

# The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

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

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### CONFIDENCE.

THOU Father in the heaven above;  
 Thou God of pity and of love;  
 Thou tender, sympathetic Friend,  
 Whose sweet compassion hath no end;  
 Thou Guide, for all who trust in thee;  
 Thou Saviour, when from harm we flee;  
 Thou wondrous Christ and Lord of all,  
 Who deign'st to heed whene'er we call,  
 O, fill our hearts with grateful praise,  
 That human life, in all its ways,  
 Hath claim upon thy listening ear,  
 And that we know that thou dost hear,  
 No matter *when*, or *how*, or *where*  
 The heart sends up its instant prayer!  
 The time, the place, counts not with thee  
 So much as trust and loyalty;  
 And prayer which clingeth to *belief*  
 Finds ready answer and relief  
 In thy sweet love and thy sweet grace,  
 Whate'er the time, where'er the place.  
 For that we bless thee night and day;  
 For that we thank thee as we pray.

—Mary D. Brine.

### DENOUNCING THE PHARISEES.

MRS. E. G. WHITE.

FOR the last time, Christ is in the temple. He has given warnings to the Pharisees and scribes, and uttered denunciations against them, while at their tables, having been invited there that they might find some pretext for causing him to be put to death. Now, addressing them and his disciples, he says, "The scribes and the Pharisees sit in Moses' seat." The Jewish teachers stood up to read the Scriptures, but were seated when they expounded them. As persons exalted, they supposed themselves capable of acting in the place of Moses as interpreters of the law given by God.

"All therefore," continued Christ, "whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say [when teaching the law from the Scriptures], and do not." They did not bring their own works into accordance with the written Word. They enjoined duties upon others, but their own teaching they did not practise. "For they bind heavy burdens [of exactions and requirements] and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

The phylacteries were strips of parchment, with scriptures written upon them, which were worn upon the wrists, the forehead, and the arms. But all this outward appearance of piety was, through their spiritual pride, only violating both the spirit and the letter of the law.

Whatever good thing they do, said Christ, whatever zeal they show, is not that they may obey and honor God, but to gain approval and respect for themselves, that others may think them pious and holy. The oft-repeated "rabbi" was very acceptable to the ear, but Jesus warned his disciples against this. He said to them: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ."

By these words Christ meant that no man is to place his spiritual interest under another, as a child is guided and directed by his earthly father. This spirit, whenever encouraged, has led to a desire for ecclesiastical superiority, and has always resulted in the injury of those who have been trusted, and addressed as "father." It confuses the sense of the sacredness of the prerogatives of God.

Of these sins the scribes and Pharisees were guilty; and it was for this that Christ denounced them, saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men." And to the lawyers he said: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

Knowledge is the only key that will give entrance into heaven. The inspired John declares, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." A right knowledge of God and of Jesus Christ whom he has sent is eternal life to all who believe.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's

bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."

The most terribly momentous period of the Jewish nation was at the time when Jesus was in the midst of them. Yet it was this generation, that had been honored and favored above all people on the earth, that was guilty of rejecting all the importunity of the yearning love of Christ.

Anguish, deep and unfathomable, pressed upon the soul of Christ; and in the intense pain of unrequited love, he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee," not content to receive with indifference and spurning the message sent by God's servants unto you, your hatred against God you have vented upon his messengers. You will not suffer them to live. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The same work that you do to my messengers whom I send will be reflected back upon you. Refusing to be gathered, you will realize what it means to be scattered, to be the despised of all nations.

In the lamentation of Christ, the very heart of God was pouring itself forth in his representative. This was the separation struggle, the mysterious farewell of the long-suffering love of the Deity; it was the expression of abused, rejected love. Christ's representation is a most striking one. He would have gathered his chosen people together as a hen gathers her chickens under her wing. He would have given them protection, they would not have been left defenseless. When the hen sees that her brood is in danger, she calls them under her sheltering wings. She will resist any enemy that may approach. She will die rather than that those who have fled for protection under her sheltering wings should suffer. This will Christ do for those who fly to him for refuge. He will gather his children together under his mediatorial wings, and there they will be safe.

But the chosen nation of God must receive its eternal retribution for its refusal of the Son of God. "Behold, your house is left unto you desolate," Christ said. Christ himself was the Lord of the temple. When he should leave it, its glory would depart,—that glory once visible over the mercy-seat in the holy of holies, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim,—typical of the blood of the Son of God,—and sprinkled it upon the altar.

The Jewish nation would none of the counsels of Christ; they despised all his reproofs. They would not come to him, that they might have life. Therefore he declared to them, Your destruction lies at your own door; you yourselves are responsible. "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

#### THE MASK OF LITTLENESS.

C. B. MORRILL.

THERE are many ways of making one's self disagreeable, and one of the most effectual ways is the cultivation of a supersensitive disposition. This, however, has the advantage over other methods of being disagreeable, in that it makes a man more disagreeable to himself than to any one else, and more disagreeable to his friends than to strangers. The essence of the matter is that the man tortures himself: and those who wish him happiness are more troubled over it than those who do not.

There is a genuine sensitiveness which, in itself, is a good trait, and is an index to other good traits, lying deep at the foundation of character. A person of really sensitive mind will discern, with quick sympathy, the sufferings and weaknesses of others, where a coarser nature might thoughtlessly inflict exquisite pain. He will also have a finer appreciation of the excellences of his fellows. He will possess delicacy and tact that will smooth the path of life before him. More than that, he is himself prepared to enjoy keenly all the refinements of character and manner, all the good results of culture, in other men.

But that which is usually called sensitiveness by those who indulge it, and pet themselves with it,—this supersensitiveness of which I complain,—is altogether a different thing. "Supersensitiveness" is, in fact, only a pleasant name for some very ugly sins. The root of these sins is selfishness. The "sensitive" man is injured because his feelings, his dignity, or, perhaps, that subterfuge of self-flattery, the dignity of his position, has not been justly respected. Vanity shrewdly masks under the same agreeable name. Intolerance is another of the brood. Who does not know the tyranny of tears and frowns? Self-distrust, the accusing devil of the vain, is always present. He is a small man who is taken up wholly with his own concerns, and he feels his own smallness. He is always suspicious that others know his weakness, and are treating him with scant respect because of it.

It is not the temperament that is to blame, then; it is the man himself. "Dispositions" generally are made to bear too many of the sins of their possessors. Turn a "bad disposition" inside out, and you find a good one. There is a good and a bad side to every trait. The "thin-skinned" man is turning outward the wrong side of his disposition.

The remedy is not, therefore, to cultivate a thick skin, but to acquire strength of character, and a purpose beyond the narrow interests of one life. True Christianity supplies both the strength and the purpose. The Christian's absorbing thought is how to do the will of his

Father in heaven, and to finish his work. He does not seek the homage of men, he is grieved at even a sign of it; but he himself honors all men.

#### THE HOLY SPIRIT: ITS WORK.

F. W. SPIES.

(Rio de Janeiro, Brazil.)

IN order to be able fully to appreciate the blessed gift of the Holy Spirit, it becomes necessary to study it. Further, in order to be able to co-operate with it, we should understand its work, and thus be able to enjoy its blessings. So let us study what the Lord says of the Holy Spirit's work.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove [margin, "convince"] the world of sin, and of righteousness." John 16:7, 8. We observe that the very first work of the Holy Spirit is to convince of sin. Nor is this at all strange; for he, being "the Spirit of truth" (John 15:26), the Spirit of righteousness (Rom. 8:10), and our teacher, to teach us "all things" (John 14:26) pertaining to truth and righteousness, he must, in the very act of teaching us the truth and in revealing to us God's righteousness, convince us that many things that we have hitherto practised have been wrong, although we may have been entirely ignorant of the fact.

Therefore the question comes, How long shall the Holy Spirit continue this work of revealing to us our defects? Does it cease after we are converted? or does it continue thus throughout our Christian life? There is certainly a vast difference, in the standing before God, of a man living in sin, and even the weakest of God's justified children. The first is without God and without hope; the second, being justified by faith, though he may yet be very weak and imperfect in character, stands perfect in Christ Jesus, a forgiven, and, through his faith in Christ, a justified, child of God.

Yet all can clearly see that as we who expect soon to meet the Lord, are to be found "without fault" before his throne, there is a work to be done for the child of God even after he has been justified by faith. It is this standing in grace, then, that makes the difference between these two persons. The difference is a great one. "For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14. While the one is still a slave to sin and controlled by sin, the other, being under grace, is above the power of sin, and can triumph over it; for where, before, sin abounded unto death, now grace much more abounds. It not only abounds, but reigns, rules, controls, through righteousness, unto eternal life. Rom. 5:20, 21.

But let us return to our question: How long will the Holy Spirit thus reprove us, and reveal to us sins which have hitherto been sins of ignorance, and for which we have not been held accountable because they were ignorantly and unknowingly committed? Let us study the Word again: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John 16:13. As truth and righteousness are synonymous, the Holy Spirit will also lead us into, or teach us, all righteousness. So, then, as it is the Holy Spirit's office to lead us into all truth and to teach us all righteousness, and as the very fact of his thus teaching us and leading us into these, reveals all error and secret sins, this work must naturally go on until we have been guided into all truth, and have been taught all righteousness.

In other words, it must continue until we are perfect in character (yet perfect only in Christ), and have, through the grace and power of God, overcome every deformity and sin,—until in our mouths is found no guile, and we are "without fault before the throne of God." Rev. 14:5.

Having come thus far in our study, we are now prepared to enjoy the *comfort* and the blessing of what we have learned; for the Holy Spirit is the Comforter, as well as the reprover of sin. As the Holy Spirit is our teacher of righteousness, and as sin is only revealed by his teaching us righteousness, it follows that for every sin he reveals, he then and there offers to us the righteousness of God to put in the place of the sin, and that all we need to do is to confess the sin, and by faith claim the righteousness thus offered. If we do this, he will convince us of righteousness the same as he convinced us of sin.

To me this is a most precious truth. The Holy Spirit does not reveal to us our sins, in order to tantalize us with them. No, praise the Lord! he wants us to get rid of them, be clothed with the righteousness of Christ, receive the latter rain, and be prepared for the coming of the Lord. O, what a precious gift the blessed Saviour has given us! What a comfort to know that we have such a teacher to prepare us for the most glorious event this world shall ever see,—our dear Saviour's return in the clouds of heaven!

Instead of feeling discouraged and troubled, therefore, when the Holy Spirit reveals to us sins before unknown, let us thank the Lord that we have obtained a clearer view of his righteousness and truth. Then let us cleanse ourselves of the sin by confession, and in faith accept his righteousness, and we shall day by day be gaining a fitness for translation.

#### THE VALUE OF TRIALS.

M. E. KELLOGG.

(Battle Creek, Mich.)

THERE is no way by which patience can be developed but by tribulation. When everything works smoothly, and just according to our wishes,—when all events occur in a way that satisfies us,—what opportunity can there be for patience to develop? The apostle James exhorts us to "let patience have her perfect work." James 1:4. When this is done, it is certain that impatience will be gone—worked out of us by the Spirit of God, which strengthens us against murmuring, glorifies the hardest tasks with his presence, and makes life sweet and radiant with hope, even under the most untoward circumstances.

Trials borne in this manner produce real Christian experience. Experience is practical acquaintance, or knowledge by experiment; and *Christian* experience is the receiving of a practical demonstration of the love and power of God to make the life happy and fruitful for good under all circumstances. Every Christian makes his own experience. If he does not submit his ways unto the Lord, going to the Lord with all his burdens, cares, and trials, and receiving the grace he needs to make all things work together for his good, he will gain no experience, and his Christian life will show but a dwarfed and stunted growth. On the other hand, if he casts all his care upon the Lord, he will be blessed, in that every trial will add to the riches of his experience in the knowledge of God. When one has learned by experience that the Lord is a present help in every time of need,—that even trials may be stepping-stones to a higher plane of faith and a better life,—then he can see how they may result in his own spiritual advancement, and the rendering of a larger measure of praise, honor, and glory to Christ.

