchased by the blood of the Redeemer, and in Christ's stead invite weary, sin-sick souls to the cleansing fount of Calvary? Is it not his desire, if any are drinking from Marah's bitter waters, to cast in the bough of peace, thus turning bitterness into sweetness, and bringing joy out of sorrow, hope out of despair? He is coming to the "church of the first-born, which are written in heaven;" and as his own name is also on the book, and He who placed them there has given "to every man his work," he expects every one to take hold with him, that all may become "laborers together with God."

God is all powerful; he can work, and none can hinder. Still he has granted us the privilege of co-operating with him in a work as great as the work of creation. But it often happens that but few attend the first meetings, and the minister wonders if the people are waiting for him to kill the giant before they will shout for the battle. As he visits from house to house, he learns the reasons for their not being on hand, and is often reminded of the story of a "certain man who made a great supper." It is remarkable how many things will come up at such a time. The weather suddenly became either too hot or too cold, or it was too wet or too dry, or the baby got sick, or a friend came to make a visit, and then, "One gets so very tired in the performance of daily duties to the family,"—these and a hundred other excuses are given. But all things earthly have an end; and about the time the minister must leave the church, he finds most of the members present, and all very sorry the meetings are to end so soon. In thus caring for the "household of faith," the minister has spent all his time and force in fanning to life the flickering flame of love, and has had little time to labor for those outside the flock and fold of Christ; consequently his report will show but few conversions. Who is responsible for this condition of things? But duty calls, and he goes to another place to repeat the same experience.

In olden times our fathers felled the forest, and piled the huge trunks of trees in heaps. Fire was then applied, and soon these great heaps were reduced to a few partially burned logs which again had to be placed close together. This process was called "chunking up," and was a work that the children and all could assist in. In Heb. 10:25 we are counseled not to forsake the "assembling" of ourselves together. This means to come together, and is a work in which

all can render assistance. Have the fires our fathers kindled burned low, and the few old brands rolled apart and gone out? Then let us have a "chunking up" time in all such churches and companies waiting for the minister. Ask the women and children to take a hand at this; then when the minister comes, if each one has engaged in this work, all will be ready to unite in a long pull and a strong pull in making the wilderness and the solitary place glad for them.

The minister is coming! Who will help him?

CAN WE TRUST?

BY MRS. S. L. STOUT.
(Mackinaw, Ill.)

IN the midst of my sickness and pain, Lord,
Can I trust thee, and know thou art true?
Can thy comfort refresh my poor brain, Lord?
Can thy promises thrill my heart through?

Ah, yes! Praise his name! He hath spoken;
He foresaw all my pain and my grief;
He knew, when my spirit was broken,
It would turn to the Fount for relief.

"I will make all thy bed in thy sickness."
Blest Lord, thou dost make it for me!
I will pillow my head on thy bosom,
I will rest in thy promise so free.

"E'en through the dark valley and shadow,"
The comfort of thy staff and rod
Is enough to quell the wild tumult
Of a heart that throbs only for God.

In pity and love thou hast spared, Lord,
And borne with my burden of tears;
Now I can but trust in thy word, Lord,
And it soothes and allays all my fears.

And I hear in the night-time of anguish
Thy voice sounding thrillingly sweet:
"Fear not, child, nor let thy heart languish;
I am bringing thee close to my feet."

DISTINCTION OF LAW IN CHRIST'S TEACHINGS.

BY ELDER M. E. KELLOGG.
(Battle Creek, Mich.)

SINCE the Old Testament makes so plain a distinction between the law given directly by God to Israel, and the law given to Israel through Moses, it is natural and reasonable to conclude that the same distinction will be observed in the New Testament; and so it is. Since the Jews as a people failed to come up to the privilege given them by God, and from the time of their final rejection of Christ have ceased to stand in that relation to God that they enjoyed before that time, we shall expect that all that system of law which related to the Jews as a nation will pass away with the passing away of their national existence. Again, in relation to Old-Testament laws and ceremonies of law which had been introduced as illustrating the remedial system, which revealed and enforced no moral principles, but only pointed to some function or work of Christ for man, we may also expect that at some time during Christ's ministry, or the ministry of his inspired apostles, whose words and works were recorded as a guide for the church in succeeding ages, there will be statements depreciating such laws as no longer of use. And further, since moral principles are in their very nature immutable and everlasting, constituting the very foundation of the righteous government of God, we shall expect to find, in the New Testament, evidence that such laws are not abolished by the more perfect development of the gospel which Christ introduced in the world by his incarnation. All these very natural and reasonable expectations are realized as we study the New Testament.

Among the first of Christ's public utterances is the sermon on the mount. In that sermon occurs the following statement: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore

shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19. Upon this scripture the *Gospel Advocate* says: "While Christ said he came not to destroy the law and the prophets, he did say he came to fulfil them. And it is certain that he did what he came to do. Hence the law was completely fulfilled in all its demands by the Son of God himself, and was then by him taken out of the way." Notice the claim here made that the law was not destroyed, but taken out of the way! This is certainly a distinction without a difference! For if it is "taken out of the way," so that it is no longer a rule of life, then it is virtually destroyed. That the law here referred to is the law of ten commandments, which has been shown, in a previous article, to be pre eminently the law of God, there is no doubt; for in immediate connection with the words above quoted, Christ refers to the sins of murder and adultery (verses 21, 27), which well-known sins are condemned by the sixth and seventh precepts of that law. What did Christ do to this law? He certainly kept it himself. By so doing he fulfilled, or filled it full,—he met its full requirement. But did this release those who should afterward believe on him from doing the same? If so, Christ's fulfilment of the law is a permission to his followers to break it,—to do what he did not do. In other words, faith in Christ gives license to sin!

That this is not the idea contained in this scripture is proved by the words of Christ in immediate connection. The sixth commandment may be broken by hatred, and the seventh by lustful desires; but if the law forbidding these sins is "taken out of the way," the absence of law on these points proclaims such actions not sinful; for since "sin is the transgression of the law" (1 John 3:4), there can be no sin without law. In fact, in this very suggestion of Christ that the law can be broken in the heart, the perpetuity of the law, in its most deep and spiritual demands, is taught. A law "taken out of the way" would not still condemn outward violations of it, much less the inward striving of unhalloved desires.

What Christ really did to the law, in these words in Matt. 5:17-28, as in much other of his teaching, was to fulfil an ancient prediction made in regard to his work. Here is the prophecy: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. What will Christ do to the law? Will he belittle it and take it out of the way?—No, indeed. He will magnify it and make it honorable. Here are some definitions of the word "magnify:" "To increase the apparent size; to exalt in description or praise; extol; glorify." This is what Christ did to that law of which the sixth and seventh commandments are a part, and these commandments are evidently taken as representative of the whole law. If the fulfilment, or full performance, of a moral requirement by Christ, takes that requirement away, then there are no more requirements remaining; for all such requirements were fulfilled by him. Not only is the Sabbath gone, but all moral requirements are "taken out of the way." To say that other and exactly similar requirements are introduced in respect to any portion of God's moral law is the height of absurdity. A moral requirement precisely like another moral requirement is not another, but the same thing.

That the word "fulfil," when applied to a moral requirement, does not have the sense of taking it away, is clearly proved by the meaning of the original word translated "fulfil" in Matt. 5:17. Several Greek words, having quite dissimilar meanings are translated in English by the word "fulfil." Among these are the words *anaplero* and *pleroo*, which are different forms

of the same verb. These words are thus defined: "To fill up; to fill; to make full." One of these words is used in the following places: Matt. 3:15; 5:17; Rom. 13:8; Col. 4:17. The reader will notice that Matt. 5:17 is in this list. A careful study of all these texts will convince any reasonable person that the word "fulfil," as so used, cannot mean to take away or to abolish in any way. If so, then righteousness is to be abolished (Matt. 3:15); loving another abolishes the law (Rom. 13:8); and for a minister to carry out in his life the duties of his office, destroys those duties,—takes them out of the way. Col. 4:17.

What shall be said, then, of the word "fulfil" in Matt. 5:17? The only thing that can be truthfully said in relation to this point is that Christ truly kept the law of which he was speaking; that he magnified it by his teaching, that it took hold of men's inmost thoughts; and that by his life of perfect obedience to it, he filled it full,—did all that it required of him,—and by his death in the sinner's place, showed that the law could not and cannot be broken with impunity. In all this there is not a hint that he removed, or took away, the law as a convincer of sin, or as a rule of just and loving obedience.

The words of Christ in Matt. 19:16-19 also prove that Christ taught the perpetuity of the law of ten commandments. To the young man, Jesus said, "Keep the commandments," and he indicated the code of law referred to by quoting from the precepts of the law of ten commandments. That he did not here distinctly mention the fourth commandment is no more proof that he did not design it to be observed, than his failure here to mention the commandments relating to idolatry and profanity releases men from these just demands. The word "which," as used in this connection, probably means which code of law, rather than which precept of the ten-commandment law; and the reference by Christ to the precepts of the ten-commandment law that the young man was the most liable to break, was an authoritative expression of Christ's mind in reference to the law of which the Sabbath is a part. The young man had not really kept these commandments, as was evinced by his failure to stand the test in regard to the law against covetousness, which Christ brought to bear upon him.

THE NEW PRESS LAW OF COLOMBIA.

A CORRESPONDENT in Colombia, South America, sends us the following concerning a law just enacted to curtail the circulation of literature in that country:—

That your readers may better understand the difficulties under which the press of Colombia labors, we forward to you a translation of some of the most important points of the law passed by the last congress to regulate the press. In the code of the country it bears the number of "Law No. 157 of 1896," and contains seven sections called *títulos*, which are divided into "articles," and consecutively numbered from 1 to 79. The points to which we wish to call your attention are found in the following articles:—

Article 2 reads: "On every book, tract, leaflet, review, periodical, picture, etc., shall be printed the date of its publication, and the name of the place in which it may have been edited."

The first part of article 3 prohibits any paper being published or receiving aid from the government, whether national, departmental (equal to the States in the United States), or city, by foreign governments or companies. The latter part has the following exceptions: "Publications of a scientific and literary character, and those from foreign countries, when they are in defense of national interests and honor."

Article 6 gives the publishers sixty days in which to file the name of the paper and its place of publication, together with the name and nationality of the proprietor and manager. This

information must be placed in the hands of the governor of the department and the minister of government. This last is an official which the United States does not have, his position being between the council of state and the president.

Article 7 requires, in case of the change of owners, that within five days following such a change, notice of it shall be given to the officials mentioned in Article 6. Three days are allowed for a new periodical to file the notice of its establishment.

Article 8 demands a copy of every book, tract, paper, review, circular, picture, etc., to be forwarded, within three days after its publication, to the minister of government, the governor, the chief of the province, and the national library. A failure to comply with the above article subjects the owner or manager to a fine of from ten dollars to fifty dollars. To be an editor of a paper in which questions referring to politics are discussed, the person must be a Colombian in the full enjoyment of all his rights.

Article 16 limits the newsboys' cry to "the name and number of the paper." Articles 17 and 18 prohibit the publication of a paper before permission has been given by the minister of government, he having eight days' time in which to reply to the application. If he fails to reply, the paper may begin to be published; but if it is published before the end of the eight days, the owner or manager becomes liable to a fine of from fifty dollars to two hundred dollars.

Article 30 treats of what constitutes misdemeanors under the law. Among them we find the following:—

1. Offensive publications, or those in which the honor of persons is attacked.

2. Subversive publications; i. e., those against social order and public peace.

Article 32 defines what are misdemeanors in the subversive periodicals, among which are:—

2. To be ignorant of or disobey the constitution or laws.

7. To incite one class of society against another class.

8. To try to incite to a civil war.

9. To attack Christian morals or Catholic dogmas, and to offend the practices of this religion.

12. To be ignorant of or to attack the legitimate prerogatives of the civil, ecclesiastical, and military authorities.

13. To defame or annoy the chief executive, the archbishop, and the bishops of the republic, in that which refers to the discharge of their official duties.

Article 33 reads: "Not only is the circulation of periodicals a violation of the preceding article, but also books, tracts, leaflets, circulars, pictures, etc., when they infringe upon the precepts of said article."

Article 70 provides that the minister of government, by means of a resolution in which the reason is given, can prohibit the circulation of the named foreign periodicals within the national territory.

Article 71 reads: "To circulate the prohibited articles mentioned in the preceding article makes the circulator liable to a fine of from fifty dollars to five hundred dollars, as the minister of government shall decree."

In the past, when an editor or owner of a paper has been imprisoned, a subscription list could be started, and his fine paid; but in Article 75 this is forbidden, and a fine of from twenty-five dollars to two hundred dollars imposed for opening or publicly announcing such a list.

It may be well to mention Article 67, which takes from the civil power the right to institute proceedings against those who may offend in those parts relating to the subject of religion, and leaves the initial proceedings to the option of the religious leaders. When this complaint is once lodged, the government must take cognizance of the case, and punish the transgressor according to the provisions of the law.

Now what do these things mean? and what may result from the law? To us it appears that the circulation of all reading-matter has been placed in the hands of the church, as have been all the schools of the republic; i. e., the public schools. Then, again, the curtailing of the press is but a blow aimed at popular education; for where is there a better educating force than a free expression of thoughts by means of the periodicals? To what use this law will be put the future will determine; but if we are permitted to judge from the utterances of the author of a circular issued by the ecclesiastical authorities on May 6, 1895, and circulated in Bogota, we must conclude that the law will, at the proper time, be used to stop the circulation of such papers and books as are therein condemned. That the reader may better understand the nature of the article referred to, we transcribe the following from the above-mentioned circular: "The faithful who may receive or have in their possession, tracts, leaflets, circulars, or periodicals, such as the *Evangelista Colombiano*, *El Progreso*, of New York, Bibles, or books of whatsoever other class, printed within or out of the republic, which are distributed or sold by the Protestant missionaries or their agents, or any other booksellers, are positively obliged to deliver said books to their respective parish priest, or send them to the archbishopric."

Further comments are not necessary, but in closing we wish again to call attention to a few points in the above-cited articles:—

1. The difficulties in the way of establishing and maintaining papers treating upon religious subjects which are in opposition to the tenets of the Catholic Church. Such papers, by their very nature, would come under the head of "subversive publications," and thereby be a misdemeanor, according to Article 30, Nos. 9, 12, and 13; and the publishers, managers, and employees would be liable to the penalties mentioned in Articles 17 and 18.

2. The narrowing down of the privileges of circulating books, tracts, leaflets, etc., as defined by Article 70.

3. The fines that may be imposed upon the person who circulates the prohibited articles, as defined by Article 71. To these fines imprisonment may also be added.

My American friends, do you prize the good gift of the freedom of the press and of speech?

THE FAMINE IN INDIA.

A NATIVE Hindu sends us the following concerning the great calamity in the East:—

If you, Mr. Editor, will, through your columns, spread the news of the universal suffering that at present obtains throughout the length and breadth of India, you will be doing some service to humanity, and will deserve well of the almighty Father. I will call my signature, "A Cry from Distant India."

When, last September, I wrote to the *Home Missionary* on the vastness of the area of India and the number of her population, incidentally touching the wretched distress in which the enormous masses of human beings pass their days from year to year, I little dreamed that within the short space of three months the whole of India would be actually involved in a terrible distress, which, in its extent, would be more far-reaching, and in its consequences perhaps severer and more appalling, than any of its predecessors; yet such is the case that obtains at present in India.

We have had famines in India before, when only parts of the country were affected, when other parts, more fortunate than the affected ones, could come to their rescue; and they did come to their rescue. But on the present occasion the demon Famine is skulking over the whole of poor India, and holding her in its firm grip, and carrying her unsuspecting and helpless sons away, not by tens or hundreds, but by thousands.