By this experience, hope is greatly developed. We learn to believe that what God has done once he will do again. Emerging in triumph from one trial, we trust to God to win another victory. Each victory gained increases our confidence in God. Our hope is fed upon the fulfilled promises of God; and the result is that a love for him and for our fellow men—a love like his love, the love of God—is shed abroad in our hearts by the Holy Ghost which is given unto us."

Why, then, should we not thank God for trials? By them we are led to realize our own weakness, and so learn to lean more heavily upon the strong arm of the Lord. In this life we sometimes do not know how great friends we have, or how much they are ready to do for us, until we are called to pass through some severe trial. Then we learn the value of their friendship.

But there is a Friend who is more to us than all others, one who has promised to be with us always,—a friend in whom is all power in heaven and in earth. "Surely he hath borne our griefs, and carried our sorrows." He is near us when we are in the sunshine; he is closer when the shadows fall upon us; he will be our guide, friend, counselor, Saviour, and our God, now, henceforth, and forever.

"O, what are all my sufferings here,  
If, Lord, thou count me meet  
With that enraptured host to appear,  
And worship at thy feet?"

"Give joy or grief, give ease or pain,  
Take life or friends away;  
But let me find them all again  
In that eventful day."

**LOVE NOT THE WORLD.**

*Kate Upton Clark, in Outlook.*

An eloquent preacher recently delivered a striking discourse on the text, "Love not the world, neither the things that are in the world." His advice was to love people, not things.

But in spite of all that the Book and the preachers say, most of us keep on loving things, and their owners largely because they do have things. The "thing life," as Dr. Virgin calls it, occupies our thoughts to an appalling degree, to the exclusion or the belittling of the real glories of existence. Worst of all, we bow and mow and toady to those who have things and the worldly position which usually goes with things, while diviner human beings who happen to be poor or obscure, we snub and slight in our mad chase after the favor of the mighty.

It seems like commonplace to say that the greatness of the real things and the littleness of the artificial cannot be too early or too forcibly impressed upon our youth; but if this were done as it should be, we should not now have such a discouragingly large class of those who are filled with the awe of the rich and the socially prominent. Some individuals express this reverence by disgusting toadyism and snobbishness; others, by an affected indifference, often painfully ill-concealed. Others, still, imagine that they are veiling their actual prostration before Cæsar by rudeness and harsh words, though these may display more plainly than could any other indications the longing and malice and envy which fill their hearts.

"The spoon constrains us if it be of gold instead of the silver to which we are habituated," wrote Goethe. A noble equanimity in the presence of the great, so-called, and a proper consideration of them as human beings, without regard to the luxurious things which surround them, is to be attained by the unaccustomed only by the cultivation of those lofty qualities of heart and mind which insulate the soul, as it were, from the demoralizing worship of the world and its treasures.

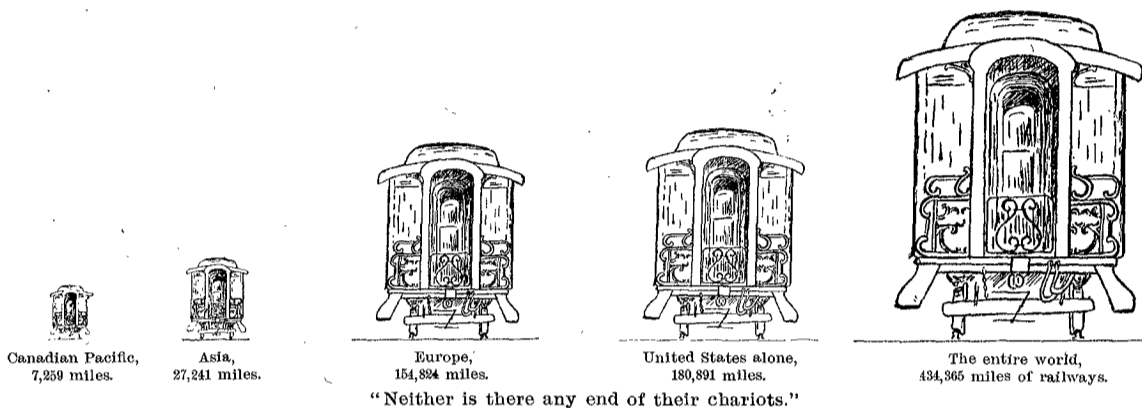
"Flunkyism" among Christians is perhaps the most revolting phase of this disgusting disorder. Religion, pure and undefiled, has nothing in common with this weak and sensual love of the world and its things. If one finds such a love mastering him or coloring his thoughts and actions, it is a sign that he is yet far from that rare empyrean in which the unseen and the eternal darken and cheapen earthly splendor.

**CAPITAL AND LABOR.**

E. T. RUSSELL.

(Oklahoma City, O. T.)

A CONFLICT between capital and labor has been waging for some time, and many are prophesying how it will end. It is with foreboding of evil that some view the future of this struggle, while others present many bright visions of prosperity, and claim that there is no danger ahead. Let us consider what the Lord has to say in regard to this question.

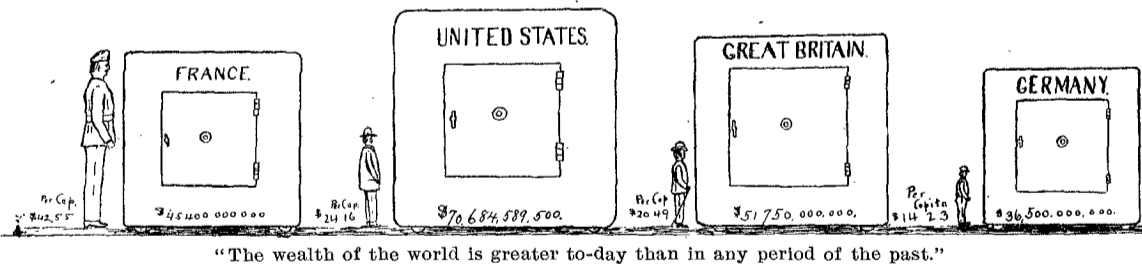


My first text will be found in Isa. 2:7: "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots." I think all will be able to discern that this scripture has a special application to-day, because the land is literally full of horses, and of chariots (or carriages) there is no end. And the land is also full of gold and silver, and there is no end of their treasures.

When did the prophet see that the land would be full of treasures? Read the first clause of the second verse: "And it shall come to pass in the last days." Then the prophet enumerates certain things that will

France had its aristocracy of wealth. It is thus in the United States to-day. Patrick Henry said that we have no sufficient means of judging the future, only by the past. Viewing the matter from this point, we must conclude that, instead of having great prosperity before us, we are on the verge of a revolution.

While the word of God says that the land will be full of gold and silver, it also teaches that the masses will be at the point of starvation. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." Isa. 8:12. This is an age prolific in the production of social and political confederacies. Verse 17 says: "And I will wait upon the Lord, . . . and I will look for him." Since



come to pass until we are brought down to the statements of my text. The wealth of the world is greater to-day than in any period of the past. The production of wealth in the United States has been phenomenal. The present wealth is about seventy billions of dollars. The rapid increase has been marvelous. From 1860 to 1870, when one million producers were killed, and the Southern States were ravaged and desolated, our wealth increased \$116,000,000, after covering all loss to both North and South. When we take into consideration that half of this vast wealth is in the hands of a few, we must concede that they have what may be clearly termed a monopoly.

The word of God says that in the last days gold and silver will be hoarded up until they will rust. "Your gold and silver is cankered; and the rust of them shall be a witness against you. . . . Ye have heaped treasure together for the last days." James 5:3. In 1894,

1844 a people have been looking for the coming of the Lord.

In the 19th verse we read: "And when they shall say unto you, Seek unto them that have familiar spirits," etc. Are we living in an age when they say, "Seek unto them that have familiar spirits"? I was reared in western New York, about eight miles from Lake Casadaga, on the shores of which the Spiritualists have a camp-ground. I have heard people say, after returning from their meeting, "Have you ever attended the Spiritualist camp-meeting? If you have not, you ought to, because they can call up the spirits of your dead friends, so you can communicate with them."

Confederacies are being formed, a people are looking for their God, and others are saying, "Seek unto them that have familiar spirits;" so you can see that this scripture applies to-day.

In verse 21 the prophet says: "And they shall pass through it hardly bestead and hungry." In March, 1894, my attention was called to the way this text is translated by the American revisers. They give it thus: "They shall pass through the land sore distressed and hungry." It made a deep impression on my mind, as at that time General Coxey and his "commonweal army" were on their way to Washington, being sustained by the charity of the people of different cities through which they passed. Is it not true that the great army of tramps in the East and many of the emigrants of the West are passing through the land sore distressed and hungry?

Read further in regard to what the people will do: "And it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king [or ruler]." It appears to me that I never knew people to be so inclined to worry and fret, or to manifest such a spirit of discontent, as they have during the past few years. Do people curse their rulers? If I have heard one man, I have heard fifty curse our late executive, Mr. Cleveland. Have you heard men make sport of President Mc Kinley and of the promised "good times" which he assured the people would follow the triumph of his party? In connection with this scripture about people's cursing their ruler, I wish to relate a conversation that I had with a merchant. He had in his show-case a number of photographs of the notable men of the United States; and among them was one of Grover Cleveland. This was while Mr. Cleveland was president. He said, "I do not know but I would better remove this from my show-case; for many who have seen it have made remarks to the effect that they would gladly shoulder a musket and go to Washington to put an end to the auto-crat."

Because of the prevalence of these sentiments, an extra guard was placed around the White House during the administration of President Cleveland. It is also a fact that the same feeling is in the hearts of people in other countries. Attempts have been made on the life of the czar of Russia, and also of the emperor of Germany. President Carnot was stabbed to death in his carriage; and only a short time ago, Spain was called to mourn the death of one of her leading statesmen at the hand of the assassin.

#### JAPAN'S NEW NAVY.

JAPAN is building the largest and finest navy in the world. Within a short time she will be mistress of the seas. When her naval equipment already contracted for is completed, her men-of-war should be able to try conclusions with those of Great Britain. In short, Japan has determined to become the England of the Orient.

In addition to the two cruisers recently launched in this country, Japan has a formidable list of war-ships finished, or nearing completion, in Europe. This list, as given by the *Japan Mail*, includes: line of battle-ships—"Yashima," built by Lord Armstrong & Co., finished and en route for Japan; "Fuji," built by the Thames Iron Works, finished and en route to Japan; "Shikishima," 15,140 tons, to be finished by Lord Armstrong & Co. in October, 1899; "Asahi," 15,140 tons, to be completed by the Clyde Ship-building Company in October, 1899. First-class cruisers—"Yakumo," 9,800 tons, to be finished in Stettin, Germany, in April, 1900; "Azuma," 9,800 tons, to be built in France by April, 1900; "Azama," 9,800 tons, to be completed by Lord Armstrong & Co. in July, 1898; "Tokiwa," 9,800 tons, by the same firm, in September, 1898. Second-class cruisers—"Takasago," 4,850 tons, Lord Armstrong & Co., to be finished next April. The "Shikishima" and the

"Asahi" will be much more powerful than any battle-ship now afloat; and the equipment of the new Japanese navy will be far in advance of that of any European naval power.—*Chicago Times-Herald*.

"If you cannot in the harvest gather up the richest sheaves,

Many a grain, both rich and golden, which the careless reaper leaves,

You can glean among the briers, growing rank against the wall,

And it may be that the shadows hide the heaviest wheat of all.

"If you have not gold and silver, ever ready at command,

If you cannot toward the needy reach an ever open hand,

You can visit the afflicted, o'er the erring you can weep;

You can be a true disciple, sitting at the Master's feet.

"Do not, then, stand idly waiting for some nobler work to do;

For your Heavenly Father's glory, ever earnest, ever true,

Go and toil in any vineyard, work in patience and in prayer;

If you want a field of labor, you can find it anywhere."

#### THE SENATE AND THE CIRCUS.

F. D. STARR.

(Nashville, Tenn.)

AN extra session of the Tennessee Legislature was called by Governor Taylor to convene at Nashville, January 17 of the present year. The writer was present at one of the first meetings of the State senate, at which a bill was discussed, one item of which was a tax of two hundred dollars a day for circuses and menageries exhibiting in the State. An animated discussion took place. One member offered an amendment, making the tax per diem fifty dollars instead of two hundred dollars. An amendment to the amendment was then presented, making the tax one hundred dollars a day. It was argued that two hundred dollars was excessive. One speaker said, as reported in the *Nashville Banner* of the next day, January 20:—

The shows would be driven from the smaller towns to the cities, and the counties would derive no benefit from them whatever. The majority of the people in the State don't go out of their own county, and most of them depend upon an annual or semiannual circus for their chief amusement. Those who are able to travel, and can visit the cities and get the benefit of the theaters and other entertainments, do not feel the need of such things as do those who do not enjoy such advantages.

After listening to this speech, it was a relief to hear from another member, a vigorous protest against doing anything to encourage the circus. His speech was thus reported by the *Banner*:—

Mr. Ellis replied . . . by arraigning the circus for its immoral influence and its general effect upon the lower classes of the people. A circus, he claimed, never benefits a community into which it may come. It carries away a large amount of the money of people who can ill afford to spend their small earnings for such amusements. It never spends money in the community. It carries its own food and other supplies. A more serious reason for making a tax that might have a tendency even to drive the circus away, is its immoral influence. Mr. Ellis claimed that a very large number of the youth of the country are started on a downward course by habits contracted at a circus, or by the general effect of such exhibitions upon their minds. Many and many a youth has taken his first downward step at one of these traveling "gambling hells." "The circus of to-day," he concluded, "is not fit for a lady to attend."

To the credit of this body of lawmakers, the amendments to reduce the tax on circuses were both rejected by a majority vote of the senate, and the bill was carried as originally drafted. What the house will do with it I do not know.

It was the privilege of some of God's servants anciently to teach senators wisdom. Ps. 105:22. In this case we find senators teaching church-members and professors of religion wisdom, or good common sense, or prudence. How much money that ought to be put to a better use is, by those who claim to be followers of Christ, spent at the circus! Are all those who profess to be keeping the commandments of God, and looking for the appearing of the Lord, clear in this matter?—We fear not. In fact, we are forced to admit that some who have been enlightened by the precious truth for this time attend these demoralizing shows. We hope, however, that the number of these persons is small.

A minister related his experience of selling a Bible and some other good books to a family of this kind, who could not raise the money to pay for the books after receiving them, though they did get money to attend a circus. To such, and to all others, let the noble words of wisdom from this senator, who has not been favored with so great light as some of us have, be a timely warning. That speech alone was ample reward for attending the day's session.

#### SOUND DOCTRINE.

W. D. TICKNER.

(Milton Junction, Wis.)

THE apostle Paul, as he neared the end of a most eventful life, felt a deep solicitude for the spiritual welfare of the household of faith; and in giving his charge to Timothy, he exhorted him, in the most earnest manner, to preach the truth, no matter how it might be received. If it became necessary, he was not to hesitate to reprove or rebuke a transgressor. Doctrinal sermons were not to be omitted. It was necessary that all should be thus instructed; for the time was to come when doctrinal sermons would be offensive. The fulfilment of this prophecy is apparent to all who will take notice of the demand at the present time for the services of popular ministers.

The plain doctrines of the Bible are not received with pleasure, as was once the case. Traditions and fables are accepted with avidity in place of the plain "Thus saith the Lord." There has been for a long time a demand for oratory in place of the heart-searching, Scriptural style of preaching. Doctrinal sermons are few; denunciation of sin is even more rare. Seeking how to please the itching ears of his hearers has caused many a strong man to be shorn of his strength, and to waste his energies in a mere flow of words that are of profit to no one.

The vilest sinner can sit at ease under such preaching. His heart is not stirred to repentance, simply because God is left out. Not that there is no mention of Deity, but because the search-light of God's word is not turned so as to illumine the dark spots in the lives of the hearers. This is all wrong. It is not God's way. It is not just to sinners, over whom wrath depends, to preach peace and safety. It is not just to the preacher, at whose hands the blood of sinners will be required if he warns them not of their danger.

God has sent forth his message to warn men of their danger, and he will hold his servants accountable for the delivery of that message. Whether they will hear, or whether they will forbear, the order is alike imperative: "Preach the word." Make bare the sword of the Spirit. Sheathe it not so long as mercy lingers. Cry aloud, and spare not, until this announcement goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

## Evangelistic Temperance.

### HOW TO LIVE.

As we can live only by breathing, it certainly follows that we can live rightly only when we breathe rightly; our physical life will be full, bright, and strong only when we breathe fully, brightly, and strongly. And when, physically, we live fully, brightly, and strongly, we can also live a spiritual life that is full, bright, and strong. Read this:—

“By giving heed to proper instruction, by following health principles in regard to the expansion of the lungs and the culture of the voice, our young men and women may become speakers that can be heard, and the exercise necessary to this accomplishment will prolong life.”—*Christian Education*, page 132.

This touches the point; yea, it tells the whole story. And again we may say, It is not enough simply to expand the lungs. You can expand the lungs in such a way as to make them only an invitation to consumption; yet *in the right way*, you can also expand the lungs so that it will be impossible for consumption to get hold of you. When this is done, then even if you should take cold, and it should even reach and settle upon your lungs or in your throat, you need not be afraid; it cannot stay, neither can it stop you in your work. The life and living vigor of the whole system will drive it speedily away. O, the Lord wants us to *live!*

“There is need that among our ministers careful attention should be given to the culture of the voice, or many will lie down in untimely graves. The Lord is not glorified by the reflections that are cast upon him when men attribute to him their sufferings; for the Lord has no pleasure in the suffering and death of his people. He would have them pursue a right course of action, carefully looking after their bodies, that they may be in health, and know how to keep the habitation in order.”—*Id.*, page 133.

Now, do not get the idea that this is an intricate thing, hard to understand, and difficult to get hold of, so that you must have a whole lot of unscientific instruction to get it. It is not that at all. It is all as simple as any other part of the religion of Christ. Listen to this:—

“If we neglect to heed the simple laws by which we may preserve health, and fail to cultivate right habits, the Lord will not work a miracle to heal our disorders while we continue to transgress his laws. Men are sleeping in their graves, that the Lord would have had live. They destroyed themselves through lack of knowledge.”—*Id.*, page 133.

What kind of laws are these?—Simple laws. That is just what they are. Do not allow yourself, nor allow anybody else for you, to make them anything else than simple. You will see this more fully as we follow this subject further:—

“Some of our most talented ministers are doing themselves great injury by their defective manner of speaking. While teaching the people their duty to obey God’s moral law, they should not be found violating his physical laws. Ministers should stand erect, and speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and *throwing out the words* by exercising the *abdominal muscles*. If they will observe this *simple rule*, giving attention to the laws of health in other respects, they may preserve their life and usefulness much longer than men in any other profession.”—*Gospel Workers*, page 147.

Well, then, is it not almost a disgrace for any Seventh-day Adventist minister, except the oldest, to die, especially to die of lung or throat troubles? and he professing to be a health reformer, too! If we did not have these

things, if God had not spoken on these subjects, and set them so plainly before us, and so repeatedly, too, it would not be so bad. But with all these things made so plain, and these good wishes of the Lord so fully expressed, it is awful to have our ministers dying, when to take the Lord’s way, the ministers may “preserve their life and usefulness much longer than men in any other profession.” Then let us quit dying. This expression is not out of place, either; for men often think they are all right, and not dying, when the truth is that they are dying all the time. Read again:—

“The chest will become broader.”

What! the chest become broader by exercising the abdominal muscles?—Yes, of course. That is the only way the chest can become broader in the right way, in the way to have health. Now there is no contradiction nor inconsistency here. I am not explaining, yet, just how this will be. It is all true, though. You believe it, and practise it, and you will find it so. However, we are searching now for what is the *right way* to breathe; *how to practise it* we shall study afterward.

“The chest will become broader, and by educating the voice, the speaker need seldom become hoarse, even by constant speaking.”—*Id.*

The throat is the last place in the body to become weary from speaking; the lungs, never. The abdominal muscles may become tired sometimes, and the back also, and even other parts of the body, with long or strong speaking, but the lungs and throat will be all right. Only use them as God intended them to be used, and they will outlast all the rest of the system.

“Instead of becoming consumptives by speaking, our ministers may, by care, overcome all tendency to consumption.”—*Id.*

Good. Then why should any Seventh-day Adventist minister have any tendency to consumption, much less have consumption itself? And even some of our doctors have tendency to consumption; yea, some have actually *died* of consumption, in the face of this direct instruction from the Lord, too! How long shall these things be? Instead of being delicate, and sunken-chested, and weak-lunged, the Lord wants us to be healthy, full-chested, strong-lunged, and proof against disease instead of being subject to it. And why is not this true of all the people as well as of the ministers? Why should our sisters be sunken-chested, stoop-shouldered, and weak-lunged, and subject to lung troubles, any more than our brethren or our ministers?—They should not. The Lord wants women to have as good health as he wants men to have. And these excellent things that we have been reading are just as much for women as for men, and are just as true of women as they are of men. Then, sisters, *you* stand erect, and use the abdominal muscles in deep breathing and in expanding the chest. You, too, can throw out *your* words by exercising the abdominal muscles. Then, if you have any tendency to consumption, you will soon be all right,—in more ways than simply your lung troubles, too,—you will “overcome all tendency to consumption.” That is a great deal; it is a blessed promise.

“I would say to my ministering brethren, Unless you educate yourselves to speak according to physical law, you will sacrifice life, and many will mourn the loss of ‘those martyrs to the cause of truth,’ when the facts in the case are, that by indulging in wrong habits, you did injustice to yourselves, and to the truth which you represented, and robbed God and the world of the service you might have rendered. God would have been pleased to have you live, but you slowly committed suicide.”—*Id.*

That is to Seventh-day Adventists who die of consumption. It is an awful thing when a person, in very desperation, commits suicide

by a sudden act. But how much more awful it is for a person—and of all people a Seventh-day Adventist, too—*slowly* to commit suicide,—to keep it up, and follow it up persistently for years, till it is finally accomplished! That is terrible. Who, then, will continue to do it? O, rather, who will not cease entirely to do it, by choosing now, and diligently following, the right way?

### VALUE OF A DRY DIET.

D. H. KRESS.  
(Sanitarium.)

NORMAL hunger is a cry of the nervous system for nourishment. It is not the quantity of food *eaten* that satisfies the need of the system and the demands of hunger; it is the quantity, well digested, carried to the muscles and nerves, and *appropriated* by them.

The human body requires about seven parts of starchy foods to one of nitrogenous. Whole wheat, which contains about this proportion, is rightly considered a perfect food; and bread is called the “staff of life.”

The starch is digested by the action of the saliva. If sufficient saliva is mingled with the food, the digestion of the starches begun in the mouth is completed in the stomach. During the first half-hour after food enters the stomach, the saliva acts until the contents of the stomach become acid. The good derived from the starchy foods, therefore, depends almost exclusively upon the length of time the food remains in the mouth; that is, upon thorough mastication and insalivation. When foods are taken in the form of mushes, they are not masticated nor insalivated, the starches are not digested, the system remains un-nourished, and the nerves keep crying for more food. Not much more good is derived from such a meal than would be if the food were placed in the overcoat pocket. People eating mushes and other soft foods are in constant danger of overloading the stomach. I have frequently noticed this among those who have adopted so-called “health reform.” Instead of becoming reformers, they have become gluttons. Frequently you hear them say, “This kind of food does not seem to satisfy.”

These persons usually complain of constant hunger, and even feelings of complete exhaustion about four or five hours after eating. In order to be benefited by cereals, they should be eaten principally in the form of zwieback, crisps, rolls, crackers, granose, or in some dry form requiring thorough mastication. By adopting this diet, you may find, to your surprise, that from one half to one third the amount of food will satisfy the system and the demands of hunger. The excessive craving for food will disappear. This has been my experience and the experience of others. Nuts or nut products may be eaten with such foods, and fruits may also be eaten. I think, however, it is better to eat the fruits at the close of the meal, since the liquid in the fruits, if eaten with the dry foods, will moisten the food and arrest the flow of saliva. The acids in the fruits are also likely to interfere with the digestion of the starches.