For the most part, we depend upon the rains for agriculture. This year there was complete failure of the rains in time. Signs of distress were visible in October, and this distress was intensified by the short crops of the previous two years. On the first appearance of distress, and even before the official authorities knew or cared to know, in the short space of some three weeks or more, something like one hundred thousand actually died in the "Central Provinces," a province of India with an area of 113,279 square miles, and a population of 11,548,511 souls. I have used the qualifying words, "cared to know;" for it seems correct to put it that way, if not to say actually that the official classes "avoided knowing" the actual state of affairs. Although so many people actually died of hunger,—women with children in arms, fathers and husbands unable to bear its pangs, crying for deliverance from heaven, and dropping down dead in view of their dear ones,—the officials remained quite unconcerned. At this time, when things were going on in this pitiful way, the viceroy of India, the representative of Queen Victoria, was passing through this province in royal state, holding large ceremonial meetings and processions in right royal fashion, and the country was made to assume a gala appearance, notwithstanding the numberless deaths from famine.

There were people and papers, be it said to their credit, who did not fail to warn the authorities beforehand against holiday-making in the affected province at such a time; but their voices seemed like that of people crying in the wilderness. The highest official authorities in the land said there was no distress, no famine; and the subordinate ones, down to the lowest rung of the ladder, echoed the tune, until large numbers were carried away, when voices, as if from Heaven, began to be heard in quite unmistakable language as to what immense suffering there was.

Fortunately there was present in the afflicted province, in the midst of all this suffering, a philanthropic gentleman, himself a very high official thereof (Mr. J. P. Goodridge. I wish I could write his name in letters of gold!), who took a photograph of a group of the famine-stricken people—men, women, and children. I send a copy thereof for your information,* wishing I could stop here, leaving you to form your own conclusion from a view of the picture. At this time even the organs of official opinion began to write about the immense suffering. The authorities were thus all on a sudden rudely awakened from their apathy and slumber, and now they are engaged in strenuous efforts to save life. If they had cared to keep their eyes open, listened to advice, and made preparations in time, much suffering might have been averted, and many lives saved. Now that the existence of actual famine has been brought home to the authorities, it is on the lips of every one in the land, rich and poor, official and non-official.

The British government in India is legally, not to say morally, bound to prevent the loss of a single life through starvation. They raised a special tax from the people, which they solemnly and sacredly promised to reserve to insure the people against famine. They are now, be it said to their credit, though rather a little too late in the day, straining every nerve to save life. Not content with their own efforts, charitable famine relief funds have been opened in various parts of the world, the one in London being headed by Queen Victoria herself. Telegrams have been sent to the United States of America, Canada, Australia, and the remotest parts of the world, asking for help. Subscriptions are being collected from the well-to-do in India itself, to help those in distress. All this private charity is collected by way of supplementing government funds, and will be applied to the relief of the aged and infirm, and others like them whom government assistance cannot reach.

*The picture presents a most distressing scene, but is not distinct enough to be reproduced for the REVIEW.—ED.

THOUGHTS OF THE PAST.

BY F. C. CASTLE.
(Cedar Edge, Colo.)

It is now forty-four years since my first introduction to the ADVENT REVIEW AND SABBATH HERALD, and to the office of publication, then in Rochester, N. Y. The paper was then printed on a hand-press. There I heard my first sermon on the Advent doctrine, and formed a brief acquaintance with some of the early pioneers in the Advent movement. Many of them are sleeping, awaiting the Master's call at the morning of the glorious resurrection. I mention such names as Elder James White, Elder J. N. Andrews, and the sister of the Editor, Annie R. Smith, who, under trying circumstances, arose in the night, and composed the remarkable hymn beginning, "Be patient, be patient, no longer despairing." My soul has often been encouraged under its inspiring words. She, being dead, yet speaketh. I love the precious words so comforting to the heart of the pilgrim and stranger. It is No. 1182 in our hymn-book.

I might mention others who were connected with Brother White's family, as his house was the home of the workers connected with the office. I had traveled some eight hundred miles, hoping to find a chance to learn the printer's trade, but they had more help than work. The office seemed to be the most holy place that I had ever entered. There was a deep solemnity upon me as I went up those steps to find where the REVIEW was printed. As I became somewhat acquainted with the workers, I soon saw that they considered the work in which they were engaged as very sacred. The impressions that were made on my mind in the ten days I spent there have never been wholly effaced, though I have to acknowledge my unfaithfulness and a lack of humble devotion and consecration. But I am glad that the sweet voice of mercy is still extended to the straying and fallen ones of earth.

My heart wells up within me as I read the precious words of instruction that come from the pen of Sister White. One morning when I was at Brother White's, as worship was conducted in two rooms, a portion of the company being in the room where Brother Nathaniel White was sick with consumption, and praying for him, some one came into the room where we were, and said that Sister White was in vision. We all went into the room where she was, and there I saw the manifestation of God's power, and the means that he had chosen in his love to convey instruction especially to Christ's followers in the closing hours of probation. I am glad to have the privilege of reading in the REVIEW the precious words of instruction that the Lord is still sending to the Laodicean church.

Surely we are in the shaking time. And in these days of trial and darkness, when earthly hopes are cut off, how precious to get rays of light from the life of the dear Saviour! O the light and glory he left for our sakes! Behold him in his forty days of severe temptation, pale and emaciated as the tempter came to him! Shall we murmur and complain, in view of this? My soul, think of the garden of Gethsemane, where the Son of God went with some of his disciples, desiring them to watch with him one hour, while he went away to pray. While he was pleading that the bitter cup might, if it were possible, pass from him, his disciples fell asleep. Think of the agony of the Son of God, without one ray of sympathy in that fearful hour! The powers of darkness controlled his disciples so that they were overcome with sleep. Are we awake in this hour of darkness, when the faithful servants of God are going forth to other lands to proclaim the last notes of warning?

As I read the reports of those with whom I have formerly been acquainted, some far advanced in years, and think how God has remarkably preserved them, I would like to be awake to the

importance of faithfulness and of using the talent entrusted to me in the work of rescuing the suffering ones of earth. To rescue the fallen is a noble work.

THE PLEIADES AND ORION.

BY A. SMITH.
(Grandville, Mich.)

"CANST thou bind the sweet influences of Pleiades, or loose the bands of Orion?" Job 38:31. Such was the question of the Creator himself to his servant Job. God wished to call the attention of man to the starry worlds as proof of his own almighty power, and, by contrast, show the weakness of mortal man. Each proposition of this question is no doubt fraught with a meaning worthy its author. Astronomers have demonstrated that the Pleiades are at or near the center of the great astral system of which our sun constitutes a starry unit. Under the influence of that constellation seated upon the throne of nebular attraction, our luminary, with other stars, swiftly and quietly sweeps around the Pleiades, never trespassing upon the domain of other systems.

The bands (attractive power) of Orion are "loosed," or lessened, constantly, as the sun recedes from that constellation in his great orbital sweep around the central point of nebular attraction, in a period of twenty million mundane years.

Thus, long before man found it out, the Bible furnished a key to the location of the center of our astral system, and the very direction of the sun's orbital revolution among the stars. Let us ever remember that the mighty chronometer and dynamo by which the heavenly orbs are moved with amazing accuracy and velocity are under the scrutiny of the God of nature, and that he regards us as his children and the objects of his special love.

A BROKEN AND CONTRITE HEART.

BY MRS. M. E. STEWARD.
(Battle Creek, Mich.)

"THE sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." How does the sinner get a broken heart to present to God? Not by his own efforts; for, "Who can bring a clean thing out of an unclean? not one." The sinner can no more break his heart, he can no more become contrite by his own unaided strivings, than the Ethiopian can change his skin or the leopard his spots. Note, the text reads, "The sacrifices of God." When Abraham was without a burnt offering, the Lord provided him one. When the human family was helpless and hopeless, the merciful Father sent his Son as a sacrifice for them. Our Saviour tells us how to get a broken heart, the heart representing the entire person, "Whosoever shall fall on this stone shall be broken."

Does your heart seem perfectly hard? has it no relish for divine things? Whatever evil you find within, bring it, just as it is, to Jesus, and plead Eze. 36:26: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Bringing the heart to Christ, ask him in sincerity to subdue it wholly unto himself. This is falling on the Rock; then "wait patiently for him," and he will give you a broken and a contrite heart. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance," which includes this "broken and contrite heart."

While "the Lord is nigh unto them that are of a broken and contrite heart; and saveth such as be of a contrite spirit," he expects us to co-operate with him. Says he: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." Then, by keeping the mind stayed on God, we shall be kept.

Special Mention.

PASSING EVENTS AND COMMENTS.

Prof. Henry Drummond.—There is universal regret at the death of this learned and devout man, which occurred March 11. He was born in 1851 at Stirling, Scotland, and early in life became distinguished for his scholarly attainments. At the age of twenty-six he was appointed lecturer in science at the University of Edinburgh, and shortly became established as a professor. He had a faculty of making many and ardent friends wherever he went. He traveled extensively in all parts of the world, thus forming a world-wide personal acquaintance; but he is even better and more widely known by his books. "The Greatest Thing in the World," "The Ascent of Man," and "Natural Law in the Spiritual World," have made him famous, and won for him the admiration of many thousands. It was the burden of his heart to make the path of truth and virtue plain and reasonable, especially to the minds of young men. He labored to bring in harmony where there seemed to be discord. It may be true that but few could endorse all his efforts in this direction, and some may even think that much of his work was misdirected. However that may be, all will feel sad that a good man has passed away in the prime of his life.

The Tariff Question.—The topic that is of transcendent interest in this country is that of the tariff as it is represented in Congress. With a change of administration came a change in party supremacy, and President McKinley himself is one of the apostles of high tariff. It is his position and activity on that question that brought him prominently before the country, and have made him President. His first step, therefore, after taking the oath of office, was to call an extra session of Congress to provide revenue for the country's expenditures, by his favorite method. There is much said on both sides of the question, which is of a nature that people are divided in their opinions in reference to it, according as their interests are affected by it. The laboring man rejoices in a tariff that shuts out the products of other countries, and gives him more work; but at the same time he cannot forget that he must pay correspondingly more for what he purchases. The manufacturer would be in favor of a high tariff on the goods that he makes. And so, while we find a good many people who favor a rigorous duty on imported goods, each one wants that duty imposed in such a way that it will place his business interests at an advantage. This is perfectly natural; for why should not a man who desires to have men of other nations placed at a disadvantage not want that his more immediate neighbors should also be placed at a similar disadvantage? The consequence is a perfect clamor of demands for protection, all of which Congress will find it extremely difficult to meet to the satisfaction of everybody.

Destruction's Work.—Destruction by flood and storm has again made its appearance in our country with the advent of the new season. The "Father of Waters" is dealing out terror along its course. And in other parts of the country reports of loss of property and life assume sad proportions. The deadly cyclone has also appeared on the scene. In Georgia last week a school was wrecked, and a dozen lives were lost. One of the surprising things in connection with the awful things that are now taking place is the very slight impression they make on the public mind. A flood may sweep away fifty people in Memphis, or a cyclone kill a dozen people in Georgia; but outside of those communities the circumstance hardly elicits a comment or a serious thought. One great reason for this is

that these calamities are becoming so numerous that the memory of one is soon crowded out by the occurrence of others.

The Individual and His Sins.—It is a great and characteristic feature of God's relation to his creatures that an entire distinction is regarded between an offender and his offense. It is a marked characteristic of humanity to disregard that distinction. In disregarding this distinction great injury is done to the mistaken or shortcoming offender; and, when this is the case, an even greater injury is received by the one whose blind selfishness inflicts the wrong, and through him upon society at large.

We are living at a time when iniquity abounds, when sinners are on every side, with hearts and hands defiled. But there was never a more precious generation of sinners than the present weak and sinful race. While we look with dismay and abomination upon prevailing evil, every true Christian will look upon every sinner as the purchase of redeeming love. Sin is but the concrete manifestation of the spirit of Satan, through agencies over which he has gained control. Grace and virtue are exhibitions of the working of the Spirit of God through submissive and willing agencies. In the latter case the glory and praise belong to God. In the other case, let the sin also be attributed to its rightful source. In the great Judgment, the righteousness of the righteous will be placed upon him; and the sinner will be identified with the sin which he willfully cherishes.

ORIGIN OF PAPAL NOTIONS.

ACCORDING to Catholic doctrines, Pope Alexander, who, it is claimed, ruled the church from A. D. 100-109, instituted the holy water. The *Catholic Mirror* thus testifies: "He decreed that water blessed with prayers and mixed with salt should be kept in church and private houses to be used in banishing evil spirits (this is the origin of our holy water); that water should be mixed with wine during the mass to typify the union of Christ with his church; and that the hosts used at mass should be of unleavened bread." The *Mirror* adds: "It is thought that while Alexander was the first pope to make these customs the subject of positive decrees, they were in use in the church from the days of St. Peter."

This is about the same way that many other papal notions stand. It is known that some pope commanded them, and it is thought that they were observed before that time; but who knows it? Again, the *Mirror* testifies: "To Pelagius I. we are indebted for the commemoration of the dead, though this prayer was said in apostolic times." But how are we to know it, since the apostles do not mention it? Again:—

Pope Sergius ordered the "Agnus Dei" to be sung. The "Confession" recited at the foot of the altar before mass was ordered by Pope Damasus (A. D. 367-384). To Leo III (A. D. 795-816) is due the introduction of incense. It was Pope Telesphorus who instituted the forty days' fast before Easter. He ordained also that three masses should be said on the feast of the nativity of our Lord,—the first at midnight, the second at day-break, and the third at 3 P. M., the hour of our Lord's death.

Pope Soterus (A. D. 168-177) issued decrees concerning the following matters: that priests should celebrate mass fasting; that religious women should not handle the pall or corporal, nor put incense into the censer at mass; that marriages should be celebrated before a priest, in the presence of witnesses. Gratian, however, ascribes this decree to Pope Evaristus. During the pontificate of Victor I (192-202) the controversy regarding the celebration of the feast of Easter was finally settled. Victor decreed that Easter should be kept on the Sunday following the fourteenth day of the moon.

Pope Zephyrinus (A. D. 202-219) ordered that priests and deacons should be ordained in public, in presence of the clergy and laity. He forbade the use of wooden chalices, and ordered the use of glass or crystal chalices. This decree was abrogated in a later pontificate, and vessels of gold, silver, and at least of pewter were commanded to be used.

Much more of this might be given, but these extracts are sufficient to show how the doctrines and practises of Romanism grew. Each pope appears to have added something of his own creation and fancy to the doctrines that he had received; and now all these accretions are held to be sacred, and as binding as the words of Christ and his apostles! It is probably impossible to tell with exactness just when every notion that distinguishes Catholicism took its rise,—some were earlier and some later innovations,—but religious duties not taught in the Scriptures must have had their origin this side of Christ and his apostles, and consequently are of no authority.

M. E. K.

YOUTHFUL CRIMINALS.

ONE of the most startling features that strike the eye as the current events are surveyed through the medium of the newspapers, is the large number of youthful criminals. The crimes committed by them are not confined to small affairs; but young men of less than twenty years appear to constitute the most daring, reckless, and often successful criminals. A few days ago three schoolboys, the oldest of whom was but thirteen years old, after repeated attempts, burned a large schoolhouse at Morrisania, N. Y., because they were tired of school, and thought that by this means they might create a diversion so that their truancy would not be remembered! The lives of two thousand children were endangered by the fire, but the boys seemed to care little for this.

Every little while we read of boys' "gangs,"—regular dens of thieves,—and very often they include boys of respectable parentage. When detected, they often put on an air of bravado, or, as they call it, are "dead game," and by their conduct evince that they have become so degenerate that conscience is entirely dead.

There are several causes for this condition of things, which may be enumerated. Among them is the production and wide dissemination of obscene, indecent, and criminal literature. The country is fairly flooded with reading-matter so utterly vile that it is scarcely fit to kindle a fire with. Human vampires gather up the names and addresses of boys, and send them such reading, with advertisements of more of a similar character; and many a boy, all unknown to his parents, pollutes his life by reading it. In these stories crime is glorified, and sin is made to appear as virtue. Parents cannot be too watchful of what their children read.

This statement prepares the way for a statement of another and very great reason for the condition of the youth. Parents do not do their duty by their children. Many parents do not care; they are too indifferent, or physically and mentally lazy, to exercise the watch-care over their children that they should. They turn the children over to the school or the street, glad to get them out of their sight and hearing. The children in many families are not brought up; they simply come up. When their lack of training at home, and their evil environment are taken into consideration, it is a wonder that so many come out as well as they do. After all, the great and overshadowing reason for this sad condition of our youth is the decadence of true religion, and the perils of the last days. This is a skeptical and unbelieving age. As the Bible is less and less believed, personal accountability to God is lost sight of. When church-members live to have a good time, what will their children do? The tide is downward, and each succeeding generation reaches a lower level. Satan is come down with great wrath, knowing that he hath but a short time. He is making special efforts to ruin and destroy the rising generation. It is no time to sleep if we would be at last able to say, "Behold, I and the children which the Lord hath given me."

M. E. K.

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 imititude of a palace." Ps. 144:12.

AN ELEGY.

BY A REFORMED TOBACCO-USER.

I MADE a grave, and in it laid the form
Of one I'd learned to love with strong desire,
To whom I bowed myself a willing thrall,
And offered incense with unholy fire.

Enthroned above all gifts of life and love
My idol sat, unconscious of its powers;
A free-will offering to this shrine I brought—
The priceless treasure of God-given hours.

My books, my precious books, were laid aside;
The dear demands of love, fair friendship's claim,
My self-respect, my intellectual pride,—
All, all were offered at this shrine of shame.

And it became, this thing I loved so well,
The Alpha and Omega of each day,
Until awakened conscience brought protest,
And then I found I hardly dared to pray.

A while I stood astonished and afraid;
When through the silence came a voice to me,
"Thou shalt before me have no other God,
And to no image bow thy heart or knee."

So here I broke my images of clay,
And cast my idol to the ground in shame.
Henceforth, O God, with cleanly lips I'll pray;
With undivided heart adore thy name.

A CHILD TRAGEDY.*

BY FANNIE BOLTON.
(Battle Creek, Mich.)

MR. BROWNSLOW had gone away on a temperance tour. There was no need of his going away to find work in this direction; for in the city of Chicago there were drinking-houses that would occupy a line over ten miles long. In the neighborhood where he lived, drunkenness, riot, poverty, crime, and misery were all too apparent. Men and women staggered along the streets together, and wallowed in the same gutters; while their poor, neglected, half-starved children threw stones with the rest of the ragamuffins, and cursed their parents with those who cursed them. But he had gone away, and Beth, his little daughter, had begun her school-days in a neat, new schoolhouse. It was white and clean within and without; but its occupants were neither white nor clean, either within or without.

Mrs. Brownslow had hesitated long about sending Beth to the public school; but they had no money for a private school, and she had no time to teach her herself, as household duties, church work, and two younger children occupied both mind and hands. There seemed no alternative. Mr. Brownslow had declared that it was the only thing that could be done, and to his wife's remonstrance on the ground of the corruption among children, he answered, "Beth will be all right; she is a child that has hold on God, and character must be formed in the midst of temptation."

Forewarned would have been forearmed; and had these parents taken their child, and opened to her the dangers by which she would be imperiled; had they told her to close her ears to filthy communication, to guard her hands from contamination, they might have saved her. They neglected to inform her that her body was the temple of the Holy Ghost, and that whosoever defileth the temple of the Holy Ghost, him will God destroy. They did not tell her that ruin and death lurked in the way of sin. O if they had but taken their little child, whose bloom of innocence and purity were so slightly tarnished, and showed her that she was fearfully and wonderfully made for the indwelling of the Holy Spirit, they might have saved her!

How many make religion a far-off, mysterious

thing to their children, when it is something that has to do not only with the thoughts of the heart, but with the very motions of the body! We pay great reverence to our churches; we hire caretakers to see that they are kept clean and in repair; we bring the law upon those who mar them by any misdemeanor: and shall the temple of the body have no caretaker over it?

These parents knew that secret vice worked in the dark as snails and slugs and worms work in the hearts of the lilies and at the roots of the roses, and that it was undermining the fabric of society in the place where ruin would be swiftest and most terrible. Children were its victims. How it originated none could tell; but this evil had honeycombed the schools till they were like corrupted carcasses, swarming with maggots of vice. But knowing this, they flung their white blossom out into a pond of slime, without so much as fencing it round with the float of counsel and warning.

On the other hand, these parents knew the might of purity. They had read of Sir Galahad, "whose strength was as the strength of ten, because his heart was pure." They could well hope that with care the delicate, finely organized form of their child would develop into marvelous beauty, and that her mind would be a medium for holy thought and divine influence; yet, knowing what she might become if saved from evil, they sent her forth, like a dove amid vultures, an innocent, confiding child among subtle and corrupt evil-doers. What blindness! Will God take no account of such negligence? Can parents think themselves unjustly used if their ruined children, standing before them, wrecked in body and soul, with a view of what they might have been if carefully warned, heap upon them bitter reproaches and curses? Why should fathers and mothers recklessly throw their children into the very jaws of the devourer of purity and truth, while they send missionaries to save the heathen?

It is true that Mrs. Brownslow had prayed for her child, and Heaven had heard and answered by supplying that mother with arguments through which to prevent evil. Nothing had been left undone by God, but he works through the law of human co-operation. Mrs. Brownslow kissed her little daughter good-by; but her child was never to return in innocence. The hand of the destroyer was to touch her with the first light, enticing touches of sin that day, and she but six years old!

The agent of evil was there,—a girl, the daughter of Mrs. Brownslow's washerwoman. The only one Beth knew was this girl, with red-rimmed eyes and washed-out countenance. Poor, timid Beth felt a sort of protection in her presence from all the rude, staring children, and confidingly took the hand of her destroyer. In a secluded place her filthy secret was communicated, and undreaming of wrong, Beth took her first lesson in vice. The bloom was brushed from the plum, the fleece from the lily, innocence from the soul. The breaking of God's commandments had entered in, the temple of God was defiled.

Mr. Brownslow was away on a lecturing tour, haranguing men who had fallen into the depths of degradation through the indulgence of passion. He was seeking to be a physician to the dying and the dead; but why had he provided no quarantine for the unaffected? Why had he left down the bars of the fold where his own lamb roved, and permitted the wolf to enter in? How many are doing this same thing to-day! Fathers and mothers, brothers and sisters, friends and neighbors, pastors and people, are all hurrying away on some far-off mission, while their own folds are left wide open to the destroyer. Back! ere it be too late. Back! ere the curses of your own families embitter your life. Back! before God asks you, "Who hath required this at your hand?" and declares, This "ought ye to have done, and not to leave the other undone." What wonder that our world is becoming like

Sodom and Gomorrah for wickedness, when childhood is left without its God-appointed barriers of instruction? Has not God commanded that parents shall teach their children when they go out, and when they come in; when they rise up, and when they sit down? Where are the faithful shepherds who will care for the lambs?

Grief of grief is this, that to temptation should be added ignorance. There would be enough to contend against were a child well-informed about the enemy; but victory to evil is sure where ignorance prevails. Ignorance is not bliss, and it is no folly to be wise. Adam fell, being forewarned; and shall we think it strange if children fall when unwarned? O that we might arouse to such solicitude for the young that there might ever be arms of love, prayers of faith, words of wisdom, surrounding the little ones in their daily, hourly path! Let the lambs be guarded and cared for as they should be, and the great flocks will take care of themselves.

HOW TO STUDY THE CHILD.—NO. 2.

BY MRS. S. M. I. HENRY.
(Sanitarium.)

To illustrate how much may result from a little well-directed knowledge of the child's internal organism, as well as of food combinations, I will give a case which I knew personally. A certain baby cried almost constantly from her birth, until she had worn everybody out. Resort was had to many expedients to make rest possible to those who had the care of her. She circulated like a bad penny. She would be sent from home with her nurse for a few days, and back again as soon as possible; no one could keep her long at a time. Only when asleep could she be endured, and sleep was uncertain. At night she had a large chamber to herself, father, mother, and nurse taking turns in occupying a smaller one which opened from it, in this way giving each two nights in which to rest as best they could with the voice of her screaming filling the house.

When she was about fourteen months old, her grandmother came to see what was the matter with the child. Grandma did not believe that there was any need of such a state of things, and proposed to correct it if she could have undisputed authority. She found that many things had to be considered by this time; for the habit of crying had to be broken, as well as the cause removed. I cannot go into the whole history of the case; can only show how the grand result turned on very simple things.

The grandmother discovered constipation, and a fine red rash just under the skin, which, while not very noticeable, was enough to produce irritation. As soon as the little body became warm, this would redden and burn; but on exposure to the air would fade out so as to be scarcely perceptible, and so had escaped notice. The food had been malted milk, cow's milk, mutton broth, and a soft curdled egg once a day. She was fed every three hours. The first change in her program was as follows: At 6 A. M. she was given all the water she would drink, and an hour later a ripe pear, sometimes two, peaches and apples in their season, all scraped to a pulp, with a graham cracker or two moistened with the fruit. At eleven o'clock she was given bread, crackers, and sterilized milk mixed with lime-water. She was then hung in a hammock on the back porch, so covered that neither light nor air would disturb her, and left to go to sleep. She was kept comfortable as to clothing, etc. Talcom powder was applied to prevent the irritation from the rash, and then if she cried, she was left to cry alone. At no time was any crying to be noticed. As soon as it began, she was apparently forsaken. At 3 P. M. she had fruit, with graham crackers; and at seven o'clock, with her bottle of milk and lime-water, she went to bed. In less than two

* This is no fancy sketch, but a chapter from real life.—Ed.

weeks the difficulty was so far overcome that the house became habitable and the nights restful. Before a month passed, she had almost ceased to cry at all, and began to develop the sweetest baby ways that could be imagined. She seemed herself to realize that a great pressure was removed from her little soul, and to appreciate the change. It was such a reaction as can hardly be understood by those who have not passed through a similar experience. Those who saw her can never forget how she so suddenly developed into health and happy life that it appeared almost miraculous.

The study of the child's body from head to foot should be the mother's daily practise. Every organ should have the most careful notice. Many a child has been misunderstood all his life because his vision was defective, and no one suspected the fact. He has become deaf because his ears were not properly cared for; the accumulation of wax has closed up the passage, even pressing against the ear-drum, and has been the cause of a lifelong trouble. The nasal passages, for the lack of a little delicate attention, have become clogged, and catarrh has resulted from simple disregard of ordinary cleansing. Injury has been wrought by harsh means in endeavors to secure this cleanliness. A pin-head is a dangerous instrument to insert into a baby's nostril; a soft little roll of linen is sufficient. How many children in the average home are ever taught to brush their teeth after each meal and on rising in the morning? while the more "uncomely parts" are treated not only with neglect but dishonor.

The food which is served to children in the majority of homes, as well as neglect in care, will produce irritation of the groin, and of the anus itself, if not actual prolapse of the bowel; and any child suffering from any one of these causes cannot be expected to *behave* in any sense of the word. He will be "possessed of the devil" of discomfort, not to say distress, such as he cannot understand, and will be very "hard to manage."

Many children are born with a tendency to irritation of the sexual organs, which will lead to impure, unclean thinking and action, unless the evil is nipped in the bud. This will require a study of the parts affected, and the most delicate and intelligent treatment of them, such as can only be given by a mother who fully appreciates her office, and is so fully taught by the word and Spirit of God that she will see the safe course to follow in all these things. The terrible scourge of impurity, and the plague of secret vice, which have destroyed the beauty of so many childish faces, have resulted more from the ignorance of mothers than from any other cause. Satan has his stronghold here at the fountain of life, because it is here that God would most intimately associate himself in sacred relations with the race; and the enemy of all purity can only be prevented from perfecting his deadly work in the growing child by the most constant vigilance from infancy on through childhood and youth.

You have seen children whose hands were continually dropping downward, simply because they were in a state of constant physical irritation, for which they were not responsible. No child will habitually put his hands on any part of his body which is in a normal condition. This irritation is sometimes caused by tight and badly shaped clothing. Too many folds of the napkin on the baby will produce heat, as will also drawers that are too short, or are so made as to chafe the parts. If he rubs or handles any part of his body, it needs examination, treatment, and cure. The greatest care should be taken in the child's bath, and among the earliest lessons which he should learn is that he must not handle any of these organs. The mother does not fail to teach him that if anything happens to irritate the eye, ear, nose, or throat, he is to come to her at once, as sight and hearing are at stake: this same carefulness should extend to the more im-

portant parts, upon the health of which depends the very life of soul as well as body.

Impurity of thought takes root here in practise and habit, and from hence branches out into every avenue of the entire being, and destroys for two worlds. The habit of secret vice, once formed, is terrible in its tenacious hold; and yet it can be cured. I know a man, now great and pure, filled with good works for the world, who at seventeen was a wreck from evil practises, of which neither father nor mother had ever so much as dreamed. A sister of about twenty-three years, who was a teacher, and who had had her eyes opened to much sad truth, suspected the cause of her brother's condition. She consulted the family physician, and gained the confidence of her brother, and inspired him to efforts which she aided by watching beside him during the nights, taking her sleep by day, until the terrible grip of habit was broken, and he, by the grace of God, was saved. This man does not hesitate to say that all that he is, and all he is able to do in the work of God, is the result of the efforts of this sister.

The child should be taught by his mother that it is the office of the sexual organ, more than anything else, to bring him into copartnership with God as the Creator; and for this reason it is especially sacred, and should be under the mother's care until the child is old enough to understand these things himself.

(To be continued.)

THE CHILD'S LOVE OF WORK.

BY PROF. FREDERICK GRIGGS.
(Buffalo University.)

THE other day I heard a little four-year-old say to her mother, "I want to help you do that work, mama;" and I wondered whether, eight or ten years later, she would express the same desire to help. Every little child wants to work. I do not believe that children are born lazy. Watch a little child, and see the immense amount of energy expended in the antics which the little one performs in the course of half an hour. It is the work of parents and teachers to build upon and direct into ways of usefulness all these energies. I say "all these energies," for the child has many energies—activities which go out in numerous directions. The child has come into a wonderful world. Activity and movement are on every hand; and there is that in the child which naturally responds to these manifestations of life,—not only responds to them, but is greatly stimulated by them.

The one greatest reason why children come to have a dislike for work is that the natural good tendencies of the child, implanted by nature's God, are not discovered and utilized in his education and training. He is required to perform duties which are presented to him in such an uninteresting manner that, instead of being pleasant, they are distasteful. I do not wish to convey the idea that a child should never be required to perform work that is distasteful; but I do wish to emphasize the necessity of making use of all the natural good activities of the child, as they manifest themselves; and thus, just as far as possible, of presenting work which his interest will assist him in performing.

The value of having our heart in the work which we have to perform is apparent. The work is done more quickly, more easily, and better. The energy which we have to expend in overcoming a dislike for the work may then be spent upon the work itself. This makes work a pleasure. Life presents duties to be performed. To many they are stern and hard; to others, pleasant and enjoyable. Whether it be one or the other depends wholly upon our interest in what we are doing. It is most highly desirable and quite possible for the child to find a great pleasure in work. He may begin with that work in his

home which appeals to him, and for which he has a natural liking, even if it is often beyond his ability. The doing of this work, or the attempt to do it, will often encourage him to do and find pleasure in work for which he is entirely capable. The natural love of work is thus stimulated and developed, and he is thereby assisted in the performance of the regular daily duties which, according to his ability, are assigned him.

Children are great copyists. What they see others do, they want to do. They are full of courage. Nothing is too great for them to undertake. They love to feel that they are helping. But father and mother often have so much to do that they do not see how they can spare the time to instruct the little one concerning the work which he wishes to do. Of course he hinders more than he helps. But it is not to the present moment that we are to look, but to the great future. A child's interest in any object is generally of short duration, and we need to turn it to a wise purpose ere it passes. The word of courage and helpfulness from the parent or teacher will tend to bring the child's interest back to the same work again and again, until a permanent interest, or habit, is established. The harm done by the discouraging words, "Do not bother me," cannot be estimated. It is less bother in the end to spend time in instructing and further interesting the child in the work which he wishes to do, than it is to make him do this work after a time when he does not desire to.