The best dentifrice is a dry diet; besides, the dry foods stimulate the gums, and thus bring a larger blood supply to the teeth. As a result, the teeth are better nourished, and toothache and decay are prevented.

SEVERAL surgeons in Portland, Ore., operated upon a patient for appendicitis, and discovered that he had no appendix. A special despatch says that “the doctors were greatly surprised.” Perhaps this is all that could be expected under the circumstances, since the patient himself died before he could express any feeling of surprise.—*Chicago Times-Herald*.

## The Home.

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

### 'TIS SUMMER-TIME SOMEWHERE.

WHEN fall the wintry flakes of frost, 'tis summer-time somewhere—

Violets in the valleys, bird-songs in the air;  
The chilly winds, they only blow the lily's lips apart;

'Tis summer in the world, my dear, when 'tis summer in the heart.

When gray the skies are glooming, 'tis summer in the dells,

In the merry songs of reapers, in the tinkling of the bells;

The sweet south skies are brightening as with spring-time's magic art,

But the sweetest season, dearest, is the summer in the heart.

Still, still, the birds are singing, and still the groves are green,

And still the roses redden, and the lovely lilies lean:  
Love fades not with the season; when summer days depart,

'Tis summer still, my dearest, in the Eden of the heart.

—Frank L. Stanton.

### "A WORD TO THE WISE IS SUFFICIENT."

Annis Ford Eastman, in *Independent*.

[THE following splendid article was originally published in the *Independent* of Feb. 10, 1898, as "A Sermon to Children;" but no careful reader can for a moment say that it is not as truly a sermon for all people. We therefore ask all the parents to whom this comes to gather the children round them, and then read this article slowly through, thinking deeply while you read. Please do not fail to do this.—EDITOR.]

A whole brass band on the street outside can't keep you awake when you are sleepy; but one little buzzing mosquito can, if he keeps close to your head, and understands his business.

I want to put one word into your minds so that it will buzz around there until you silence it in the only possible way,—by obeying it. You can silence a mosquito by one blow—if you hit him; but a living word is never stilled unless we do what it tells us.

I shall not tell you what this word is, but let you look for it among all the other words of my sermon. It is very little, and almost as broad as it is long; yet when you look at it, it divides itself into three heads. These I will cut off, one by one, and give to you. Maybe they will be like the dragon's teeth which Cadmus sowed, that grew into mighty warriors.

Plant these heads in your minds, and great sermons, better than any you ever heard, will grow out of them.

When I was a child, the ministers who used to talk to us in day-school and Sunday-school said a great deal about our "preparing for life," so that I got the idea that children and young people were not really living, like grown-ups, but were just getting ready to live.

You have seen a little brown ball on the warm side of a fence, have n't you, which, after a long time of silence and inaction, suddenly bursts into a beautiful bright-winged creature that we call a butterfly?

That's the way I used to think about children—that they were in a kind of chrysalis state during their youth, and that by and by they would burst into a beautiful manhood or womanhood.

I have since found out that there is a great deal going on in the dull brown cocoon,—the

steady growth of the gay wings and the buoyant body that makes a creature for the upper air and the sunshine. Everything depends on the work going on in the grub.

There is just the same connection between childhood and manhood.

My wrong thought about myself led to one of the worst mistakes a child can make,—I kept putting off my life; and when that becomes a habit, it is very hard to stop.

I suppose there are gray-haired people in the world to-day who formed that habit in youth, and they are still practising it. They mean some day to do brave and loving deeds; but I fear they never will. So the first head of my sermon is this: *Do not postpone your life.*

Have you not heard children talk as if truthfulness was not necessary for them, because they were children? Have you not seen boys and girls gayly practise deceit at school and on the playground, which would shock them if they should see it in their parents at home?

Rudeness and cruelty are called "fun" in play, lying to a teacher is a "joke." This all grows out of the idea that the early years are not a part of the real life; that the laws that make or ruin character have nothing to do with the young.

Why, I half expected that on some wonderful day, perhaps when I first put on a long dress, I should suddenly blossom into a sweet, gracious, self-possessed lady like some of those I admired. So boys dream of manhood,—that height of stature will bring the dignity and self-mastery which they covet. It is a great mistake. There is nothing for you in manhood or womanhood but what you carry with you into that estate. Heavier loads will be laid upon you, greater tasks be given; but the wisdom and strength for the great matter, the grace and skill for the sudden need,—these must be *in you* when you meet them.

No day will ever be more important to you than *this one*, none more solemn, none more glad. Let me prove this.

You have made or will make to-day a choice between right and wrong.

Two ways open before you,—the way of appetite and the way of duty, the way of selfish pleasure and the way of service, the way of diligence and the way of laziness.

You never can deal with weightier matters than these; for there are none in earth or in heaven.

The most important-looking men you meet—the railroad president, the bank director, the merchant, the doctor—are none of them engaged with any loftier matter than this,—the choosing between right and wrong. Any day that offers you such a choice is a great day.

There is a story in the Bible about a great soldier who had brought his people into a beautiful new land which was to be their home. He gathered them all one day in a valley between two mountains, and talked to them about right and wrong. One mountain, he said, meant Right, and he called it "Blessing;" the other meant Wrong, and that he called "Cursing." Then he told them they must choose between them, which they would serve.

Every day you stand between two such unseen mountains, and you are choosing. Every choice makes one of the mountains grow higher and stronger, until Right becomes a shelter, a defense, an eternal home; or Wrong becomes a barrier that shuts you in to loneliness and sorrow.

There is another proof that you are really living now, in that you have tasks that take all the power there is in you to do well. If you are not, you have n't the right kind of home or school; your chores or your lessons are not well chosen unless you have to work at them "for all you are worth."

Now what greater test can after-life bring you? Let me tell you plainly, boys and girls, this is *all there is to life*, in palace or cot, shop or farm,—all the rest is ornament and finish. These make up the real stuff,—the opportunity of choice, and work that challenges our noblest powers.

The second head of my sermon grows out of the first as we think about it.

We *cannot* postpone our lives, after all Youth is not a preparation for life, but a probation. That sounds theological, but it means just this: each day is a test, and makes the character of the next day. Youth is the testing-time for manhood and womanhood. We never get rid of our yesterdays. Sometimes, even now, some lazy choices that I made years ago reach out their long arms, and pull me back when I am just about to enter into some beautiful palace of knowledge or power.

A college boy wrote to his younger brother: "Don't fool away your time. Get all the accomplishments you can. You'll be glad of every one when you get here."

Sometimes when we see a life suddenly blossom out in a glorious deed, like that of the young man who risked his life, and lost it, in the effort to save a drowning servant-girl; or in an act of supreme grace, like that of Sir Philip Sidney's passing the coveted cup of water to a wounded comrade beside him, with his last atom of strength; or in one of godlike courage, like young David when he went forth to meet the armed giant, it seems a miracle; but it is not.

If you could trace all these deeds back, you would see the same spirit revealed over and over again in the little and hidden acts of their lives, just as all the parts of a plant are different arrangements of the leaf form, the crowning blossom itself being only the final expression of that which the plant began to say in the first little green shoot. David slew the giant, but he met the bear and the lion first while tending his sheep, and practised many a time, out in the fields, with that old sling and the pebbles. Daniel became a great man at the king's court; but his greatness was of slow growth. Before he ruled in a palace, he ruled his own appetite.

There is many a boy who thinks he could withstand the temptations of a city, who can't resist the temptations of his mother's pantry. *Life cannot be postponed*; for all the time we are building our characters, making our futures.

But the last and most important head of this sermon is this: What you wish to be *some day*, begin to be *now*.

You are going to be a gentleman,—that is, a clean, polite, kind person. That word "polite" comes from a Greek word meaning "city." A city is full of people; so a polite man is one who behaves as if there were a great many people besides himself, whose rights and pleasures he must look out for.

You mean to be a lady, that is, a quiet, thoughtful person, who sets everybody at ease in her presence. Begin now to control your voice, to rise up before age, to be eyes to the blind and ears for the deaf, to keep the buttons on your shoes, your hands clean, not to crowd for your rights.

There are imitation ladies and gentlemen made up of dress coats, high collars, silk gowns, and languishing airs; but they are like artificial flowers—pretty to look at, but deceiving nobody. Gentility is a slow growth; it cannot be put on with the first dress suit or party gown; it must grow up within you.

You mean to be heroes and heroines; the stuff of heroism is in us all, for we feel it thrill when we read or hear of noble deeds.

School is a good soil in which to plant the seed of heroism. If you cannot stand alone for principle against the school, you will never be able to stand against the world,

A boy who flunks when he is called a baby, will never bear being called a crank.

You mean to be Christians some day—Christlike men and women, helpers, saviors. Do a Christlike deed to-day—deny appetite for love, return scolding with helpfulness in your own little circle.

A boy was once telling his mother what a wonderful house he meant to build for her when he was a man; but a short time afterward she asked him, *for the third time*, to fix up the wires for her morning-glory vines.

We neglect the little chances, and then the great ones *never come*.

NOW is yours; sell it not for any future.

There are two classes of people to be pitied,—those who are “going to,” and those who “wish they had.” Join yourself to the elect few who know the value of *to-day*.

#### LOOKING FOR FLAWS.

Don't look for the flaws as you go through life;  
And even when you find them,  
It is wise and kind to be somewhat blind,  
And look for the virtue behind them;  
For the cloudiest night has a hint of light  
Somewhere in the shadows hiding;  
It is better by far to look for a star  
Than the spots on the sun abiding.

The current of life runs ever away.  
To the bosom of God's great ocean;  
Don't set your force 'gainst the river's course,  
And think to alter its motion.  
Don't waste a curse on the universe,  
Don't shrink at the trials before you;  
Don't butt at the storm with your puny form,  
But bend, and let it go o'er you.

The world will never adjust itself  
To suit your whims to the letter;  
Some things must go wrong your whole life long,  
And the sooner you know it, the better.  
It is folly to fight with the Infinite,  
And go under at last in the wrestle;  
The wisest man shapes into God's plan  
As the water shapes into a vessel.

—Ella Wheeler Wilcox.

#### TRUE REVERENCE.

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

“My little boy seems to be entirely without reverence; he seems to have no respect for age, and will almost always laugh during prayer-time and at church in spite of all I can do to keep him sober. He is a good child, as childish goodness goes; but, as stated before, he lacks reverence.”

Poor little merry heart that must somehow be made sober at all events, no matter what else fails! What a pity that he was not born a kitten or a bird, so that he could be *himself*, at least during his earlier life, and at liberty to shine out the sunny nature that he has been so unfortunate as to pick up somewhere, and which is evidently so out of place in this sorrowful world.

But seriously, what is reverence? and how is it to be expressed in order to be recognized as such?—by a long, sober face, a sedate manner, a profound bow, a measured tone? That would be the Pharisaical type; and sometimes it would almost seem that the world has had only Pharisees as teachers in what is becoming in Christian deportment, since it almost invariably associates with all its notions of proper reverence this, which is at best a travesty on that real honor which belongs to God and his truth.

Reverence must be of *the heart*, to be real. Anything that is genuine in the heart of a child will find its appropriate expression, unless there has been so much false teaching that he cannot tell the truth, even in his conduct.

Reverence is the product of understanding, and of such an appreciation of true greatness as cannot come without years and experience.

It is not possible for child or man to be reverent beyond his ability to comprehend the dignity of age, and the value of power, purity, and knowledge. Nothing is more pitiful than an effort on the part of a child to appear reverent before he is capable of knowing that from which, alone, reverence can develop.

He must be taught decorum and respectful conduct by seeing them in those with whom he lives. He must be able to distinguish and avoid rudeness; to be gentle in his dealings with the aged and infirm, and especially those younger than himself. He should be so surrounded with the atmosphere of true worship during the hour set apart for it, at home or at church, that he will naturally breathe it in; but he should not be made to feel, by word or look, that if a laugh happens to bubble up out of his guileless little heart, he has committed a misdemeanor. You can best teach him that prayer-time and a church service are not the places for noise or stir of any sort by observing suitable quietness of behavior yourself as you enter the house of God, or begin a service of worship anywhere. I have seen a mother jump up, again and again, during the reading of the chapter, to attend to something that was cooking about the stove; may be a tin cover or the stove-lifter would clatter to the floor; perhaps she would burn her hands, or step on the cat's tail. Reverence cannot grow in such an atmosphere.