Children are not to be viewed wholly from an adult standpoint. God has given them a multitude of good tastes and desires which it is our duty as parents and teachers to seek out and cultivate. We cannot tell for what work, great or small, God has designed these lives committed to our guidance.

SOME OF THE REASONS WHY.—NO. 1.

BY ELDER R. A. UNDERWOOD.
(Williamsport, Pa.)

WE are often asked why so many of our ministers fail in health; why so many who are supposed to live and teach health principles are so pale and unhealthy. My object in answering these questions is not only to help the above class, but also to suggest some things to those who prepare food for brain workers. I am fully satisfied that much of the early breaking down of ministers might be avoided. In discussing this important question I can speak only of a few of many causes of disease. The causes I shall mention are those affecting our laborers more than all others combined, and are so common that the reader will need only to have them mentioned to see their importance.

First, I will mention the lack of order and regularity. One of the most important laws the Creator has established to govern his creatures is order. Where this is lacking, decay is sure, sooner or later, to follow. This important principle, or law, is seen in all God's works, from the heavenly bodies, that move in their circle, to all forms of vegetable and animal life.

Regularity of habits in eating, sleeping, clothing, and in both physical and mental labor, is essential to the maintenance of good health. I am convinced that no one thing has done more to break down the health of our ministers than irregularity. Many of our ministers, such as the General Conference laborers, presidents of conferences, and those who are constantly traveling from church to church, have but little that is regular except irregularity. They seldom sleep in the same bed a week at a time. A constant change of food and of hours of eating and sleeping is going on. The traveling minister is usually up until ten or eleven o'clock at night. He is often obliged to rise at three or four in the morning in order to take the train, often riding several miles in the cold to reach the sta-

tion. He goes without his breakfast, or eats at an unseasonable hour, or eats a cold lunch on the train. He is liable to have his breakfast anywhere from 4 A. M. to 10 A. M., and other meals in the same way. It is quite a rare occurrence for him to eat his meals at the same hour two or three days in succession. Then there is a great change in his food and the manner of its preparation. Do the best he can, he has this disorderly condition of things to contend with, which comes from the very nature of his constant changes in traveling. Our brethren are kind and hospitable; but all can see at once that this unavoidable condition of disorder in our daily program can only be fully appreciated by those who suffer from its bad effects.

What success would attend a large manufacturing establishment, employing one thousand workmen, if there was no regularity in beginning or closing the day's work? The failure of one man to keep a proper supply of the right kind of material on hand, or in any way properly to care for his part of the work, would often be sufficient cause to hinder the whole establishment. Now apply the illustration to the body. The human body is a great manufacturing establishment, with a community of millions of workmen, whose existence and work depend upon their being supplied with the right kind of material with which to work. These workmen have on hand a daily "order" of so much brains, so many nerve-cells, so much bone, muscle, heat, etc. It takes a variety of material to supply this daily demand. The workmen cannot manufacture brain-cells to take the place of those that are worn out unless they have material designed for that purpose.

The material which must be furnished the human machinery and the millions of workmen carrying it on may be classified under three heads: (1) Phosphates, in which phosphorus predominates. From this material the workmen build brains, nerves, and bones. (2) Nitrates, in which nitrogen predominates. From nitrates are manufactured muscles for strength. (3) Carbonates, in which carbon predominates. From this material the workmen produce heat and fat.

If through ignorance or otherwise we fail to supply these elements in regular and sufficient amounts to replace the same kind of worn-out tissues of the body which are constantly being removed, there must, sooner or later, be a giving out and a stopping of the work of the human machinery. These elements can be received into the body only by the food we eat and the air we breathe. Therefore it becomes a vital question to each one to know if he is eating that kind of food which will supply that part of the body he is wearing out most. The man engaged largely in muscular labor can thrive on a diet largely composed of nitrogenous foods, but if he were doing brain work instead, he would starve on the same diet.

More about this important point next week.

THE SOCIETY ISLANDS.—NO. 1.

BY MRS. B. J. CADY.
(Tahiti, Society Islands.)

THE inhabited islands of this group are, in order of size: Tahiti, Raiatea, Moorea, Tahaa, Huahine, Borabora, Maupiti, and Maiao. The name "Society Islands" was at first applied only to the Leeward Islands, the largest of which is Raiatea; but as they are all closely related, using the same language, and ruled by the same royal family, it seems quite consistent that they should be called one group, as they now are. Captain Cook first applied the name "Society" to the Leeward Islands, because of the remarkable sociability by which the people are characterized. He first visited these islands in 1769, while on a voyage of discovery in the South Seas.

At the time when they were discovered, the people were all heathen, though they have never

been cannibals, as many have supposed. It is true that it was their custom to make human sacrifices as offerings to their god; but instead of eating the body, they would offer it upon a *marae*, leaving it there until its bones were bleached in the sun.

It was just one hundred years ago this present year that the first missionaries came to Tahiti. They were sent out by the London Missionary Society. The Tahitians knew nothing about writing their language, and had no literature whatever, so the missionaries had no grammar, dictionary, or Bible as an aid in learning the language, but had to learn it simply from hearing the natives speak it. This they did, reducing it to writing. In the course of time the Bible was translated into that tongue, and printed at London, England. These pioneer missionaries labored under great trials and difficulties, and some of the company became discouraged and left the field. Others remained faithful at the post of duty for sixteen years before they had the pleasure of seeing the first convert. It must have been a time of great rejoicing with the workers when some of the people renounced idolatry, and began to learn the first principles of the gospel. Of course the people were ignorant and degraded, and it was necessary for a great change to be experienced before they could be true Christians. It was not long before the whole island had accepted Christianity, though no doubt it was only a form with many, as religion still is with the greater part of the people.

In the course of time, discerning the superior knowledge of the missionary, the people grew to look to him as a guide, and were governed more by his authority than by that of their king. Church and state were united, and remained so until the French took complete possession. Each island had a king or a queen, a prime minister, and other officers, the British government being used as a model. Under the influence of the missionaries, the people gradually became more civilized, and made a decided improvement in many ways.

For some time England kept a sort of watch over the group; but at length France placed a protectorate here, and in 1846 took full possession of Tahiti, the most important island of the group. Raiatea has never been brought fully into subjection, and what is expected to be the final struggle is going on there at the present writing. Huahine and Borabora exchanged the protectorate for the French flag in 1895.

When the French gained control of Tahiti, an agreement was entered into between the London Missionary Society and the Paris Society that the English should go away and leave the field to the French, giving them also their mission property here. The French missionaries are supported by the government, and as France is a Roman Catholic country, it naturally does more for the advancement of the interests of that church than for the Protestant church. But few French Protestant ministers are employed, but there are a large number of priests, monks, and nuns in Tahiti, and also a bishop.

The native people cling to the Bible, and have great confidence in their old English missionaries, and but few of them are adherents of the Catholic Church. But in the vicinity of Papeete it can be seen that the younger people are being influenced by their education in the Catholic school, and perhaps by other influences besides, so that many seem to have no confidence at all in religion. The Catholics have not as yet started any mission in any other islands of this group except Tahiti; and the natives are, as a rule, much prejudiced against them. Raiatea has two white Protestant missionaries and their wives, but the smaller islands have only native teachers, who are not much, if any, in advance of their flocks in learning and spirituality.

It seems to be the universal opinion that one of the best ways to help the natives is through teaching their children; and more is being done

in that line than in any other by the two denominations recognized by the government. Each has a large free school in Papeete, and both schools are well patronized. The government school in that city has but few pupils; for it is considered that the church schools employ better teachers. The Catholics also conduct small private schools in some of the country districts, where there are also government schools. The Protestants have a school at Uturoa, Raiatea, which is well attended, as it is the only school on the island.

It is said by some of the old settlers that the natives are not nearly as spiritual now as they were forty years ago. One plausible explanation of this may be their lack of earnest, devoted teachers; and another, the increase of a white population which is composed largely of those who are intemperate, and have no interest in religious things.

The natives still have their sorcerers, and many place more confidence in them than in their pastors. There are also witch doctors, to whom they often apply for treatment for the sick. In fact, they still retain many of their heathen ideas and customs, and it is doubtful if they ever dropped them entirely. We hope and trust that a part of them will put away their idols, and learn to trust in the living God, placing no confidence in the manifestations of Satan.

RECIPES.

BY S. ADDIE BOWEN.
(Randolph, N. Y.)

Sweet-Apple Custard Pie.—Pare four medium-sized sweet apples, and take out blow and stem ends. Grate pulp down to the core. Beat together one heaping tablespoonful of sugar and the yolk of one egg. Stir this thoroughly through the grated apple, add two-thirds cup sweet, unskimmed milk. Vanilla or any seasoning usually desired for custards may be used. Bake in one crust in a moderate oven at least three fourths of an hour. When cold, a frosting made with the white of the egg and sugar adds to this pie, though it is nice without it. When the meringue is omitted, the entire egg may be used in the body of the filling. Another way to make this pie is to omit the egg, and use more grated apple. Still another is to bake with two crusts.

Sour-Apple Pie.—Cut the skin, stem, and blow ends from four large or five smaller tart apples. Grate down to core all around. Add sugar to taste and a little cinnamon. Bake half an hour. This may be a two-crust or a one-crust pie, as desired, and is superior to sliced-apple pie in some respects.

Steamed Apple Custard.—Prepare sweet apples as for the pie above mentioned, with or without egg, as desired. Cook in porcelain-lined or agate-ware double boiler, or in an earthen dish in a common steamer, over a kettle of boiling water for an hour. Serve warm for dessert.

Cooking Beans.—At night look over and wash the beans; add twice the amount of warm water, and let stand to swell. In the morning drain, and put on the stove in cold water. Bring slowly to boiling-point, and drain again. Add hot water and boil till very tender. Place a colander over a deep dish, turn the beans into it, and rub through with a wooden potato masher. As the beans get dry, set colander down into the juice, and mix pulp with it; then take up and rub again. When pulp is all through, return to the fire, reheat, season with salt and half a cup of rich milk or thin cream. Serve hot. Nut butter or a little common butter may be used if cream cannot be had. This preparation of beans may be served in many ways, from quite a dry state to a thin soup, by varying the amount of water used. In the thicker form it is nice baked till the crust is a light brown.

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"Sanctify them through Thy Truth: Thy Word is Truth."

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THE BLOOD OF THE CROSS.

Reconciling Things in Earth and Heaven.

PAUL, in Col. 1:20, speaking of the work of Christ, makes this remarkable declaration: "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

What he means by reconciling things in the earth it is not difficult to understand; for here the conflict rages between the leader of the rebel hosts and the agents of heaven, who would lead us to be reconciled to God. And in this controversy every member of the human family is concerned, and all must take their stand on one side or the other. By every deceitful, blinding, benumbing, bewildering, intoxicating influence; by every well-planned artifice and snare; by every worldly attraction to his side; by every perversion of fact and distortion of fancy; by inflaming the worst and basest passions of the human heart,—in all these ways the devil seeks to win men over to the support of his contention, that the government of God and Christ is partial and unjust; tyrannical in laying upon men laws which they cannot keep, and unmerciful in executing them because they fail.

On the other hand, Christ, by a display of love and mercy unsounded in its depths, unmeasured in its height, unspanned in its length and breadth; by a scheme to rescue the perishing, before which the heavenly hosts bow in adoration; by a condescension to meet man's low estate, at sight of which the hearts of angels thrill with wonder; by the manifestation of feelings of unutterable pity for the woes into which the devil has plunged mankind; by the provisions he makes for their necessities in their helplessness,—sight for their blindness, strength for their weakness, righteousness for their sinfulness, life for their death,—by all these things, which show that the compassion of Heaven is infinite, Christ holds up before the world a picture of the divine heart, before which Satan's most artful devices of deception fall into irretrievable collapse, and the utter falsity of all his charges against God stands glaringly revealed; and by all these he seeks to win men to the side of truth and God; and every man by his actions must show which side he takes. Let each reader ask himself, Where stand I in this great controversy? On which side do I cast my influence? Am I saying, by my course of action, that Satan is right, and Christ is wrong? for let all know that so long as one is not openly, boldly, steadfastly, for Christ, he is against him; he says to a witnessing universe, Satan is right, and Christ is wrong; for whosoever "believeth not God," says John, "hath made him a liar." 1 John 5:10.

In addition to all this, God pleads with all men to be reconciled to him. The word of reconciliation he has committed to those who are willing to go forth and preach his word. And in

every appeal men make in accordance with God's will, in every opportunity we have to learn his truth, we are to hear the voice of Christ himself, beseeching us to be reconciled to God. How pathetic is the apostle's appeal: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:20, 21.

And why should we not be reconciled to God? Whosoever refuses should be ready to give some reason. What, then, is there about God, in his nature, his word, his dealings with men, and what he proposes to do for them in the future, with which we should not be reconciled? Is the reader living without God in the world? Then please plead your cause. Let the world hear why you will not be reconciled to him.

And now we turn to inquire what the apostle can mean by the words, "to reconcile things in heaven"? Are there things there which need to be reconciled? The reconciling of things in the earth, as we have seen, can be easily understood; for here rebellion is going on from the ranks of which men are to be reclaimed and reconciled to God by his abundant grace. But no such state of things exists in heaven, or, what is doubtless referred to, the heavenly worlds; and yet the apostle intimates that there may be a reconciliation to be effected there.

Throughout the heavenly dominions, the rebellion of Satan is, of course, known, and his complaints and charges against the government of God are well understood. He had influence enough to draw a multitude of the heavenly host with him in his defection. How far his influence may have extended to other beings in other worlds,—not to create rebellion, but to excite some query, or generate in some minds a feeling of uncertainty,—we may not know. Surely something of this kind might not be outside the range of possibilities. But the work of Christ, as the Redeemer of men, sweeps away all doubts, dispels all uncertainties, and establishes all the heavenly worlds in unswerving fidelity to God, as they see a display of love which everlastingly brands Satan as the false accuser that he is.

The reconciliation effected by Christ thus not only takes man out of his actual rebellion, but sweeps through the universe to settle and ground all worlds against any possible disharmony with God, in reference to this great controversy, in all the ages to come. Accordingly, we find the redeemed praising God that he created all things, and that for his pleasure they are and were created. And this outburst of praise finally settles itself upon the redeeming work of Christ, as the pivot upon which it revolves, showing that the highest good of his creatures, as manifested in the redemption of man, is the "pleasure" of the Creator, not the repressing and curtailing of their rights and privileges, as Satan so basely and persistently affirms. Rev. 4:11; 5:9, 12, 13.

U. S.

HUMAN NATURE.

HUMAN nature is the offspring, or product, of Satanic nature. By human nature we mean the natural disposition and tendencies of human life. Ever since our first parents tasted of the fruit of that tree which conveyed to them the knowledge of evil, and which cost them the loss of innocence, evil has prevailed in the natural heart, and

nothing can change its nature and tendencies but the omnipotent grace of God. Human nature is devoid of good. Its impulses are bad, its lusts are groveling and debasing. Paul said of himself, "In me (that is, in my flesh,) dwelleth no good thing." And who of us can say anything better of himself? We are told that "love is of God." Every good impulse is a prompting of love, and every trace of love in the life or character is a trace of the divine image that has not been effaced, or that has been stamped there by the Holy Spirit.

There is an impression abroad that human nature differs in different individuals, that it is subject to improvement under what we call civilizing influences. Consequently, human nature, in a country like ours, is of a finer quality, a higher grade, than that which is found in other countries, where the advantages of our civilization do not exist. But we are liable to be greatly mistaken in that matter. We do not ignore the benefits of civilization, of its culture, its comforts, its civilities, its improvements over the primitive modes and manners of the ignorant and weaker nations. But it is a fact that all should be able to recognize that no human device or invention can in the least degree regenerate the heart or change its vile nature. Human nature in the nominal Christian (and there is no human nature in genuine Christianity) is not one whit better than it is in the darkest-minded savage on earth. In fact, it is more likely to be viler, if anything; at least it is more glaring in its deformity in the sight of a just and holy God.

The difference between what we call modern civilization, with the grace of God left out, and barbarism, is not skin deep. It is a superficial, or artificial veneer, which shows itself in certain forms of etiquette, and certain principles of education and rules of politeness, none of which affect the heart for the better in the least degree.

Some may think that these views are altogether misanthropic and pessimistic, but we believe that they are well supported both by Scripture and by our own observations. Human nature is essentially earthly, sensual, devilish. And it is the same the world over, and the same in every age of the world. Neither time nor circumstances have affected or can affect it for the better. Philosophy, resolutions, creeds, and confessions have been multiplied; but the failure of every human effort to improve humanity in spirituality attests beyond question the utter inability of human endeavor to cope with the fallen tendencies of the natural heart. The wrecks of man-made religions that strew the course of history give witness to the same thing.

The lesson we are to draw from this is that human nature in us is no better than human nature in the most uncultivated heathen in the world. Human nature is altogether out of place in a Christian. What we possess of it is just so much of Satan in us. Christ could say that the prince of this world had nothing in him, because his humanity was entirely swallowed up in his devotion to the Father's will. But as we look upon the perfect character of Christ, we cannot fail to realize that of all the lives that have ever been lived, the manifestation of traces of real human nature, such as often mar our lives, would seem to be most out of place. They would have been entirely foreign elements in such a character. The same is true with us as the professed followers of Christ. We excuse in ourselves the manifestations of our natures because they are so

natural to us. An impatient man thinks he is excusable for being passionate, because he is inclined that way. A proud woman thinks she is excusable because she is made that way. But anger, pride, or any natural trait, is as heinous in us as in a savage, and more so in proportion to the light we have had on the real character of these things. The manifestation of sin in the lives of professed Christians is a reproach on the name they bear.

We waste much pity on the "heathen," as we call them, without realizing how near we are to heathenism ourselves. Take, for illustration, the exhibition of brutality that has claimed the eager attention of this Christian (?) country for weeks back, and culminated last week in a most barbarous spectacle. This is simply an exhibition of human nature. It delights in blood, in strife, and in evil. The prospect of a lively religious debate or a meeting where there will be disagreeable things said will draw a bigger crowd, we are almost tempted to say, of Seventh-day Adventists, than would a devout meeting for prayer and Bible study.

The carnal heart is enmity with God, the world over. It matters not where it is found, human nature is the deadly foe of piety. The higher our profession, the more hideous does sin become in us. Accordingly, there is no people on earth in whom human nature is so out of place as in those who say of themselves, "Here are they that keep the commandments of God, and the faith of Jesus." But we must all confess that there is a good deal of it in most of us. Therefore we are far from being what God would have his people to be. In God's sight we are miserable and wretched and blind. We do not realize our condition as we should realize it, or we would see ourselves as the chiefest of sinners.

But it was the chiefest of sinners that Jesus came to save. The sick are they who have need of the physician. The Pharisee feels no need of a Saviour, but the contrite sinner feels his wretched condition. With the terrible clog of human propensities clinging to us, we are in no condition to appreciate the Saviour's love and our need of that love. But to see these things as they are, to be crucified with Christ, to reckon ourselves dead indeed unto sin, and alive unto God,—this is the experience all must have who gain the victory over sin. No trait or trace of human nature can be taken to heaven. The live Christian is a dead sinner; his life is hid with Christ in God.

G. O. T.

In the Question Chair.

[Designed for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here may be answered by mail.]

755.—WHATEVER IS SET BEFORE YOU, EAT.

Will you please explain the instruction of Paul, in 1 Cor. 10:25, 27? Does this give permission to use pork as an article of food? W. T.

Ans.—Would you like to eat pork if you had permission? If one feels so, and discards it simply from a feeling of irksome restraint, because some law forbids it, while all the time there is a longing for it, and rebellion against the restriction, then, so far as any moral benefit is concerned, one might as well use it. Pork is not a proper article of food from a health standpoint. And Paul does not give permission to eat that or any other article which is unhealthful. But consider the issue in reference to which he was writing. It was in reference to meats which the heathen around them had offered to idols.

Such meat was often afterward put into the market for sale; and some considered the eating of such meat the same as joining in the idolatrous worship. So if a Christian was seen using such meat, these over-conscientious ones were inclined to make trouble over it. Paul simply says that if you are in the market, or at the table of a friend, you need not inquire whether the article has been once offered to an idol or not; for that has nothing to do with your right to use it. Ask no questions about it on that ground. But this does not forbid our declining articles which are not proper to use on general principles, or which, for special reasons, are not favorable to particular individuals. On this ground any one could consistently decline anything which is not for his health, and should do so.

756.—"A STRAIT BETWIXT TWO."

Will you please give an exposition of Phil. 1:22-24? C. C. C.

Ans.—A full exposition of this scripture would take more space than could well be devoted to the subject in this department of the REVIEW. A brief synopsis may perhaps help the mind of our correspondent. The apostle has in view two conditions, life and death (verse 21); that is, to continue to live, and labor for the church; or to die, and rest from his perils and labors. Which of these conditions he would choose, had he the privilege, he felt at a loss to decide. Verse 22. He knew it was more needful for the brethren that he remain and give them still the benefit of his labors. Verse 24. But if he consulted his own feelings, his choice would be to depart (to die) and be with Christ. Be with Christ when?—At the time he had elsewhere spoken of, when Christ should come, and take his people to be with himself. 1 Thess. 4:15-17 and many other scriptures. This is the time when the saints will in reality be with Christ. But so far as Paul's own consciousness was concerned, he would have seemed to be with Christ instantly; for to a dead man the lapse of time, no matter how long, is no more than a wink of the eye. See this subject treated more at length in the work "Here and Hereafter," published at this Office. Price \$1.

757.—COMING TO HIS END.

Does the standing up of Michael and the coming to his end, as spoken of the Turkish power, take place at the same time? or is there a period of time between them? R. H. P.

Ans.—There is a short space of time between these two events. Michael (Christ) "stands up," that is, takes his throne as king, just as soon as his work as priest is finished. Dan. 7:9-14. This is before the seven last plagues begin to fall. But it is not till the sixth plague is being poured out, according to Rev. 16:12, that Turkey comes to its end. It is true that the standing up of Michael is spoken of, in Dan. 12:1, out of its chronological order, after mention is made of the end of the Turkish power in the verse before. But this can be accounted for on this ground: In Daniel 11, from verse 41 to the end of the chapter, the prophet is dealing with the Turkish power. All is now fulfilled, down to the declaration that he shall plant the tabernacles of his palace between the seas in the glorious holy mountain, which we take to mean that the Turk, shortly before his final collapse, will move his seat of government from Constantinople to Jerusalem. This seems to be now on the very eve of accomplishment. After this, a little time may elapse, we know not

how long, before that power is completely destroyed under the sixth plague. But not to break the chain of prophecy, Daniel carries the thought right on to the end of that power in Dan. 11:45, before going back in Dan. 12:1 to speak of the standing up of Michael a little before. The regular succession of events before us, then, seems to be this: (1) The Turk moves to Jerusalem; (2) shortly after that, Michael stands up, or takes his kingdom; (3) then the plagues begin to fall; (4) under the sixth of these plagues, the Turkish power comes to its end, or the great River Euphrates (another symbol of Turkey) is clean dried up, according to Rev. 16:12; and during the time of the plagues, Dan. 12:1 is fulfilled; (5) the plagues being ended, or just as they are being finished, Dan. 12:2, 3 is fulfilled.

758.—DATE OF COMMANDMENT TO BUILD JERUSALEM.

Why does not the margin of Dan. 9:24 give B. C. 457 as the date of the commandment to restore and build Jerusalem, from which the 2300 days are to be reckoned, as taught in the book on "Daniel and the Revelation"? J. K. S.

Ans.—The marginal reading simply expresses the ideas of the translators. They thought the commission granted by Artaxerxes to Nehemiah was the event from which to date the seventy weeks, or first 490 of the 2300 days. This was in the twentieth year of the king, B. C. 444. But evidently the decree to Ezra, thirteen years before, that is B. C. 457, is the event from which to date. (See Ezra 7.) This they overlooked.

759.—LEAVES OF THE TREE OF LIFE—JUDGING AND NOT JUDGING

1. As there is to be no sin nor sickness in the immortal state, how can the leaves of the tree of life be for the healing of the nations, as stated in Rev. 22:2? 2. Our Saviour said, "I judge no man" (John 8:15); yet he said to the Jews (verse 26), "I have many things to say and to judge of you." Do these statements agree? N. S. W.

Ans.—(1) The word rendered "healing" in Rev. 22:2 bears that meaning only in a very derived sense. The primary meaning of the word is "service, attendance," and it is used to describe the attendance and ministry of the servants and domestics in a household, whose work is not simply to render service in sickness, but to minister to the convenience, comfort, and happiness of the family all the time. It is rendered "household" in Matt. 24:45 and Luke 12:42. This, then, is the position the tree of life will hold in the immortal state. Its fruit will sustain life, and even its leaves will minister to the comfort and happiness of the saved, not implying that there will be sickness there to be healed, in the restricted sense of that term. (2) The same principle applies to the second question; that is, there is a variety of meanings attaching to the word "judge," and the context, or the subject under discussion, will determine the sense in which it is to be understood. It means, sometimes, to form an opinion, estimate character, or decide questions, as in Rom. 14:5. Then, again, it means to pass sentence of condemnation upon, as in John 7:51. So in John 8:15, where Jesus says, "I judge no man," the object of the verb "judge" is "man," and it means, "I pronounce sentence upon no man;" just as he says, in John 12:47, "If any man hear my words, and believe not, I judge him not;" that is, I pass no sentence upon him. But in John 8:26 he says to the Jews, not, "I judge you," but, "I have many things to say and to judge of [that is, estimates of character to make and questions to decide, *peri*, concerning] you." The two statements do not conflict at all. U. S.

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.

IS IT NOTHING TO YOU?

BY ELDER D. A. ROBINSON.
(Calcutta, India.)

Is it nothing to you, ye favored of men,
Surrounded with blessings and comforts untold,
To know that on India's far-away plains
Tens of thousands now perish of hunger and cold?

Is it nothing to you, who share in the feast,
Who have tasted and seen the goodness of God,
To know that in darkness and error and sin
These millions on millions his way never trod?

To know that your fellows, your brothers by birth,
In this far-distant land, this land of the East,
Are dying by millions each year as it goes,
Who never yet heard of that wonderful feast?

They see not the light, and they know not the joy
Which the Saviour of men gives all who believe;
But in darkness, sorrow, and sin's galling chains
They wait in their sadness the Christ to receive.

O then will you not, with feet shodden with peace,
Turn your footsteps this way these people to tell
That there 're mercy, forgiveness, pleasures untold—
That Jesus our Saviour all things doeth well?

From your bounty or e'en from your scant treasured store,
Can you furnish something, lost ones to relieve?
O, what will you do, we ask in His name,
To help these poor fallen the Christ to receive?

The poor need uplifting; the saddened in heart
Need kind words of comfort and acts kinder still;
The orphans need clothing; the hungry need food—
Say, what will you do to fulfil His will?

The will of the Master who unto us said,
"Inasmuch as ye did it to one of these,
Unto me you have done it; enter my joy."
O, this is the work which the Master will please!

Then how can you tell me it's nothing to you
Whether millions of men in earth's sorrows and woes,
Go on to that bourne whence no traveler returns,
Since the Master hath made us debtors to those?

THE FAMINE IN INDIA.

THE harrowing reports that come week after week from the famine-stricken regions of India are the saddest word-pictures that my eyes have ever seen. In a few days we expect to visit some of these places, and gather in a few of these poor, perishing souls. What I write now, and what I may write after seeing some of the dark pictures of which we have read so much, the reader may regard as "Impressions Before and After." We would have gone sooner than this, but our circumstances would not admit of using even small sums for railway fares. I cannot do better than to give a few extracts from eye-witnesses of the frightful conditions existing. The government is trying to cope with the problem; but the real truth is that it is months behind in its program, and the result is that thousands have perished and are now perishing in consequence.

Pundita Ramabai, who has a home for Hindu widows, where she has gathered about seventy-five of them, now proposes to increase the number of girls and widows to three hundred. This noble-hearted Christian Indian lady recently made a visit to the famine district, and from her report I make a few extracts. She says: "Parents can be seen taking their girl children around the country, and selling them for a rupee or a few annas, or even for a few seers of grain. (A seer is about two pounds, and a rupee is about thirty cents, or fifteen pence.) The food given to the children is snatched from their hands, and eaten by their stronger neighbors. In some places the government officials give two pice or more to each child or old and sick person unable to work; but what can a baby of two or three years of age do with two copper pieces (one cent) in hand? The pice are soon stolen, and the little one is left to die of starvation.

"In other places, food, *i. e.*, wheat or jowari

flour and some kind of pulse, is cooked into *dal* and *roti*, and then distributed to the poor. The government officials are kind, and are doing what they can to help the poor people at the relief camps and in the poorhouses. But the lack of means at their disposal makes it impossible to meet the demands of the needy ones. Perhaps about eight or ten annas, or at the most, a rupee a month is allowed for each person; and how much and what kind of grain will that sum buy? Alas, alas, for the poor who are obliged to eat the food given to them at the poorhouses! Few of the subordinate officers, such as the *mukadams* and cooks, who have it in their power to give or to withhold from the poor the food sent for them, have any heart or conscience. The grain, the very cheapest kind, is bought, and ground into flour without being cleaned of the sand and earth it contains. Then the heartless cooks steal the flour, and put a quantity of earth into it, while they cook the *dal* and *roti*; and nobody notices that the food is thus adulterated. The poor people are too much afraid of the *mukadams* to complain to the higher officials. The flour and pulse so adulterated, when made into *roti* and *dal*, do not look any better than cakes of cow dung. . . . The absolute nakedness of almost all little children, and hundreds of older people covered with dirt and filthy rags, their skeleton-like bodies covered with frightful sores, and their sad, wrinkled faces wearing a ghastly, death-like expression,—all make up an indescribably sad sight.

"Many of the so-called 'poorhouses' are open grounds, with a sort of fence all around them. . . . The miserable men, women, and children who find shelter in these places, are baked in the sun during the day, and freeze in the cold at night. . . . The sad sight of aged men and delicate women stretching forth their hands and begging you to help them, pouring out their sorrow into your ears, and lamenting over their hard fate, while their tearful eyes look straight into yours to find if there is a particle of sympathy for them, is altogether too much to bear, for a person having a heart of flesh."

A missionary lady of the American Methodist Episcopal Mission at Aligarh, in describing her experience in selecting fifty orphans, says: "As I did not wish to take any over twelve years of age, we were able to proceed with the business, and a business it was. It took us fully three hours to select the children, and have them fed and taken to the mission premises, where they could go through a process of cleansing. Some very touching and also amusing things occurred. All were eager to go. Some boys whose names were on the list to go, had to be rejected because they were rather big. They felt very sad, and I did, too. I did not want very small ones, either; but one weak little fellow begged to go with his brother, who was on the list, and I could not separate them. . . . Another little fellow, a mere skeleton, begged and cried to go; but I felt I must leave him. My numbers were getting too high, but he gave me no peace. He crowded in before the others. He chattered so constantly, and interrupted so often, that he had to be sent away to one side. I wanted twenty-four girls. . . . Finally a little one stepped forward, and said, 'Take me; I am a girl.' The manager was about to write down the name, when a servant exclaimed, 'Don't take him! He is a boy!' We then discovered it was the little boy who had troubled us so much. He saw that girls were in special demand, and hoped to gain his point in this way. He insisted that he was a girl. I admired his persistence. He won the day, and I took him, resolving to give up part of my own food, if necessary, so he might be saved."