For father or mother to turn and twist restlessly about, keeping the child conscious of their eyes during prayer (or at any other time, in fact), is to make quietness impossible. The child will turn, and twist, and look, too.

“What made you keep looking about so during prayer, Johnny? Don't you know you should keep your eyes closed, and keep still, and pray to God?”

“But, mama, I wanted to see what you were looking at me so for,—did you want something, mama?”

The child's retort tells its own story and teaches its own lesson.

I have seen the house of God, before the hour for service, while the people were gathering, as well as afterward, appear and sound more like a place of business than of worship. Buzz, buzz, buzz, with no flavor of Christ in the buzzing; no sacredness in the air that accompanied it; and this because fathers and mothers had appropriated the time and place for making up arrears in visiting. Shall not the young people, the youths and maidens, visit, too, in their own fashion, and the little ones in theirs, with such an example before them? and will the worship that follows be easily recognized by them as something very different from the visiting?

It is not easy for little people to *put off* and *put on* manners of any sort quickly enough to be becomingly reverent under such circumstances.

#### SCENTED BEDS AND BUREAUS.

THE days of our great-grandmothers are coming back to us, and the dainty housekeeper is not satisfied unless her linen closet is redolent with the sweet, fresh fragrance of lavender. Scented beds are a great fad in England also. While sachets of lavender laid in press and bureau drawers, in oaken chest and linen closet, are the usual means of imparting this fragrance, the solidified perfume made up in the form of “sweet balls” (grandmother's fashion) will be found more satisfactory and lasting. The rule for this, as given by an expert in the art, is to mix a quarter of a pound of crushed lavender flowers with ten drops of oil of lavender, and make it into a dough with a little gum tragacanth. Knead this into balls about the size of a marble, roll in powdered orris-root, and put in a tight tin box to dry.

A supply of these may be made and kept on hand in a closely corked bottle, to replace the old ones when their pungency has vanished.—*Washington Star*.

#### “HE THAT BELIEVETH SHALL NOT MAKE HASTE.”

C. E. M.

DEAR tired housewife, did you ever think that those words were spoken to you? Did not God see and know just how hurried you would be? Did he not know how you would see mountains upon mountains of work to do, and so many things needing your attention all at once? Did he not know, too, how it would make you feel that you must hurry, and make every one about you hurry; and if you did not succeed, how you would become impatient and scold?

O, he saw it all, and so said to you, “He that believeth shall not make haste.” When you arose in the morning you were a little late, and did not have time, you thought, to read a portion of God's word,—to take the manna he had for you for that day, and to ask him for strength to do the work he had for you to do; so at night bitter tears were shed over the failures of that day. God wants us to—

“Take time to be holy,  
Speak oft with the Lord;  
Abide in him always,  
And feed on his word.”

In Isa. 52:2 he says, “Shake thyself from the dust; arise, and sit down, O Jerusalem.”

The world rushes on, and Satan would make us think that we must rush too. If he can succeed in getting us in a hurry, so we will not take time to commune with God, he knows that he has gained the victory over our souls. God tells us to “sit down.” We do not need to rush through life. There is time enough given us to do all that God intends for us to do each day. We are not to waste time; but let us remember that time spent in communion with God, in studying his word, and in helping others is not time wasted.

Often when a caller knocks at our door, we feel annoyed at the interruption, and wish he would not take so much of our time; but let us feel that God sent him to us to be helped or to help us. A strong thinker once said, “No one knocks at my door who is not sent by God.”

“Take time to be holy,  
Be calm in thy soul,—  
Each thought and each motion  
Beneath His control;  
Thus, led by his Spirit,  
To fountains of love,  
Thou soon shalt be fitted  
For service above.”

#### EARLY RISING.

SUPPOSE one boy, aged ten years, determines to rise at five o'clock all the year round. Another at the same age, indolent and fond of ease, rises at eight, or an average of eight, every morning. If they both live to be seventy years old, the one will have gained over the other, during the intervening period of sixty years, 65,745 hours, which is equal to 2,739½ days, or just seven and one-half years. If a similar calculation were applied to the whole country, how many millions of years of individual usefulness would it prove to be lost to society?—*Selected*.

“I WOULD have my children able at each moment, from morning till evening, to read on my face and to divine upon my lips, that my heart is devoted to them; that their happiness and their joys are my happiness and my joys.”

## The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 22, 1898.

ALONZO T. JONES, } . . . . . EDITORS.  
URIAH SMITH, }

SPECIAL CONTRIBUTORS.

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,  
WM. W. PRESCOTT, HENRY P. HOLSER.

"CHRIST impressed upon his disciples that they were to ask God in prayer for the gift of the Holy Spirit; and then, placing themselves in an attitude to receive, they would receive all the gifts comprehended in the gift of the Spirit."

JESUS says, "Without me ye can do nothing."

But he is gone away; he is not here as he was when he said this.

That is all right, however; for it was expedient for us that he should thus go away.

Nevertheless he says: Be not ye troubled; "I will not leave you comfortless: I will come to you."

We are not left comfortless, because he comes to us by the Comforter. And "the Comforter, which is the Holy Ghost," shall "abide with you forever."

The Holy Spirit brings the presence of Christ to the believer, to abide with him forever. "His Spirit in the inner man; that Christ may dwell in your hearts, . . . that ye might be filled with all the fulness of God."

The Holy Spirit comes to abide with us forever. The Holy Spirit brings the presence of Christ to abide with us forever. Therefore says Jesus, "I am with you alway, even unto the end of the world." "I will never leave thee, nor forsake thee."

Jesus said, "Without me ye can do nothing." It is the Holy Spirit *only* that brings Christ to us. Therefore it is as plain as A B C, and as true as the word of God, that *without the Holy Spirit we can do nothing.*

Professing religion, joining the church, "working in the cause," are all "*nothing*" without the gift, the baptism, the abiding forever, of the Holy Spirit. "Ask, and it shall be given you." "Receive ye the Holy Ghost."

"THE Lord Jesus wants all to stand in their appointed place. He makes use of one believer's influence, another's wealth, and another's attainments. On all is inscribed, Holiness to the Lord. All is sanctified and set apart for a holy purpose. All are to co-operate with God. Mind, heart, soul, and strength belong to God. We are his by creation and by redemption. 'Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.'"

WHEN Cyrus W. Field, the maker of the Atlantic cable, left home at the age of fifteen to make his way in the world, his father said to him: "Cyrus, I feel sure you will succeed; for your playmates could never get you off to play, until all the work for which you were responsible was done." That is sufficient surety that any boy will succeed. It is simply faithfulness. And faithfulness itself is success.

"HE who has not sufficient faith in Christ to believe that he can keep him from sinning, has not that faith that will give him an entrance into the heaven of God."

### STUDIES IN THE BOOK OF DANIEL.

THE second feature in Daniel's education is that he was "cunning in knowledge." He had knowledge acquired by experience, or practise,—technical knowledge.

The third feature of his education is that he *understood science*. This was but the complement of the second, as the second was the complement of the first. Wisdom, knowledge, and science were these three. Wisdom is the fear of the Lord; this is the beginning of knowledge. Daniel was "skilful in all wisdom;" he was skilful in the fear of the Lord. This being the beginning of knowledge, Daniel had proceeded from this beginning to its complement,—he had observed facts and studied things, and so had become "cunning in knowledge;" and from this, in turn, he had proceeded to *its* complement, and had classified and systematized his knowledge, and so understood science.

This is the divine order in education: first, the fear of the Lord; secondly, knowledge, thirdly, science. First, *the fear of the Lord* as the beginning and the basis of all knowledge; secondly, *knowledge*, acquired from the careful observation of facts and the diligent study of things; and thirdly, *science*, as the result of this knowledge classified and systematized.

But where did Daniel or his teachers find any formulated science or any guide to science which might be used as a study in school or as a material part of general education?—Without hesitation it can be said, and truly said, that all this had been matter of common knowledge in Israel for hundreds of years, and at least the principles of it were found in the Holy Scriptures, the Bible of that time.

Solomon lived and taught, four hundred years before Daniel's school-days. Solomon "was wiser than all men." And what Solomon knew was not kept to himself, locked up in his own understanding; but he taught it to the people. He taught it, too, to all the people; he popularized it. It was so plain and simple that the common people could understand it.

Solomon thoroughly understood what is now called botany, and zoology, and ornithology, and entomology, and ichthyology, and meteorology. For "he spake of trees, from the cedar tree that is in Lebanon even to the hyssop that springeth out of the wall;" and that is called "botany." "He spake also of beasts;" and that is called "zoology." He spake also "of fowl;" and that is called "ornithology." He spake "of creeping things;" and that is called "entomology." He spake "of fishes;" and that is called "ichthyology." He spake of the course of the wind in "his circuits," of the clouds and the rain; and that is "meteorology." Solomon knew more of *all* these sciences than any man to-day knows of any *one* of them. And he *taught* them all to the people; for "he spake" of them all. 1 Kings 4:33; Eccl. 1:6, 7; 11:3, 4.

We do not say that Solomon taught "botany" as such, nor "zoology" as such, nor "ornithology," nor "entomology," nor "ichthyology," nor "meteorology." We do not say that he

taught "science" at all, as it is taught to-day, nor as it is suggested in these big words; that is, science in the abstract. He did not speak of "botany;" he "spake of *trees*, from the cedar that is in Lebanon even to the hyssop that springeth out of the wall." He did not speak of "zoology;" "he spake of *beasts*." He did not speak of "ornithology;" he spake of *fowl*. He did not speak of "entomology;" he spake of "*creeping things*." He did not speak of "ichthyology;" he spake "of *fishes*." He did not speak of "meteorology;" he spake of the wind in "his circuits," and the returning of "all the rivers" from the sea to the place whence they came to "run into the sea."

That is, he did not give learned and high-sounding discourses on these *subjects*; he spake of the *things* themselves. The very flowers themselves were studied, and discoursed upon; not the flower plucked off, and torn to pieces, and each piece designated by an almost unpronounceable term, and that perhaps in a foreign language,—not this, but the flowers *as they grew*, in garden, field, or forest, just as God caused them to grow, clothed with living beauty. And the lesson which God teaches by each flower was learned from the flower as it stood; for instance, the lovely little violet growing demurely among the grasses. Likewise also the beasts, the birds, the creeping things, and the fishes were studied and discoursed upon *as they were*, alive and before his eyes and the eyes of those to whom "he spake."

Such is the way in which science was taught and learned in Israel, where the fear of the Lord was the beginning of all knowledge, the guide in all study, and the basis of all science. It was the study of *things*, rather than a study *about* things. And that is just the difference to-day that there is between the right and the wrong way of studying science. The right way is to study *things*, the wrong way is to study *about* things. By studying this right way, the student learns always *something*; whereas, by studying the wrong way, he learns only *about* something. The right way gives him practical knowledge; the wrong way gives him but abstract theories, which he has not the gumption to reduce to practise.

Now this genuine science which was taught by Solomon, remained with the nation after Solomon had died. Much of it was written out, and so was accessible to both teachers and students. And above all, the lessons were ever before them in the beasts and the birds, the creeping things and the fishes, in the trees and the flowers, in sky and sea, in the sunshine and the rain, in the wind and the cloud.

We know that it is commonly supposed that "the Jews did not understand science;" that it was only the heathen that had attained to that. The fallacy of such a view is clearly seen by the fact that although at the time when Daniel was carried away captive, Babylon is supposed by these same persons to have stood at the head of the world in scientific attainments, yet when these four young Jews were examined there after three years of study, "in all matters of wisdom and understanding, that the king inquired of them, he found them *ten times* better than all the magicians and astrologers that were in all his realm." Dan. 1:20. These magicians, astrologers, etc., were the scientists of Babylon. Some of them had been the teachers



in the school in Babylon, where Daniel was obliged to go and study. Yet when examination day came, Daniel and his companions proved to be *ten times* better informed than all of them. No man in this world could ever teach ten times more than he knew. Therefore it is certain that Daniel and his brethren did not obtain from those teachers their great knowledge. They obtained it from their own Scriptures, under the teaching of the Spirit of God. In other words, they continued in Babylon the same system of study that they had formerly used in the college in Jerusalem; and, in all that was really knowledge in the Babylonian studies, this gave them ten times the advantage of even their teachers there.

Another illustration of the worse than fallacy of this supposition that the Jews did not understand science, while the heathen did, is the fact that in the books to-day, and in standard school-books too, it is printed and taught that Anaximander, a Greek, invented the sun-dial about 550 B. C., while the sun-dial was in use in Jerusalem in the reign of Ahaz, nearly *two hundred* years before that. Isa. 38:8; 2 Kings 20:11; 16:1. It is possible that to the sadly belated Greeks, Anaximander's sun-dial was a new invention altogether, and a great scientific discovery; but for our part we refuse to believe the books, even though they be in Seventh-day Adventist schools, which teach that the sun-dial was invented by Anaximander or anybody else two hundred years after it was in common use by the Jews in Jerusalem. The truth is that among the Jews only was known the purest and truest science that was known in the world down at least to the time of Daniel. And when there shall be found again schools that will teach science as it was taught in the school where Daniel learned, there will be found again Daniels in science—even young men who will know ten times as much as even the teachers in schools where the fear of the Lord is not counted as having any connection with science.

No greater mistake has ever been made, no greater loss has ever been incurred, neither by the church nor by the world—and it has been made by both—than the mistake that has been made in separating *the fear of the Lord*—religion—from *science*.

The church, when she ruled the world, held that the fear of the Lord was a matter altogether apart, and had no relation to the observation of facts and the study of things; and so, that religion had nothing to do with science. Consequently, the most "pious" ones, the "saints," turned away from facts and things, and shut themselves up in cloisters and cells, or set themselves on the tops of pillars, and spent their time in "worshiping" by trying how many times they could bow or prostrate themselves in an hour; or else in drawing fine-spun distinctions in doctrine, and expounding hair-splitting theories in theology, and then arraigning and hunting as "heretics" all who would not espouse their particular distinction when they themselves could not clearly state it. Then as the number of theological distinctions was increased, "heresies," of course, multiplied. As heresies multiplied, councils were held to set straight the "heretics." In setting straight the heretics, the councils were obliged authoritatively to interpret the word of God. Different councils interpreted it differently. Appeals were lodged

with the bishop of Rome as the chief bishop of "Christendom." And thus it came about that the bishop of Rome became the oracle through whom alone the word of God could come rightly interpreted, not only to the church, but even to science. Thus was developed the infallibility of "the church," which was but the infallibility of the bishop of Rome as the chief voice in "the church;" for wherever is lodged the authoritative interpretation of the word of God, or the claim of it, *there* lies infallibility or the claim of it.

The world, on the other hand, of course held that the fear of the Lord was a matter altogether apart, and had no relation to the observation of facts and the study of things; and so held that religion had "nothing to do with science."

Thus originated the conflict between religion and science. This conflict has always continued on the part of the world. But since the Reformation, there has been an effort on the part of the church to connect religion and science. However, in this effort, "science," *as the world had developed it*, was taken as the standard, and the fear of the Lord—religion—was made to conform to it. But this "science" had been built up without the fear of God, and in many cases in direct antagonism to it. And when this was accepted by the church as the standard to which the fear of the Lord must conform, and by which the fear of the Lord must be gauged, this was to make "science," and even science falsely so-called, the beginning of knowledge, and the fear of the Lord the end; instead of the fear of the Lord being the beginning, and science—true science—the end. Science was made the head, and the fear of the Lord, the tail. And thus the word of God, by which alone the fear of the Lord can be acquired, was made, *even by the church*, subordinate to human, and even antagonistic, "science;" the word of the Lord must be interpreted by this human and antagonistic "science;" and so infidels and atheists, through this science to which the church deferred, became the oracles through whom alone the word of God could come rightly interpreted even to the church. And thus is fast developing the infallibility of "science," which, when finished, will be but the infallibility of the dictum of the chief voice in science, speaking *ex cathedra*.

The everlasting truth is that genuine religion and genuine science are inseparable. Neither with Solomon nor with Daniel was there ever any conflict between religion and science. With neither of these was there ever even any variance between religion and science, so that with neither of them was there ever any *accommodation*, any more than any *conflict*, between religion and science. With both of these men, science was what it always is—the complement of religion.

True science is the complement of true religion,—and it is only the complement, it is never the essence. The fear of the Lord is the beginning of knowledge, and it is only the beginning. It is not intended to be anything but the beginning of knowledge. Therefore he who does not take the fear of the Lord, *and use it* for the acquirement of knowledge, makes an infinite mistake. And he who takes the fear of the Lord, and uses it for the acquirement of knowledge, and yet stops short of hav-

ing his knowledge attain to the grade and character of science, just so far frustrates the real object of his receiving the fear of God to begin with. He who receives that which is the beginning of science, is bound by that very thing, so far as in him lies, to go on and attain the end of that of which he has received the beginning.

And thus with the fear of the Lord as the beginning of science, and science as the inseparable adjunct of the fear of the Lord; with the word of God as the means of knowing the fear of God, and this same word as the basis of all science; with the Holy Spirit of God as the great teacher and the only interpreter of the word of God; true religion and true science will be united, one and inseparable, now and forever: and infallibility will rest where it belongs,—with God, the author of both true religion and true science.

#### IN THE HEART.

"For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee." 2 Sam. 7:27. This passage suggests several points, which, like all the gems of the Scriptures, are valuable, and will be profitable to consider. A sense of the Lord's great goodness to David, in promising to establish his kingdom, came upon the king with overwhelming power, and called forth from him expressions of profound humility and gratitude, as recorded in verses 18-26.

"Then went king David in, and sat before the Lord." He gave himself up to a happy contemplation of all that the Lord had done and had promised to do for him; but a sense of his own unworthiness restrained him from any feelings of self-exaltation because the Lord had so blessed him. "Who am I," he said, "O Lord God? and what is my house, that thou hast brought me hitherto?" Then he recounts the many gracious acts of the Lord in his behalf, extolling his name for his truthfulness to his promises, and concludes with these words: "Therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed forever."

It has been said that an absolute promise renders prayer needless; but the holy men of the Bible did not so regard it, but rather considered it a great incentive to prayer. The present case is a striking example.

Take another instance: God had absolutely promised to deliver Israel from the seventy years' captivity. Daniel understood this, and also knew when the time had come; but he did not, on this account, think it was unnecessary to pray. On the contrary, he set his "face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes," that he would cause his face to shine upon his sanctuary, which was desolate,—the very thing the Lord had promised to do.

The Lord had promised to deliver his people from Egypt; and when the time of the promise drew nigh, the people cried more abundantly unto him.

The Lord has promised to establish a kingdom under the whole heaven, which shall

stand forever and ever. Yet we are instructed continually to pray, "Thy kingdom come."

The Lord has promised to send the latter rain upon his people to prepare them to go through the trying closing scenes of their experience. And though they know when the time of that outpouring of the Spirit is here, they are nevertheless to pray for it, if they would share in it. "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1.

Self-examination is implied in the prayer of David first quoted. He "found it in his heart." Then he must have looked into his heart to see what was there. What is in our hearts? Is there a spirit of prayer and consecration,—a disposition to give God honor and glory for all his mercies? The pious Bradford, it is said, would never cease praying or praising till he found his heart thoroughly engaged in the holy exercise. "If it be not in my heart to pray," he said, "I must pray till it is." Spurgeon says:—

I once asked a young friend, "Did you pray before conversion?" She answered that she did, after a sort. I then inquired, "What is the difference between your present prayers and those before you knew the Lord?" Her answer was, "Then I 'said my prayers,' but now I *mean* them. Then I said the prayers which other people taught me, but now I find them *in my heart*."

This test is a good index to the condition of the heart; for the spirit of prayer will never be found in a cold heart (flowers do not grow in an ice-house), nor in "an evil heart of unbelief," nor in a heart that is dead. A heart living, warm, and full of faith, is what the Lord desires; and unless the prayer comes from the heart, how can it ever reach God's heart? But what encouragement we have in this respect from the declarations of God's word; for Paul assures us that the Spirit "helpeth our infirmities," and "maketh intercession for the saints according to the will of God."

In all this prayer of David's we learn what the condition of our heart should be, and in what manner we should present our petitions to the Lord. Our prayers should not spring from books, nor from memory, nor from the head, nor from the imagination, but only from the heart. We also have a warrant for pleading the promises of God in behalf of all that we ask for according to his word. Whatever he has said he would do in behalf of his people and in defense of his cause and truth in the last days, whatever triumphs he has promised in the fitting-up of his people to carry the message till the whole earth shall be lightened with its glory,—these we can plead when we pray for these glorious results: for he is true, and cannot deny himself. So David did: Thou, O Lord God, hast spoken it; therefore do as thou hast said. So let us from the heart pray, and make our supplications before the Lord.

U. S.

#### A PORTENTOUS EVIL.

THE following good words from the *Independent* are worthy of careful consideration, and should be passed round:—

The growth of the industrial boycott is a serious phenomenon, and it may come to be a portentous evil. It began, we believe, with a New York hat-makers' union that adopted a label, and the purpose was to insist that this label should be attached to every hat made by union men; and all union men in other trades were urged to buy no hats that did not

have the union label attached. Now nearly every trade has its copyrighted label, and is straining every nerve to compel manufacturers to attach this label to every article manufactured, threatening them with boycott if they refuse. Thus the manufacturer must not only employ union labor, but must advertise the fact on all his product, so that all work not thus labeled may be boycotted. This movement has gained great strength during the past year. We have seen a poster calling on union men to boycott several well-known styles of bicycle; and all bicycle-makers are now urged to attach union labels to the bicycles made by them. The cards issued by political candidates now invariably bear the union labels; and we have been surprised to notice a publication of the associated charities of an Ohio city advertising that it boycotts non-union laboring men. In the same city a building association recently promised a job of printing to a young man, a cripple, who had a small office, and did all his work himself; but when threatened with the boycott, the directors determined to turn boycotters themselves, and accordingly informed the young man that the printing would have to be given to a union office. This is a tyranny of labor unions which ought not to be submitted to.

#### NOT A FABLE.

"FOR we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty . . . when we were with him in the holy mount." 2 Peter 1:16-18.

The scene to which Peter here alludes as having witnessed was the transfiguration of Christ, when he appeared in glory, his face shining as the sun, and his raiment white as the light; and there appeared, holding familiar and intelligent converse with him, two denizens of the unseen world,—Moses, representing those who will be raised from the dead; and Elijah, representing the translated living.

This scene, according to the use Peter here makes of it, was a picture, true to the reality, as far as the environment would permit, of the coming glorious kingdom of the Lord Jesus, as held up before the church by patriarchs and prophets ever since sin began. There was the King in such glory as mortal eyes are not able to look upon; and there were the representatives of his subjects as they will appear, immortalized and glorified, to revel forever in the joy and victory of his well-merited reign.

But Peter was well acquainted with the fact that the purpose of the enemy is always to discount the truth of God in the minds of men, and to lead them to receive with scoffing and ridicule his most precious promises. In this very epistle (chapter 3) he foretells that in the last days, scoffers, walking in the ways of the world's pollutions, will, in the acme of their incredulity, cry out, "Where is the promise of his coming?" the most effectual way to assert that there is no promise of his coming, but that all things are destined to continue forever without change, as they have thus continued from the beginning to this day.

Therefore Peter, to meet this error, supplements the declarations of the prophets by evidence of another kind; namely, not a statement by word of mouth, as prophets had been moved by the Holy Ghost to write in ages before, but the testimony of his own senses to sights and sounds which divine power had caused to occur before him to confirm the same great truth concerning the coming kingdom of God; and make "more sure" the prophecies which had been written in reference to it.