A gentleman in the famine district says, in this morning's paper: "I have had acquaintance with the poor and distressed both in this country and in the East End of London, but pray I may never again see the dreadful scenes witnessed during the last two days. That human beings

can be reduced to such awful-looking skeletons, and yet live, has to be seen to be believed. The relief works have been started too late for such as these, and many are now in such a state that their ordinary food only kills them the more quickly. . . . The sufferings of these poor, starved people from cold are intense, and lead them to strip the bodies of their unfortunate (or shall I say more fortunate?) fellow sufferers, sometimes before the breath is actually out of their bodies. Orders were given to remove the supposed corpse, because thus naked, of a skeleton of a man, when it was found that the poor fellow's sufferings were not yet over. A poor fellow, himself a skeleton, who had lost both parents, assisted or dragged his grandfather to the outside wall, when strength had failed them. He was endeavoring to feed the old man with a little parched grain, but death was fast approaching, and although a little milk might help to ease the last few hours, help was too late in this case."

We hope to have, in a few days, twenty-five children to feed, clothe, train, and educate. Kind friends in America have already made provision for them. The Sabbath-school children in Nebraska, who have undertaken to support a dozen children in India, will never regret doing so. "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me," are the words of the greatest Sympathizer suffering humanity ever knew.

From all reports, this famine is likely to prove the most general of any in this country for many years. How I wish we had the facilities for taking scores of these helpless children, and thus rescuing them from destruction! But we will do what we can, and pray Him who sees and knows all, to incline generous hearts to turn an occasional thought this way, and devise some way to mitigate a little of this suffering.

If some one who has an abundance of this world's goods would provide us with a plot of ground out in the country, and some inexpensive buildings where we could plant a boys' school, connect with it some small farming, and see what the earth would do for us in yielding her fruit, I am quite sure it would prove a great blessing to India. Then we would want a good missionary farmer who would be well enough acquainted with the Lord to know that he could preach just as good missionary sermons in teaching how to cultivate the soil as he could by standing in the desk and giving a sermon. However, if we had the land and the buildings, I could do something at it myself, for I have not yet forgotten the art of farming.

D. A. ROBINSON.

Calcutta, February 10.

PROCEEDINGS OF THE EDUCATIONAL SOCIETY.

THE annual business of the Seventh-day Adventist Educational Society occupied six meetings, the first of which was held March 10, 1897. W. C. Sisley, as president of the trustees, presided, and G. C. Tenney acted as scribe.

The financial report of the College was presented by the business agent, G. W. Payne, and in summaries was as follows:—

	Resources.	Liabilities.
Sundry inventories for year ending June 30, 1896,	\$ 23,077 27	
Accounts outstanding,	5,789 26	
Book-stand,	1,957 14	
Provisions,	702 52	
Bills receivable,	491 74	
Broom department,		
Stock,	\$571 00	
Uncollected acc'ts,	275 10	846 10
Coal on hand,		250 00
Real estate,	111,346 30	
Due REVIEW AND HERALD,		\$ 37,868 33
Unpaid salaries,		655 24
Cash, overdrafts,		88 40
Sundry accounts,		154 53
Bills payable,		27,292 98
Total liabilities,		\$ 66,059 48
Present worth,		78,300 35
	\$144,360 33	\$144,360 33

The committee appointed by the General Conference Committee to consider and recommend plans for educational work, submitted the following report, which, as adopted, was as follows:—

1. A reorganization of the educational work of Battle Creek College, and the development of such a plan of co-operation between the College and Sanitarium work as will avoid, as far as possible, the duplication of classes,—

Provided, That no organic connection shall exist between the Battle Creek College and the Sanitarium or Medical Missionary College; and that the practical relations between them shall be conducted on a definite business basis.

2. Plans for the establishment of a training-school for Christian workers, with courses of study for the training of ministers, missionary teachers, and other classes of missionary laborers, and suited to co-operate with the Medical College and the Nurses' Training-School.

3. The organization of a permanent board, or committee, who shall arrange for the maintenance of worthy students while they are pursuing one of these courses of training, this board, or committee, to be distinct from either the College or Sanitarium board, although members of either board may be eligible to membership in it. This board to be appointed by the General Conference Committee.

In order to carry out the above suggestion, we recommend the following:—

1. That besides the course of study now offered in the nine grades of the preparatory department, there be three years of additional preparatory work (largely elective, in counsel with the instructors) from the following general lines: English language, science, history, Bible, mathematics, manual training, Latin (Biblical and Medical), Greek (Biblical), German, Hebrew, etc. And that, in addition to the above, advanced work be provided in harmony with the teachings of the Bible and the special light given through the spirit of prophecy.

2. That the teachers' course be one year, and the evangelistic course two years in length.

3. That the aim be to give a thorough course for practical work as evangelistic missionaries, missionary teachers, and in other lines of missionary labor.

The committees were appointed in the usual way. The report of the committee on plans and resolutions was adopted as follows:—

In view of the fact that the interests of Battle Creek College are not made that vital issue that they should be throughout the district in which said school is located, we recommend that,—

1. The district superintendent give special attention to the educational work, and that he do all that he can to enlist the co-operation of all the laborers in each conference in the interests of Battle Creek College, to secure a larger attendance of students, and to solicit donations and legacies to the maintenance of its work.

2. That a competent man from each conference in the district (Ohio excepted) be placed upon the board of trustees.

The nominating committee, in submitting its report, recommended the following names as candidates for trustees: J. H. Morrison, I. H. Evans, S. H. Lane, J. H. Kellogg, O. A. Olsen, W. C. Sisley, C. M. Christiansen, and if the number be raised to nine, the names of Wm. Covert and J. W. Watt were suggested.

The secretary was by unanimous vote authorized to cast a ballot for changing the by-laws so as to call for a board of nine trustees. The ballot resulted in the election of the following: S. H. Lane, W. E. A. Aul, I. H. Evans, J. H. Morrison, Wm. Covert, H. Lindsay, J. W. Watt, J. H. Kellogg, G. W. Caviness. The meeting took occasion generally to disapprove of the cumulative method of voting, by which it is possible to frustrate the wishes of the majority of the stockholders, and at a subsequent meeting a formal vote of disapproval was taken.

Later it appeared that the action of the stockholders in changing the number of trustees was outside of their province, and that consequently the election proceedings were void. They were so declared by unanimous vote, and the nominating committee was called on for another report. This was furnished as follows: J. H. Morrison, I. H. Evans, S. H. Lane, C. M. Christiansen, E. J. Hibbard, J. H. Kellogg, G. C. Tenney. The committee also recommended that the trustees be requested to make the proposed change in the by-laws, and that the names of the presidents of the Indiana and Wisconsin conferences be added to the list. The ballot resulted in electing the nominees, with the exception of one, for whom the name of C. O. Holly was substituted.

During the interim between the meetings of the society, several evenings were taken for the study of the Testimonies, conducted by A. T. Jones, on the subject of the College, and educational matters in general.

G. C. TENNEY, Sec.

News of the Week.

FOR WEEK ENDING MARCH 27, 1897.

NEWS NOTES.

Many religious papers are indulging in groans that an Austrian ship should have sunk a Greek ship. They ask, "Is this Christianity?" But had an Austrian ship sunk a ship of Turkey, manned by sailors of the Mohammedan faith, they would not have asked such a question. They would have called that all right. It would have been Christianity to them! This would be the Christianity of the middle ages and of the crusades, but not the Christianity of Christ. If Mohammedans are enemies of Christianity, what is the duty of Christians in relation to them? "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." This is Christianity,—to treat every one, friend and foe, as Christ treated his friends, and those who hated him.

A curious case in law has been developed by the legal contest between the Woolson Spice Company (sugar trust) and the Arbuckles in regard to the trade in coffee. The sugar trust has been selling coffee at less than it cost, and the Arbuckles brought suit before the court of common pleas, asking for a perpetual injunction forbidding the selling of coffee at a price lower than is warranted by sound business principles. The decision of Judge Morris was that the Woolson Company could sell for what it pleased. It is no doubt the intention of the Woolson Company to undersell and drive the Arbuckles out of the business. Then the Woolson Company can increase its prices, and recoup itself from its patrons. This is a clear illustration of the way business is now done. It reminds one of the complaint made by the Dutchman against the New York Yankees many years ago. He said: "They go round the city cheating one another, and they call that 'peeness'!"

A joint resolution providing for submitting to the people of the United States an amendment to the Constitution as follows, has been introduced in both houses of Congress:—

ARTICLE 16.—Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any State, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control.

The principal aim of this move is to prevent the appropriation of public money for sectarian uses. It is doubtful whether this matter will prevail, even in Congress, as it has been there repeatedly and failed.

The most important news of this week is that which comes from Washington in relation to Spain and Cuba. It is reported that Spain is practically at the end of her rope, and that the retirement of the Spanish garrisons from the interior of Cuba, now in progress, is the first step toward the complete withdrawal of the Spanish troops from the island. In short, it is declared that Spain has decided to yield to the inevitable, with the best grace possible. It is no longer disguised, even in Madrid, that Weyler's last campaign is a total failure; and that the policy of Gomez, to watch and wait, is bound in the end to be successful. Again, the rebellion in the Philippines has become so great that it is a question with Spain which portion of her dependencies is worth the most, Cuba or the Philippine Islands. She has decided to save the Philippines. It is believed that the main question now being discussed by the Spanish ministry in relation to Cuba, is in what way the relations between Spain and Cuba shall be broken. Spain desires a large sum of money as the price of the freedom of Cuba.

Among the clear statements which are being made by prominent persons in regard to the evil effects of prize-fighting, none is better than one made by Gifford Nelson, pastor of a Baptist church in Chicago. Mr. Nelson, preaching upon the subject, "The Reign of the Brute," and picturing Roman civilization at the time of the gladiatorial fever, said: "We may not have reached such depths yet; but who can deny that we are going that way? The wave of animalism which is

sweeping over this country is something horrible to contemplate. It portends a fearful ending if not arrested in its mad rush. I cannot but refer to the event of the past week, and the degrading influence it must have on young men. Two human beings, in the image of their Maker, stand in a ring for the plaudits of a supposedly civilized world, and batter each other until one becomes unconscious. Think of it! And the newspapers are in a great sense to blame for this unwholesome state of affairs, by pandering to the vicious element of the community. It is disgraceful that even society, as it is called, encourages these brutes. A blackguard is a blackguard, no matter what his clothing; whether he dines at Delmonico's or eats on the Bowery. It is time that these people were held up to the heat of public scorn. The exhibition of the kinetoscope should be stopped by law, and to that end some legislation ought to be immediately passed."

The discussion of the new tariff rates has not entirely obscured in Congress every other consideration; and the proposed treaty between the United States and Great Britain is receiving some attention. Senator Davis, of Minnesota, the new chairman of the Senate committee on foreign relations, is working hard to secure the ratification of the treaty by the Senate. Senators Morgan, of Alabama, and Stewart, of Nevada, are strong opponents of the treaty. Still the general impression is that after some delay, and with some modifications from its original wording, the treaty will be ratified. As it is to last for only five years, and may be severed at the end of that time by either of the contracting powers by six months' notice, there seems to be little danger in the treaty; and there may be a great deal of good, as it removes the prospect of war between the contracting powers for at least five years.

In a late address upon the relation of the powers of Europe to Turkey and Crete, Mr. Gladstone made this caustic arraignment of the czar of Russia and Emperor William: "At this moment two great states, with a European population of 140,000,000, or perhaps 150,000,000, are under the government of two young men, each bearing the high title of emperor; but in one case wholly without knowledge or experience; in the other having only such knowledge and experience, in truth limited enough, as have excited much astonishment and some consternation when an inkling of them has been given to the world. In one case the government is a pure and perfect despotism, and in the other equivalent to it in matters of foreign policy, so far as it can be understood in a land where freedom is indigenous, familiar, and full grown. These powers, so far as their sentiments are known, have been using their power in concert to fight steadily against freedom. But why are we to have our government pinned to their apron-strings?" The "Grand Old Man" evidently takes little stock in the European catchword, "the integrity of the Ottoman Empire."

The court scandals, which have convulsed the upper crust of German society for several years, have lately been brought to a very acute crisis. It will be remembered that for several years some one has been writing very defamatory letters concerning many persons connected with the court and the royal family of Germany. It has been apparent that whoever it was, moved in the highest circles. Baron von Kotze was accused of being the author of these letters; and in retaliation, he killed two men in duels. Now it transpires that it is the emperor's brother-in-law who wrote the letters. The emperor has banished him from Berlin. The man who has discovered this was formerly chief of political police. The emperor is said to be very angry that this trouble should come to light; but if the revealer is prosecuted, he threatens to turn on the light, and tell tales that will take away much of that divinity that is supposed to hedge a king. The emperor's dilemma is thus stated by the *Chicago Herald*: "Here, then, is the emperor's dilemma; he must let a rascal who has intrigued against throne and cabinet go half punished, or he must run the risk of having the last skeleton dragged from the court closet, and exposed to the view of grinning socialists and sneering radicals."

The suit of the United States government against the Joint Traffic Association, representing twenty-five railroads, for breaking the interstate commerce law, was lost at the United States Court of Appeals in New York City, March 19. The case will be carried to the United States Supreme Court. Curiously enough, just as the government suffers defeat in this court, and prepares to carry its case to the Supreme Court of the nation, a decree of the United States Supreme Court upon a similar case indicates that the government will win finally in its contest with the Joint Traffic Association. The case decided for the government is known as the "United States vs. the Trans-Missouri Freight Association." It originated in Kansas, where the people are alive to the fact that the railroads, as now organized, are eating up the products of the people. The Trans-Missouri Association is composed of fourteen railroads. In January, 1892, the United States district attorney of the district of which Kansas is a part, brought suit against the combine.

For four years the contest has raged through all the intermediate courts, the combine, of course, having the assistance of the ablest counsel. At last the case reached the Supreme Court, which now has pronounced the combine illegal. This decision will greatly strengthen those who are fighting similar combines in other parts of the country. It is a very important decision, and probably marks the beginning of the decline of the power of the American railroad to rule the American people.

March 25 the insurgents in Crete attacked the Turkish forts at Suda, near Malaxa, and blew it up with dynamite. The Turkish garrison fled to the protection of the Turkish ships of war, which opened upon the insurgents, and held them in check. The allied fleet also joined the Turkish ships in repelling the insurgent attacks. Since then there has been severe fighting between these opposing parties in several places. Public opinion in England against the coercion of Greece is gaining ground, and there are evidences that the concert of the powers is liable at any time to be broken. Russia is said to be very angry at the idea that Great Britain will not take an active part in the coercion of Greece. With the powers undecided what to do, and jealous of one another, and war between Turkey and Greece liable to break out any day, the outlook this spring is decidedly warlike.

The emperor of Germany and some of his counselors are much exercised over the fact that Germany has so small a navy compared with England, France, and Russia. In former days, Germany has had no colonial aspirations, and so it has not needed so large a navy as have those countries that have. Now the nation has gained a "sphere of influence" in Africa, and a navy is desirable. More than that, the ambition of the emperor is to make Germany the greatest military power in the world. When he counts his battalions, and marks their perfection, he feels fairly well satisfied; but when he numbers his ships, and contrasts their numbers and efficiency with the fleets of other powers, he is not happy. During the late ill feeling between Great Britain and Germany over affairs in the Transvaal, the emperor of Germany must have felt very keenly the fact that if he desired to send a body of troops to that country, it would have stood a very poor chance of ever getting there. He would be very glad at least to divide the vast empire of the sea with "Brittania," who is popularly supposed to "rule the wave." Hence he is laboring with all his might to that end. He is now asking for a large number of new war-ships; but the people of Germany, who have to pay all the bills, do not take very kindly to his proposals. They are nearly crushed now under the great army of idle soldiers which must be supported. Herr Richter, leader of the socialists, in reference to this naval scheme lately declared in the Reichstag: "Better no parliament than one ready to sink on its knees submissively at a hint from above."

ITEMS.

—Servia denies having called out her troops for warlike purposes.

—The city of Des Moines, Ia., has adopted a curfew ordinance.