On the corner-stone of this evidence he proceeds to restate the great truth of the coming of the Lord. "We have not followed cunningly devised fables," he says, "when we made known unto you the power and coming of our Lord Jesus Christ." It will be noticed that the terms Peter here uses are very significant and comprehensive. They are the words "cunningly devised fables." Of this class the doctrine of the coming of the Lord is not; and by thus telling us what it is not, he really tells us what it is. When one wishes to win another over to any enterprise or doctrine, he naturally tries to make it appear that it is something that has many advantages, possesses the most winning attractions, and presents the strongest claims to acceptance. He devises his arguments as skilfully as possible, to make the most favorable impression. If it is a fable and deception which he is trying to impose upon the other party, the more attractions he can throw around it, the better his purpose will be carried out; and he will frame his arguments just as cunningly as it is in his power to do.

So the doctrine of the second coming of the Lord, if it is a fable, is a very "cunningly devised" one. It contains every element of a nature to arrest the attention, win the affections, and secure acceptance. This being so, the fact that this doctrine is the truth, and no fable, changes all these elements which the skeptic says are simply an *ignis fatuus* to deceive, into so many attractions to, and evidences of, a glorious truth.

A current anecdote may perhaps illustrate the principle. A little colored boy was being abused by one of his playmates. The white lad applied to him every opprobrious name that he could think of to show how mean and contemptible he was. The colored boy took it all calmly till the other was through, when he said, "Are you done?"

"Yes," was the reply.

"You have said all you want to say?"

"Yes."

"Well, all those things you have called me, you *is*."

So of the doctrine of the power and coming of the Lord Jesus,—all those elements of it which the skeptic calls cunningly devised features to deceive the people are so many real truths clothing the doctrine with power and glory. And truly if it is a fable, it is cunningly devised. What hopes it raises! what attractions it presents! what deliverance and joy and triumph it will bring to all who are ready for it! what release from sin! what an introduction to every conceivable kind of bliss, in every conceivable degree, with not one ingredient of evil, and without any end. If this is never to be, why should any one devise such a fable? And above all, why should the Lord take the pains to give Peter, James, and John a visible representation of it upon the mount, and show Christ invested with a glory which he is never to enjoy?

No; it is not a fable. The testimony of those eye-witnesses of the transfiguration dispels the thought. And those whom those disciples there represented—all the true disciples of Christ, who have loved, and now love, his appearing—will soon themselves be eye-witnesses of his majesty and glory, in all its unlimited extent and its glorious reality.

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.

### IN THE SCHOOLS.

KEENE ACADEMY.—For some time those bearing responsibilities in connection with this school have ardently longed and prayed for a special work of grace among us; and while we prayed for a blessing, we labored as best we could for those within our reach. Now and then a few would yield, and make God their stay; but we felt that a more general work was needed. When we learned that Brethren Kilgore and Ballenger would spend ten days or more with us, our gratitude to God was deep; for we knew, from the way the Lord had used these brethren at other places, that he would bless their work here.

The fourth day of the meetings, the key-note of which was the Holy Spirit, over one hundred persons, almost wholly young people, came forward, upon invitation, to seek God, a large number of them for the first time. Among older as well as younger professors of Christianity throughout the crowded meetings, searching of heart went on in a most thorough manner, and many a hardened backslider was softened and subdued by divine power. Some gained signal victories over besetments that had made them stumbling-blocks to others for years.

The young converts went to work at once for others; and older ones, enthused by the same spirit, sought to help whom they could, as God directed. We felt that we were "in heavenly places in Christ Jesus." But the blessed Lord had still more in store for us.

On the sixth day of the meetings, Brother and Sister Sadler arrived. As Brother Sadler related the personal experiences of some of the more marked and really wonderful conversions in his labors, there was hardly a dry eye in the large audience; for the depths of God's mercy and love were shown in such loveliness that none could remain untouched.

We have learned invaluable lessons in working for outcasts, in holding "cottage meetings," and in carrying the gospel to those who are hungering for it "in the highways and byways" of life. The efforts of Brother Sadler also brought to our people here the subject of health reform from God's point of view, thus setting before us the value of the Testimonies in a most impressive manner. This work was greatly needed.

To-day, Sunday, February 6, twenty-eight persons, mostly students, put on the Lord Jesus Christ by baptism, and scores more rejoice in being revived by the fulness of God's Holy Spirit, which has been shed abroad in living streams upon us. The school stopped work during these meetings, so as to give the pupils opportunity to attend to their souls' best interests with undivided energies. I never saw persons more ready and willing to make the utmost use of the privileges thus granted them. To God alone be all the praise.

AUGUST KUNZ.

### CHILE.

SINCE my last report, Brother Balada and I have made a trip to the south. Two persons were baptized in Santiago before we left. On reaching Los Angeles, the Methodists were just closing a series of meetings, two ministers being present. I asked them to rent us their chapel for a few days; they held a council, and decided to deny the request. Thereupon we announced that we would hold meetings at a place where we had met on a previous occasion to administer baptism. Several meetings were thus held in the open air, with a good attend-

ance. Several night-meetings were held at the house of a sister. One person was baptized, and the ordinances were celebrated. Brother Balada was invited to speak to a very attentive audience which had assembled in the cemetery at a funeral. From a few well-chosen passages of Scripture he clearly demonstrated that the dead in Christ must await his coming and the resurrection for the fruition of their faith.

At Victoria we had the use of a large hall belonging to a brother living several miles in the country. Seven persons were baptized here on this occasion, and four two weeks later, at which time nineteen partook of the holy sacrament. Some one is needed in this part of the field who can speak both the German and the Spanish language. Brother Edward Thomann, from Santiago, joined us here, and rendered valuable service among the Germans.

At Temuco several meetings were held, but with no visible results.

We visited a small English colony near Nueva Imperial; and there we held some services in English. Brother Balada preached twice in the city, leaving a good impression among the Methodists, in whose meeting-house he preached. Brother Morris, of whom I spoke in my last report, was baptized; and now he and his wife, formerly a Baptist, with their five children, are happy in holding up the standard of God's eternal truth in this vicinity. There is another brother here who is also keeping the Sabbath, but does not yet feel free to unite with us by baptism, as his family cannot yet agree with us in our "peculiar views." We hope and pray that not only this kind family, but others also in this colony, may soon see the importance of being in harmony with God's truth.

In Concepción one person was baptized. This brother was led to see the truth by the efforts of Brother Davis, one of our canvassers. Brethren Avalos and Ocampos report the baptism of nine at Huara, in the extreme north.

One of our brethren went into Bolivia with books, was arrested, and sent to jail by order of a priest of Rome, under the charge of selling bad books. He at once demanded an examination of his books by the civil authorities, who complied with his request, and released him. We have some fears for his safety in that benighted field, *which has no Protestant mission.*

G. H. BABER.

### BRITISH GUIANA.

SINCE my last report the Foreign Mission Board decided that I, with my family, should make Trinidad Island, W. I., my field of labor; but on account of the ill health of my wife, we were delayed, and the work being urgent in that place, Elder Farnsworth and his wife were sent in our stead. In December, my wife being much improved in health, we were appointed to come to British Guiana. We accordingly sailed from New York on the Dutch steamer "Oranje Nassau," December 21. When we left Battle Creek, everything was white with snow. We passed through Niagara Falls in a driving snow-storm on Sunday, and the next Sunday we were in the almost insupportable heat of the tropics.

The "Oranje Nassau," being one of the oldest boats of the line, and overcrowded with freight most of the way, our quarters were rather close and uncomfortable; but the captain and mates were sociable, and with the sailors we formed a close friendship. We trust that some seed was sown in good soil.

Our first stop was at Port-au-Prince, Hayti. This beautiful town spreads out over the hills. I was told that there are several denominations at work there. The Roman Catholics predominate. There is also a large society of infidels. This is evidently a needy field, but

the authorities are very particular as to who shall land upon the island. I went ashore at Aux Cayes to get some kodak views, and had to report at the station, and explain that I was in transit on the steamer, and had landed for only a few hours, before they would let me see the place. The people speak a dialect of the French language, and I had some trouble in finding some one who could speak English, although in every place there are people from Jamaica who speak English. The place is well laid out, but there was much mud in the streets. The stores were very well arranged. Salt meats, such as beef, pork, and fish shipped from the United States, were the principal commodities in the market. I was surprised to see so few tropical fruits and vegetables. Oranges were cheap, twenty being sold for five cents, United States money. We made four stops at Hayti.

We left Jacmel, January 4, to cross the Caribbean Sea, reaching Curacao in two days. This is a pretty Dutch island; the harbor is good, and everything in the town is kept neat and clean.

Our next stop was on the Venezuelan coast. We came up to it in daylight, and I stood almost spellbound with the beauty of the landscape. The town of Puerto Cabello has a good dock. Though they would do nothing toward moving the cargo on Sunday, I found almost all the shops open. The streets are very narrow, and present only bare walls on each side, but at intervals there are small parks, very green and shady. There is a railway at this place, running into the interior. Many cattle are shipped from here. One steamer loaded, and another came in to load, while we were there. They throw a rope around the horns of a cow, and then swing her high in the air and over the side of the ship. The animals would draw themselves almost into a knot as they swung by the neck. It looked cruel. Thousands of cattle are shipped from Venezuela to Barbadoes, Trinidad, and Demerara as well as to other places, every year.

At La Guayra the train runs to Caracas, and the steamer usually waits for passengers who desire to visit the capital. The last port was Carupano. As I looked at the beautiful verdant hills, I wondered what were the feelings of Columbus as he neared this coast. It is said that this is the first spot on the mainland of the New World that he ever set his foot upon.

The Lord is preparing this whole land for his truth. Public sentiment is turning more and more against Catholicism, and leaning more and more toward Protestantism. Protestants who live among the people are looking forward to the time, not far distant, when every denomination may establish missions with safety. This is coming about through the open wickedness of the priests. Thus God is preparing for the loud cry of the message. Brethren, let us awake and get ready; for God is opening the way faster than we are ready to step into it.

Sabbath morning, January 15, found us anchored about two miles out from Port of Spain, Trinidad. The captain kindly took me ashore with him in his small steam launch. Just as I knocked on the door of the "Health Retreat" Sister Briggs (*née* Colvin) came up the street. She took me down to the Sabbath-school, where I met Brother William Arnold and Sister Farnsworth. All were much surprised to see me. They were reviewing the first chapters of Acts. After Sabbath-school I spoke a few words of exhortation, which seemed to be well received. I was much disappointed, however, not to see Elders Webster and Farnsworth. The last news from them was that they were still in quarantine at Grand Cayman. Brother Arnold had just recovered from an illness, and was ready for work again. All were of good courage, and were praying earnestly for help.

Our next stop was to be at our destination. We weighed anchor about five o'clock Sunday morning. The wind and current were both against us, so we did not anchor before Georgetown until Tuesday morning, and then we were about nine miles from shore, the ship being too heavily laden to cross the bar at the mouth of the river. A tugboat came for us, and after much trouble, on account of heavy seas, we transhipped. It looked very dangerous, but no accidents happened, and we landed safely after our voyage of exactly four weeks from New York. All along could be seen the protecting hand of God. Of what I found and have seen here in Demerara I shall speak later.

D. U. HALE.

#### NEW BRUNSWICK.

ST. JOHN.—I am now well settled in my new field of labor. Although it has been about two months and a half since we left Newfoundland, it is only about four weeks since I came to this city. What I have seen of the city and people, I like very much. I find enough to do. The people seem hungry to hear the truth. The hall is well filled every Sunday night, and some are interested.

We expect to organize a tract society soon. The brethren seem anxious to do what they can in helping forward the work. A weekly meeting, the purpose of which is to pray for the advancement of the work in this city, and for the outpouring of the Holy Spirit, has been established. It is certain that as soon as God's people are prepared to receive the Holy Spirit, there will be no delay on his part in giving the Spirit. God is more willing to give the Spirit to those that ask for him than earthly parents are to give good gifts to their children. Then if there is any delay in receiving the Spirit, the fault is with those who ask.

Never was I more conscious of the presence of God than while I was laboring in Newfoundland, and never did a people become more endeared to me than that people. I never saw people more ready to help forward the work than were those brethren. I can say of them, as Paul said of his Corinthian brethren, "For to their power, . . . and beyond their power they were willing of themselves" to help along the work. A neat church, twenty-eight by forty feet in size, with a basement which has been finished since we left there, was built. A school will be opened in the basement. The money for building was raised in pledges before we left that colony, and a tract society was also organized, with tracts and something over twenty dollars in money to start with. May the Lord bless and guide Brother Webber in his work in that field.