—It is estimated that Spain has lost 50,000 troops in her present conflict in Cuba.

—The late elections in Austria show great gains for the clerical and anti-Semitic party.

—State elections in New York show Democratic gains and Republican losses in many towns.

—The lake craft of all kinds around the great American lakes is being put in readiness for service.

—There is a report of serious disorders and fighting between Turks and Armenians in Tokat, Armenia.

—The schooner "Three Friends," loaded with arms and ammunition for the Cubans, has sailed again for Cuba.

—The report of the death of General Cisneros, president of the provisional government of Cuba, is confirmed.

—The pastors of Milwaukee are entering upon a vigorous crusade against the numerous dance-halls in that city.

—The important town of Holguin, in the province of Santiago de Cuba, has been taken by the insurgents under Garcia.

—A Greek ship loaded with provisions for the Greek forces in Crete, was fired into and sunk by an Austrian ship, March 18.

—A statue of William I, founder of the present German Empire, was unveiled at Berlin, March 22, with imposing ceremonies.

—A locomotive on the Lake Shore and Michigan Southern road, while hauling a passenger-train out of Chicago, March 21, exploded, instantly killing the engineer and fireman. Not a whole piece was left of the 1200 pieces of the engine.

—A Spanish garrison of 300 men in a Cuban town lately deserted in a body to the insurgents, taking their officers prisoners with them.

—Sixteen more survivors of the crew of the ship "Villa de St. Nazaire" have been found. They were picked up by the steamer "Yaniriva."

—The efforts of the Indian government to isolate those who have the plague from those who do not have it in Bombay, have resulted in serious riots.

—The bill to incorporate the Greater New York passed the Assembly at Albany, March 23, by a vote of 117 to 28. It now goes to the State Senate.

—Arlington, Ga., was swept by a cyclone, March 22. The Arlington academy was blown down. Eight children were killed, and many others wounded.

—Two deaths from glove contests are reported from Philadelphia, occurring on one day, March 20. Both of these deaths were from blows over the heart.

—Sheep-shearing machines, which have been in successful operation for several years in Australia, have been introduced into this country. They are said to be a success.

—Colonel Vassos, commanding the Greek army of invasion in Crete, has entrenched himself, and declared his intention of resisting any attempt that may be made to force him out of the island.

—The Grand Duke Michael of Russia, a granduncle of the present czar, has been sent on a special mission to the emperor of Germany. The partition of Turkey is said to be the question to be considered.

—Great Britain is becoming stirred over the new relations of the Orange Free State and the Transvaal, as well as by some uncomplimentary terms lately applied by President Kruger to Queen Victoria.

—A distinguished Frenchman, after a careful study of the evil effects of tobacco, declares it as his opinion that the increasing sterility of the French nation is largely the result of the use of tobacco.

—A Turkish fleet of five ships of war and three torpedo-boats left Constantinople, March 20, to join a torpedo squadron which left the day before, and passed through the Dardanelles to the Mediterranean.

—General Weyler is suffering with a severe throat affection, and has been forbidden by his physician to do any talking. How he can be expected to conduct his kind of warfare and not do any talking is one of the mysteries.

—Bishop Gaines, of the African M. E. Church, while deprecating the lynching of the colored people, is strongly opposed to the advice of his colleague, Bishop Turner, that the Negroes procure arms, and defend themselves.

—The prospect now appears to be that there will be a long, tedious contest in the Senate over the Dingley tariff bill; that the bill will be greatly modified in the committee, and that it will not be passed, even in a modified form, for some time yet.

—Persistent rumors of the insanity of the czar of Russia, Emperor William, and the sultan of Turkey are circulated. Now it is reported that General Weyler's failure to succeed in his campaign against the Cubans has turned his head.

—The steamer "Ontario," which arrived at Charlestown, Mass., March 24, brought the crew of the British ship "Androssa," twenty-seven in number. The "Androssa" was fast going to pieces and sinking, 400 miles off Cork, Ireland, when discovered by the "Ontario."

—Sylvester Scovel, correspondent of the New York World, who was arrested by the Spanish authorities in Cuba, and was in imminent risk of losing his life, arrived in New York City, March 23. Mr. Scovel speaks in the highest terms of the energetic efforts of General Lee in his behalf.

—The decision of the Supreme Court in reference to pools of freight associations, of which mention is made in a news note in this paper, is already having an effect. Rate wars between rival railroads are certain, and the dissolution of these unjust and unlawful combinations is sure to come.

—Ex-Senator John J. Ingalls, of Kansas, has gained a very unenviable notoriety by reporting the Carson City prize-fight for a New York newspaper. He once declared that the purification of American politics was an iridescent dream, and his own conduct evinces that he believes what he said.

—Jackson and Walling, the murderers of Pearl Bryan, were hanged at Newport, Ky., March 20. They made several confessions, some of which incriminated others besides themselves; but they contradicted themselves; and at the last they denied all their confessions, and protested their innocence.

—Servia is calling out her reserves and part of her militia. This action causes anxiety in Constantinople, and the Turkish government holds troops ready to move in that direction. Rolling stock on the railroads has been provided by the Turkish government, so that troops can be quickly transported to the Servian border.

—The United States cruiser "San Francisco" was at Naples, Italy, March 22. One hundred of the crew went to Rome, where they were received to an audience by the pope. The pontiff blessed them, and expressed his deep love for America. It would seem that a large portion of our sailors are Catholics.

—France has put an increased duty upon nearly all articles of American goods that are shipped from here into that country. This is in anticipation of the increased tariffs on French goods under the new tariff bill. Germany is growling, and doing the same. High tariff has its miseries no less than low tariff.

—W. J. Bryan is devoting half the net proceeds of his book, "The First Battle," to the cause of bimetalism. His receipts for the first month's sales were over \$16,000. Half of this sum he has divided among the Democratic, Populist, and Silver Republican parties, in proportion to the number of votes he received from each of these parties.

—President Stein, of the Orange Free State, and President Kruger, of the South African Republic, or the Transvaal, as it is generally known, have held a conference, and it is believed that these two states will enter into an offensive and defensive alliance. A large amount of warlike stores is being imported into those countries.

—The case of Captain Dreyfus, who was accused of giving away or selling the defenses of France to Germany, and who was sentenced to imprisonment for life to the Isle du Diable, three years ago, is still attracting attention, from the heroic efforts being made by his wife to procure his release. She has lately appealed to each of the crowned heads of Europe and to the pope in his behalf.

—There are reports of the death of the crown prince of Japan. His death has been kept secret, because several recent deaths in the Japanese royal family have already, according to custom, plunged the island empire into prolonged mourning. The present crown prince is twenty-five years old, and is not a son of the mikado, but a son of his uncle. He served in the late war in China, and is a thorough soldier.

—The United States government has been notified by the powers of Europe, now acting in concert in Cretan affairs, that a "pacific blockade" of Crete is being carried out by them. Secretary Sherman somewhat questions the right of a nation or nations to establish such a blockade. A blockade is supposed to mean war. The United States has so little business in that part of the world that it is not likely that there will be any trouble on its account.

—An investigation carried on in the schools in Chicago develops the fact that in some of them there are over one hundred boys who smoke cigarettes, some of them using twenty a day. Out of 2402 pupils using from two to twenty cigarettes a day, 266 were unable to keep up with their classes. The cigarette disease has become so terrible in that city that public opinion is mightily stirred over it, and there is a general demand for a city ordinance to prevent their use in that city.

PUBLICATIONS WANTED.

The following would like to have literature suitable for gratuitous distribution sent to their addresses:—

Mrs. A. M. Steele, Youngstown, O.

Mrs. H. E. Alderman, Brier Hill, O.

Mrs. C. M. Hall, Corial City, Tex.

C. S. Kinzer, Keener, Boone Co., Ark.

E. W. Bennett, Box 628, Pontiac, Ill.

M. H. Dunmead, 82 Central Ave., Zanesville, O.

H. W. Reed, 1817 Jefferson St., Paducah, Ky.

Mrs. Albert Smith, Mt. Erie, Ill.

Miss M. A. Bruck, 700 S. Fourth St., Waco, Tex.

Mrs. Gertrude Oberholtzer, Wadsworth, Medina Co., O.

Alvah Holbaugh, Good Hope, O., wants *Signs* and *Sentinels*.

G. Phillips, Springdale, Ark., wants *Reviews*, *Signs*, *Sentinels*, *Good Health*.

Ohio Tract Society, 249 Cedar Ave., Cleveland, O. Demand greater than supply.

Periodicals "wanted, wanted, wanted." Elder I. E. Kimball, 12 Wentworth St., Charleston, S. C.

W. E. Krum, 731 N. 8th St., Reading, Pa., wishes copies of *Review* containing the articles of Mrs. E. G. White on missionary work for the colored people.

Miss Ida J. Burman, who has written concerning the deaf for the *Instructor* and the *Little Friend*, desires to have copies of those papers containing her articles sent to deaf persons as far as our people know them.

The Tennessee River Tract Society, 324 Cleveland Ave., Nashville, Tenn., would like to obtain the following periodicals: *Sentinels*, Nos. 2, 12, 13, 16, 19, 29, 33, 36, 48, of 1895; Nos. 16 and 17, of 1896. *Signs*, April 30, 1894; Nos. 20, 26, 33, of 1895; and No. 27 of 1896.

Special Notices.

OHIO STATE MEETING.

THE Ohio State meeting will be held in the city of Cleveland, O., April 12-19, 1897. There will be a general attendance of all our workers, the auditing work will be done, and plans for the summer will be considered. The district superintendent will be with us, and we feel assured that we shall have a good and profitable meeting. I. D. VAN HORN.

HASKELL HOME MAINTENANCE FUND.

SABBATH, April 3, is the day set apart by the General Conference Committee for the collection of funds for the maintenance of the Haskell Orphans' Home. We would kindly request that all church elders and Sabbath-school superintendents give due notice of the collection beforehand.

God in his providence has established this Home among us, and we trust that there will be a liberal donation made for its sustenance. Let it be remembered that whatever is donated for God's honor and the maintenance of this Home, is granted to God. The Home is quite



sufficient for many of these orphans, but we cannot care for as many as we would like to, and are often obliged to refuse some of these children on account of insufficient means. There are one hundred children in the Home, who need our care and support. There are many more who are begging admittance. There is no enterprise more worthy of generous consideration. Will church elders, ministers, Sabbath-school superintendents, and others call special attention to this matter on Sabbath, March 27, with appropriate remarks, and see that the collection is taken up on the following Sabbath, April 3?

All donations should be sent promptly to Haskell Orphans' Home, Battle Creek, Mich.

Publishers' Department.

"A SELLING POINT."

In choosing a book, canvassers look for one that contains good selling points as well as good subject-matter. The book on "Daniel and the Revelation" has one point that can be used with nearly every customer to great advantage, and that point is the "Eastern question." The whole world is stirred over that question, and now is the time for agents to take advantage of circumstances, and reap success. Don't delay, but go to work at once. You who have got into debt while selling small books, come and join the canvassers again, taking up a line of larger works, through which, we believe, you will soon have occasion to rejoice in your success, as in former days. F. L. MEAD.

A GOOD EXAMPLE.

In a letter recently received from one of our sisters who has sold quite a number of our small books during the last winter, she says: "I have a family, but give a part of two days each week to missionary work, Christian Help work, and the distribution of reading-matter." The good that this sister is accomplishing in this work cannot be estimated. No one will know the results until the Judgment. Then if it shall be found that some soul has been saved as the result of her labors, we are sure that she will feel fully paid for all that she may have done while here.

Are there not many others who could devote some time each week to doing missionary work among their friends and neighbors? We believe that very much might be accomplished if all would endeavor to plan their work so as to have some time to devote to the work of the Lord. There are many things that might

be done. A paper or a tract could be given away, a book loaned, or a word spoken for the truth. Seed sown in this way will be watered by the Spirit of God, and will bear fruit unto eternal life. Others, again, could take some of our small books and sell them from house to house, and in this way be the means of enlightening the people in regard to the truths of the third angel's message. The time in which to work is short. Shall we not take hold, and work earnestly during the little time that remains? The Lord has plenty of room for workers in his vineyard, and the reward is sure. We trust that all will follow the example of this sister, and devote as much time as possible to missionary work among their friends and neighbors. I. A. FORD.

FOR CONVENIENT REFERENCE.

In the study of the Bible, nothing could be more helpful than the comments made upon Scripture texts by the spirit of prophecy. The "Scriptural Index to Mrs. E. G. White's Works" enables the student to turn readily to any place in her writings, where Scripture texts are quoted. If you do not already have a copy of this little work, you should lose no time in getting it. In any home it is an invaluable aid to the study of the Scriptures.

Order of your State tract society or of us. Sent, post-paid, in cloth, for 60 cents; in morocco binding for \$1. REVIEW AND HERALD PUB. CO., DEPT. OF CIRCULATION.

HE FINDS PLEASURE AND PROFIT.

A LEADING Methodist minister to whom we sent a copy of the revised edition of "Daniel and the Revelation," says:—

"I find considerable pleasure and profit in a perusal of the work, and believe that its circulation anywhere would lead to an intelligent appreciation of many parts of the word."

Many others have found pleasure and profit in reading this book. May we not expect to see a large corps of canvassers ready to push its sale the coming summer?

TWENTY-FOUR VOLUMES GIVEN AWAY.

"Heroes of the Nations."

A SERIES of biographical studies of the lives and work of certain representative historical characters, about whom have gathered the great traditions of the nations to which they belonged, and who have been accepted, in many instances, as types of the several national ideals. With the life of each typical character will be presented a picture of the national conditions surrounding him during his career. Bound in extra cloth. Any one of the volumes mentioned below given to *Instructor* subscribers only, post-paid, for 5 new subscriptions, at 75 cents each. Price, \$1.50.

LIST.

Abraham Lincoln,	By Noah Brooks.
*Alfred the Great,	" F. York Powell.
*Alexander the Great,	" Prof. Benj. J. Wheeler.
Cicero,	" J. L. Strachan-Davidson.
*Charles the Bold,	" R. Lodge.
*Charlemagne,	" Prof. Geo. L. Burr.
*Frederick the Second,	" A. L. Smith.
Gustavus Adolphus,	" C. R. L. Fletcher.
Henry of Navarre,	" P. F. Willert.
Julius Caesar,	" W. Ward Fowler.
Julian the Philosopher,	" Alice Gardner, Lecturer.
Jeanne d'Arc, Maid of France,	" Mrs. Oliphant.
Louis XIV,	" Arthur Hassall.
*Moltke,	" Spenser Wilkinson.
*Marlborough,	" C. W. C. Oman.
Nelson,	" W. Clark Russell.
Napoleon,	" W. O. Morris.
*Oliver Cromwell,	" Charles Firth.
Pericles,	" Evelyn Abbott.
Prince Henry (of Portugal),	" C. R. Beazley.
Sir Philip Sidney,	" H. R. Fox Bowme.
*Saladin,	" Stanley Lane Poole.
Theodor the Goth,	" Thomas Hodgkin.
Wycliffe,	" Lewis Sergeant.

Books marked with an asterisk are now in preparation.

Any standard books published in the United States, we will give as premiums. Send us the title of the volume you desire, and we will state the number of new subscriptions required to secure the same. For circulars and full information, address—

The Youth's Instructor,
Battle Creek, Mich.

"THOSE TENT-MEETINGS."

Did you ever attend a series of tent-meetings? If so, what did the people say? What did the town ministers do when they saw their people were becoming interested in the subjects presented at the tent? Did the pastors attend, and advise their people to do so, too? or did they stay away entirely, and caution the members of their congregations to do the same? They often act both ways, and this is all noted down and illustrated in the above-named book, "Those Tent-Meetings." Send 25 cents to this Office, and get a copy before they are all gone. Put it into the hands of some friend. We

are sure he will read with interest the truths it presents in such an unusual manner, and lay it down in good-humored thoughtfulness.

ADDRESSES.

THE address of Elder John F. Jones is 623 (not 613) Orange St., Wilmington, Del.

THE address of Elder G. O. States, now of Delta, Colo., after one month will be Box 811, Phoenix, Ariz.

WANTED.

LAUNDRYMAN.—A good laundryman who can do all kinds of work about a plant. Sabbath-keeper. Answer at once. H. V. Weaver, Onarga, Ill.

HELP.—A first-class farm-hand, strong, and willing to work, who understands the use and care of horses and farm machinery. Wages, \$20 a month for the season. Address, at once, W. P. Randall, Roanoke, S. Dak.

FOR SALE.—Elder J. O. Corliss wishes us to say that on account of his leaving Battle Creek for another field of labor, he offers for sale his residence, two doors from the Tabernacle, at a very low price. For further particulars address Elder J. O. Corliss, 311 Van Buren St., Battle Creek, Mich.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)
Time Table, in Effect Nov. 15, 1896.

GOING EAST. Read down.						STATIONS.		GOING WEST. Read up.					
10 M. Ex.	4 L. Ex.	6 L. Ex.	42 M. Ex.	2 P. Ex.	2 P. H.			11 M. Ex.	1 Day Ex.	3 R. Ex.	23 R. Ex.	5 P. Ex.	6 P. Ex.
a.m.	p.m.	p.m.	a.m.	a.m.	a.m.	.....D. Chicago, A.....		p.m.	p.m.	p.m.	p.m.	a.m.	a.m.
9.00	8.02	8.15	6.00	.....	.....	.....Valparaiso.....		6.30	2.00	9.10	.....	6.30	.....
11.25	4.50	10.30	.....	.....	.....	.....South Bend.....		4.10	12.05	7.20	.....	4.30	.....
p.m.	6.15	12.00	10.05	.....	.....	.....Cassopolis.....		2.35	10.40	5.55	.....	8.07	.....
1.10	8.55	12.45	12.40	.....	.....	.....Schoolcraft.....		1.35	10.05	5.20	.....	2.25	.....
1.55	.....	.....	.....	.....	.....	.....Vicksburg.....		.....	.....	.....	.....	.....	.....
2.40	.....	.....	.....	.....	.....	.....Battle Creek.....		.....	.....	.....	.....	.....	.....
2.50	7.40	1.45	4.30	a.m.	.....	.....Charlotte.....		1.00	9.20	.....	.....	1.30	.....
3.35	8.15	2.40	6.20	7.00	.....	.....Lansing.....		12.15	8.35	4.00	.....	9.55	12.50
4.42	9.03	3.25	.....	7.47	.....	.....Durand.....		11.14	7.53	3.19	.....	8.40	11.55
5.20	9.32	4.00	.....	8.20	.....	.....Fint.....		10.40	7.25	2.55	.....	8.00	11.25
6.30	10.23	5.03	.....	9.30	.....	.....Lapeer.....		9.35	6.36	2.10	.....	6.50	10.23
7.30	10.60	5.40	.....	10.05	.....	.....Imlay City.....		8.35	6.10	1.45	.....	6.47	9.40
8.15	11.20	6.15	.....	10.43	.....	.....Port Huron.....		7.49	5.39	1.18	.....	6.10	9.05
8.42	a.m.	6.35	.....	11.09	.....	.....Detroit.....		7.28	.....	.....	.....	4.48	8.45
9.40	12.30	7.30	.....	12.05	.....	.....Toronto.....		6.50	4.30	12.15	.....	3.50	7.55
p.m.	p.m.	7.35	.....	11.50	.....	.....Montreal.....		a.m.	a.m.	a.m.	a.m.	p.m.	p.m.
.....	a.m.	p.m.	p.m.	p.m.	p.m.	.....Boston.....		a.m.	a.m.	a.m.	a.m.	p.m.	p.m.
.....	8.00	4.55	.....	7.35	.....	.....Susp'n Bridge.....		.....	10.30	7.35	.....	1.00	.....
.....	p.m.	a.m.	.....	.....	.....	.....Buffalo.....		.....	9.15	8.00	.....	.....	.....
.....	8.40	7.15	.....	7.15	.....	.....New York.....		.....	a.m.	a.m.	a.m.	a.m.	a.m.
.....	p.m.	p.m.	.....	p.m.	p.m.	.....Philadelphia.....		.....	8.20	6.10	.....	.....	.....
.....	8.12	7.00	.....	7.00	.....			.....	9.00	8.00	.....	.....	.....
.....	7.00	4.55	.....	.....	.....			.....	.....	.....	.....	.....	.....
.....	a.m.	p.m.	.....	.....	.....			.....	.....	.....	.....	.....	.....
.....	8.25	8.20	.....	.....	.....			.....	.....	.....	.....	.....	.....
.....	7.53	8.23	.....	.....	.....			.....	.....	.....	.....	.....	.....
.....	p.m.	a.m.	.....	.....	.....			.....	.....	.....	.....	.....	.....
.....	7.17	7.43	.....	.....	.....			.....	.....	.....	.....	.....	.....

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. † Stop only on signal.

A. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

EAST.		8	12	4	10	14	22	36				
		*Night Express.	†Detroit Accom.	†Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	Accom.	*Atl'ntic Express.				
Chicago.....	pm	9.40		am	6.50	pm	3.00	pm	11.30			
Michigan City.....		11.25			8.48	pm	12.08	6.20	am	1.19		
Niles.....	am	12.33			10.15		5.55	7.40		2.38		
Kalamazoo.....		2.10	am	7.20	11.52		7.16	9.05		4.12		
Battle Creek.....		2.55		8.10	pm	12.50	2.42			5.05		
Marshall.....		3.25		8.38		1.20	3.09	8.19		5.28		
Albion.....		3.52		9.05		1.45	3.27	8.38		5.50		
Jackson.....		4.40		10.00		2.35	4.05	9.15		6.40		
Ann Arbor.....		5.50		11.05		4.58	10.05			7.55		
Detroit.....		7.20	pm	12.25		5.30	6.00	11.10		9.25		
Falls View.....								am	5.23	pm	11.45	
Susp. Bridge.....									5.58		4.43	
Niagara Falls.....									5.53		4.47	
Buffalo.....					am	12.10			6.45		5.55	
Rochester.....						3.00			9.55		8.40	
Syracuse.....						5.00	pm	12.15		10.45		
Albany.....						8.50		4.50		am	2.50	
New York.....					pm	1.45		8.45		7.00		
Springfield.....						12.10		8.34		9.35		
Boston.....						8.00		11.35		10.45		
WEST		7	15	3	19	23	13	37				
		*Night Express.	*N.Y. Bos. & Atl. Sp.	†Mail & Express.	*N.Shore Limited.	*West'n Express.	†Kalam. Accom.	*Pacific Express.				
Boston.....			am	10.30		pm	2.00	pm	3.00	pm	7.15	
New York.....				1.00			1.30		6.00		9.15	
Syracuse.....				8.30			am	2.15		7.20		
Rochester.....				10.37		am	1.20		4.10		9.55	
Buffalo.....				11.45			2.20		5.30	pm	8.25	
Niagara Falls.....									6.13		4.05	
Falls View.....									6.45		4.42	
Detroit.....	pm	7.50	am	6.30	am	7.15	8.30	pm	12.55	pm	4.45	
Ann Arbor.....		9.10		7.30		8.43	9.25		1.55	5.55	am	12.15
Jackson.....		10.45		8.35		10.48	11.30		2.57	7.35	1.25	
Battle Creek.....	am	12.00		9.48	pm	12.15	11.40		4.14	9.11	2.55	
Kalamazoo.....		12.50		10.27		12.17	11.40		4.52		3.40	
Niles.....				11.48		8.10	1.45		6.27	10.00	5.08	
Michigan City.....		4.28	pm	12.50		4.32	2.45		7.25		6.01	
Chicago.....		6.30		2.40		6.35	4.30		9.05		7.50	

*Daily. †Daily except Sunday. Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and train No. 5, News Express, will leave daily at 6.05 a. m. for Kalamazoo.

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.25 p. m. and 6.35 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 30, 1897.

CONTENTS OF THIS NUMBER.

POETRY.—The Lord Needeth Thee, <i>Bonar</i> —Can We Trust? S. L. STOUT—An Elegy, A REFORMED TOBACCO-USER —Is It Nothing to You? D. A. ROBINSON.....	193, 195, 199, 204
CONTRIBUTORS.—Words to Parents, E. G. WHITE—The Source of Power, P. G. STANLEY—The Spiritual Use of Nature, L. A. HANSEN—"The Minister Is Coming," J. B. SCOTT—Distinction of Law in Christ's Teach- ings, M. E. KELLOGG—The New Press Law of Colum- bia—The Famine in India—Thoughts of the Past, F. C. CASTLE—The Pleiades and Orion, A. SMITH— A Broken and Contrite Heart, M. E. STEWARD.....	193-197
SPECIAL MENTION.—Passing Events and Comments, T. —Origin of Papal Notions, M. E. K.—Youthful Crimi- nals, M. E. K.....	198
HOME.—A Child Tragedy, F. BOLTON—How to Study the Child.—No. 2, S. M. I. HENRY—The Child's Love of Work, F. GRIGGS—Some of the Reasons Why.—No. 1, R. A. UNDERWOOD—The Society Islands.—No. 1, B. J. CADDY—Recipes, S. A. BOWEN.....	199-201
EDITORIAL.—The Blood of the Cross, U. S.—Human Na- ture, G. C. T.—In the Question Chair, U. S.....	202, 203
PROGRESS.—The Famine in India—Proceedings of the Educational Society.....	204, 205
NEWS.....	205, 206
SPECIAL NOTICES.—Ohio State Meeting—Haskell Home Maintenance Fund.....	207
PUBLISHERS' DEPARTMENT.....	207
EDITORIAL NOTES.....	208

Editorial Notes.

We are pleased to learn that Elder J. A. Brunson has been called to fill the place in Union College as Bible instructor made vacant by the resignation of Elder Hoopes, who becomes corresponding secretary of the General Conference.

A Sunday bill for the District of Columbia has already been introduced into the present Congress. It contains the usual prohibitions, but provides that it shall be a sufficient defense to a prosecution, if the defendant uniformly keeps another day as a day of rest.

We are pleased to note the unusual prosperity which is attending the work of the Sanitarium in this city. Never before, at this season of the year, has the number of patients been so large as now, and already the demands made upon the room are becoming perplexing to the managers. We are not glad that so many people are sick, but we are glad that so many who are suffering have learned to avail themselves of the advantages that this Christian institution affords.

With the beginning of the spring term of Battle Creek College, some changes were introduced. A reference to the condensed report of the proceedings published elsewhere will disclose the change of plan and policy which it is designed to carry out. Doubtless the successful development of those principles will be of great value to the school, to its students, and to the cause at large. In instituting what are in some respects new methods, it was thought best by the General Conference Committee and the Board of Trustees that one who had had some experience in them should be placed in charge of the work. To prepare the way for this, Prof. G. W. Caviness tendered his resignation as president of the faculty, and Prof. E. A. Sutherland, of Walla Walla, was requested to fill the vacancy. The change was made with the best of feelings on all sides. This step is in no sense a reflection upon Professor Caviness, whose relation to our school work for years has won for him universal esteem; and in the plan for him to take up other work, he cheerfully acquiesces, with the confi-

dence of all who know him. The hour was a trying one to the students, and to Professor Sutherland as well, who leaves an important work, to which he is strongly and affectionately attached. But the grace and Spirit of Christ have been present, and all interested have availed themselves of its aid.

Many sad instances of profligacy are seen in this world. A spendthrift is looked upon by all sensible people with pity. A fortune which it has taken years to accumulate recklessly squandered in a few weeks, is indeed a sad sight. But there is a profligacy which often excites less comment, but which is far worse. It is the case of him who, for the imaginary joys of threescore years and ten, oftener less than more, barter away and dissipates the joys and glories of a whole eternity.

If Christianity were a mere theory, and depended upon argument alone, its advocates might long ago perhaps have been discomfited, and driven from the field. But it is more than this: it is a life, and a matter of experience. Therefore its defenders can never be silenced. A Christian can never be argued out of what he has experienced in the belief of the truth and the sanctification of the Spirit. Therefore when he speaks, like the witnesses of old, he speaks the things which he has seen and heard.

The work of the committees and boards having been disposed of, many of those who have been with us for some weeks have gone to their various fields of labor. Elder Prescott will sail for England, April 7. Elder O. A. Olsen will also depart for the European field, April 21. After locating, he will proceed to South Africa for a season, to render assistance in the work there before entering permanently upon his work in the field to which he has been appointed. These brethren cannot well be spared from this country; but the field is one, and they go forth accompanied by many prayers.

Sabbath, March 27, was an interesting day for the church in Battle Creek. As the hour for meeting arrived, the audience in the Tabernacle overflowed every seat, absorbed all the chairs, and occupied every available space. Elder G. A. Irwin gave a very earnest discourse on the importance of the present time, and the necessity of thorough consecration to the work of the Lord. Following the discourse, eight persons united with the church by baptism, among whom was Mrs. S. M. I. Henry, with whom our people are becoming so extensively acquainted through her little tract, "How the Sabbath Came to Me." Elder L. McCoy administered the ordinance, which was throughout a pleasant and impressive scene.

We give room on a preceding page for a repetition of the call for the usual donation to the Haskell Home, to be taken up the first Sabbath in April, which we hope all will read and observe. No enterprise that appeals to our sympathies is more deserving than the care of helpless children. The question has arisen as to how the request that "all donations shall be sent promptly to the Haskell Home" can be harmonized with the action of the Sabbath-school Association, which directs that such donations be sent through their usual course. We would reply that sending promptly to the Haskell Home

does not mean that each individual, or each Sabbath school, or each church, should individually send in its offerings direct, but that they should go through the well-established and convenient channels which lead in a direct line to the Haskell Home. The institution needs the money, and those with whom it is deposited should not hold it for weeks before making their report, but should send it in promptly. If each Sabbath-school reports at once to its State society, and the State society sends the money without delay, that will be attending to business promptly. That is all that is needed.

With the beginning of the new year, *Good Health* assumed a more convenient and presentable form, adopting the regular magazine-size page, and now presents an appearance that compares favorably with that of any of its class of publications and we believe far excels them all in real merit. This most deserving publication should receive a far wider attention than has been given to it. As supplementary to the work of the *Good Health*, a new monthly called the *Gospel of Health* has been started. This is of the size and character of the *Medical Missionary*. It is written in simple and plain terms, and is intensely practical for all departments of domestic life. It is designed to fill a very useful place. Price of the new journal is forty cents a year, or both papers will be sent to one address for one dollar.

One of the most comforting passages of Scripture is 1 John 4:18: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." Many live in constant fear in regard to their conversion and their state of acceptance with God. But the prophet says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." And the Lord does not refuse any one the privilege of staying his mind on him. Not on our own righteousness, but on the righteousness of Christ, our acceptance with God depends. Not on our own strength, but on the strength of Christ, our power to overcome depends. "Believe on the Lord Jesus Christ, and thou shalt be saved."

It is interesting to note what a complete counterpart to the prophecies is furnished in the utterances of the newspapers concerning the present attitude and temper of the nations of the earth. The prophecy said that at a certain time the nations would be "angry." The *Episcopal Recorder* of March 18 says: "The secular press in all parts of Europe is burdened with political forecasts and surmisings which betoken intense jealousy and suspicion." It then goes on to say that France is becoming dissatisfied with the course of Russia; England is accused of fomenting troubles in Armenia and Crete to embroil Europe in a war; Russia is accused of overreaching other nations in the East; while Kruger, in Africa, and Chamberlain, in England, are trying to outmaneuver each other. Greece is thought to be acting under secret advice from some of the powers, while the boasted "concert of Europe," is thought to be merely a cloak to cover ultimate plans and schemes till a favorable moment arrives to throw off all disguise. "It is a time," says the *Recorder*, "of general anxiety." And what did Christ say would be seen on earth just before he comes?—"Distress of nations, with *perplexity*." It is here; let the Christian note it and take courage.