S. J. HERSUM.

#### DISTRICT 5.

KANSAS CITY.—Assisted by Elder W. A. Hennig and the elders of the church, I continued my efforts in this city till January 10. The quarterly meeting was delayed one week, in order to adjust some hindering causes that were pending. The Lord blessed us in the accomplishment of this, and courage and good cheer were restored to many hearts. Two were disfellowshipped, and five were baptized and added to the church. One of these, an aged sister, has kept the Sabbath for twenty-eight years, but has been so isolated that this was her first opportunity to enter a Seventh-day Adventist meeting-house, mingle her voice with those of like faith in church capacity, and identify herself with the people she had loved so long. The others came rejoicing in the light that had recently come to them; and, facing opposition from those of their own households, they gladly yielded all to Jesus. They gave evidence of death to sin by immediately cutting loose from the customs and fash-

ions of this world. The Lord blessed us in the effort to gather up, and walk in, all the rays of light he is giving to his people.

I enjoyed this period of labor with this church. The officers of the Conference have rented suitable apartments, and will immediately open a mission for the poor and outcast of the city. The church is taking hold of the enterprise with a good will, and we believe it will be a success.

TOPEKA, KAN.—The institute for the Kansas workers opened on time, January 12, with a full delegation. Elder A. F. Ballenger, Brother W. S. Sadler and his wife, and Sister Watt, were present at the beginning, and labored faithfully to make the meeting a success. The Spirit of God witnessed to every effort; and a beautiful unity was seen in the different lines of instruction. The offices of the Holy Spirit, the practical working out of the same in personal effort on the part of those who have received him, and the work of caring for the bodies of the sick and needy, are only parts of a whole gospel. The instruction given in all these lines was highly practical, and heartily received by all present. The ministers and workers rejoiced as they saw more fully the power promised them; and as they reached out their hands by faith to grasp it, self was lost sight of. Their love for sinners and the work God had committed to them became more ardent as the meeting progressed, and they were anxious to deliver to others what God had given to them. It is impossible that results from this institute should not be realized in every part of the Kansas Conference. It is now time to "arise and shine;" for the light is come, and the glory of the Lord has risen upon his people. God has manifested his willingness to show forth his power in mighty acts and wonders in saving fallen men, and in keeping those who will trust him. At the close of the meeting Sunday night, Brethren C. A. Beason, A. E. Field, and P. P. Gade were ordained to the work of the ministry, Elder J. W. Westphal offering the prayer, and the writer giving the charge. The Lord witnessed to the occasion by his Spirit. These brethren go forth with the blessing of God to fill up the ranks which have been decimated by drafts of some, and the removal of others, from the State.

Elder Ballenger and myself are now at Oklahoma City for one day and two nights. He is greeted with good congregations. The people appreciate the word spoken, and respond to the message he is giving. We proceed tonight to Keene, Tex., where we shall hold an institute with the workers in that Conference for two weeks.

R. M. KILGORE.

#### MONTANA.

GREAT FALLS, HELENA, MISSOULA, AND BOZEMAN.—In company with Elder C. N. Martin, I have held general meetings lasting one week at each of the places named above. Never have we witnessed such demonstrations of the power of God in convicting and converting sinners. Truly the Lord is pouring out his Spirit on all flesh; the latter rain is falling. At Great Falls there was a good attendance from the surrounding country, and the Lord came near by his Spirit from the first. Especially was this true on the Sabbath. Persons who had attended but few of our meetings came forward and consecrated their lives to the Lord. God gave his servants great freedom in presenting the Word, and the power of his Holy Spirit attended it. Nine were baptized at Great Falls, and eight renewals and new subscriptions were taken for the REVIEW AND HERALD.

The meeting at Helena seemed to open where the former one closed. However, for a day or two a satisfied feeling seemed to come in.

This was lifted on the Sabbath, and a glorious victory was won. Persons who came to our meetings skeptics were compelled to admit that their skepticism was gone. Several here desired baptism, but no suitable place was accessible, so this was deferred to some future time. The meeting at Helena closed gloriously.

At Missoula the services were a repetition of those preceding. There was a good attendance from the valley, and one man, an infidel, who came out of curiosity, was converted and baptized, and went home rejoicing that he had found him "of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." Others who were backslidden were reclaimed, and all consecrated themselves to God more fully than before. Four persons were baptized here.

Our last meeting was held at Bozeman. There was a good attendance from Livingston and Cottonwood, and all had been seeking the Lord. Many were prepared to enter into the spirit of the meeting. In our first meeting, many not of our faith went forward to seek a fuller consecration to God. All our meetings here were characterized by much of the Spirit's power. On Sabbath the mighty power of God came in, and hearts were melted and filled to overflowing. About thirty persons went forward for prayers; many for the first time yielded their hearts to God. On Sunday ten persons were buried with their Lord by baptism.

In all these meetings many confessions of robbing God were made, and many decided never to do this again. We believe the tithe in all these churches will be greatly increased. No special argument was presented on tithing, but the Spirit of the Lord impressed hearts with the words that were spoken on that subject. The Holy Spirit reproves of sin.

It was the testimony of all in these meetings that they had never seen the like before, and there was a solemn feeling that we are truly in the loud cry of the message, and receiving showers of the latter rain. I have never experienced the like before, and it causes me to hunger for more. I have never witnessed such a desire on the part of the world outside to hear the message. Our subjects were principally upon some phase of Christ's second coming, and a preparation for that event. We distributed notices of our meetings in all these places, but made no special effort further than this; and where we had hitherto been unable to get an interest, the people now flocked to our meetings, until not all who came could be seated. Especially was this true at Bozeman and Great Falls.

There were eighteen renewals and new subscriptions taken for the REVIEW, and four for our other papers at these meetings. Twenty-three persons were baptized.

I am now at Butte. Our new church building here is enclosed, and we expect to push it forward to completion as fast as possible. We expect soon to start a workingmen's home at Butte. Several hundred dollars has already been raised for this purpose.

W. J. STONE.

#### COLORADO.

BOULDER.—It may be of interest to our people to know how the work is prospering in this place. The week of prayer for the Boulder church was one of the best occasions that this church has enjoyed for a long time. The readings seemed especially applicable to our needs, and we believe all learned, in some degree at least, to look more fully to the Lord and less to man for guidance and direction.

There has been a steady increase in the membership of this church for some time. The church now numbers one hundred and seventy. This does not include a number of

Sabbath-keepers who have been called in from neighboring States by the sanitarium, and who will doubtless unite with this church in a short time. The number of Sabbath-keepers in the city is more than two hundred.

This large increase of late, with a prospect of a larger number in the future, has made very pertinent at this time the question of a new church building. Our present church is crowded to overflowing, some remaining away on account of lack of room. The matter has been under careful consideration for some time, and at a meeting of the church held one week ago, it was unanimously decided to take immediate steps for the sale of the present building and the erection of a suitable church. A building committee has been appointed, and the work will be prosecuted with vigor.

The patronage of the sanitarium has been increasing since the beginning of the year. The prospect for the coming season is the most encouraging in the history of the institution. The spiritual interests of the sanitarium family are better at the present time than they have been since the starting of the work. While there is no excitement, a growing spirit of consecration has taken possession of our helpers; and the sacredness and importance of the work, and the necessity of a close daily walk with God, are becoming a growing conviction.

Boulder has recently been divided into six districts; and in each of these a Christian Help band, organized from among the sanitarium helpers, is operating. Many encouraging experiences have been passed through, and the Lord is leading and blessing in the work.

It is cause for rejoicing to hear of the way the Lord is blessing his people elsewhere; and it is, but that there is being wrought, by his grace, a deeper experience in our lives.

F. M. WILCOX.

#### NORTH CAROLINA.

ASHEVILLE, WAYNESVILLE, AND VICINITY.— Since January 1 we have labored at each of these places. The Lord has richly blessed our efforts to raise higher the gospel standard of a Christian life. Souls are perishing for a lack of the bountiful fulness which God is giving us. Three have been baptized at Asheville, five at Waynesville, and two in the country. All these, with six others, have united with the Asheville church. At Asheville we have started a church school, which is in a prosperous condition. It was organized with six pupils, and now has three times that number.

At Waynesville a large and influential family are keeping the Sabbath. The father was postmaster during the past administration. A good Christian family can here find an excellent field of labor, where their help is greatly needed.

In the country place mentioned, the right kind of family could settle on a farm, and find a rich field in which to sow gospel seeds of truth, organize a Sabbath-school, and be a blessing to the community.

We shall be glad to correspond with any whom God may call to either of these places.

CHAS. L. AND M. S. BOYD.

#### DEDICATION AT AMERY, WIS.

A SEVENTH-DAY Adventist church at Amery, Wis., was organized last May. Since that time the friends have erected a small but neat church building, which was dedicated January 23. The house was well filled with the friends and neighbors of the members living in the vicinity. A congregation in the evening following the day services, larger in numbers than any which had previously met in the building, indicated the appreciative attitude of the people.

The proclamation of the gospel and its power to save to the uttermost all who will believe, is what sinners desire to hear; and it is this which God loves to approve by the outpouring of his Spirit upon those who will receive him. After a few more days' labor here, the writer expects to go to West Superior in the interest of the work which is demanded at that place. Elder Mikkelsen, who is assisting in the meetings here, will remain for a time to care for the interest.

WM. COVERT.

#### MICHIGAN.

BEAVERTON.— I began meetings here in a hall, January 8. The attendance was not large at first, as there were other things going on at the time; but the interest has been increasing steadily, and now we have a good hearing each evening. Some are becoming deeply interested. There are a few Sabbath-keepers here. Some of them had never heard Adventist preaching. We have excellent Sabbath meetings. Some who are interested attend them, and seem to enjoy them. It looks as if there might be a good work done here. There are a number of schoolhouses near by that can be had at any time to hold meetings in, and the people seem very friendly.

J. C. HARRIS.

### News of the Week.

FOR WEEK ENDING FEBRUARY 19, 1898.

—The equal suffrage resolution has failed to pass the Iowa House.

—The American Maize Propaganda has been organized to promote the adoption of corn by foreign countries as a staple food for mankind.

—It is reported that the women at the University of Michigan have declared war on tobacco-smoking among the students. At the same time the local and State anti-saloon leagues are making a fight against liquor-selling to students.

—By a vote of ten to three the House Committee on military affairs has refused to report favorably the Odell bill authorizing any denomination or religious sect to erect a building for religious worship on any military reservation in the country.

—Last September a mob broke into the jail at Versailles, Ind., and took out and lynched five prisoners. The governor and the State officials, who consider the affair the gravest disgrace that ever fell on the State, have so far failed in their attempts to bring the men to justice. An effort is now being made to bring the case before a federal court; but it is likely to fail through a technicality. In that case Attorney-general Ketcham will appeal to the federal grand jury to take notice of the crime, on the ground that the five men were citizens of the United States, and that the State of Indiana is unable, under her constitution, to punish the offenders. This plea is without a precedent in federal jurisprudence, and its disposal will have an important bearing on the settlement of the mob-law problem.

—Tuesday, February 15, at 9:25 P. M., the United States battle-ship "Maine" blew up in Havana harbor. The explosion was in the bow, on the starboard (right) side, and under the bunks of the men. The loss of life was very great, about 260 men and two officers being killed. As many of the survivors of the concussion as could be saved were picked up by the boats of the Spanish cruiser "Alfonso XII," and by such boats of the "City of Washington" as could be spared. The funeral held at Havana was made very impressive by the Spanish authorities, and special honors were paid to the cortège. Messages of sympathy from the principal nations of the world were sent to the President. Spain especially deplors the affair, which she treats as an accident. President McKinley earnestly urges the American people to suspend judgment until the matter has been thoroughly investigated. Public opinion throughout the country seems inclined to the view that the affair was not an accident, but that no Spanish officer is in any way connected with the occurrence; that no ill-feeling should be allowed to grow up during the present uncertainty; but that if investigation proves Spain to be responsible, war should be declared at once, and the punishment should be thorough and severe.

—President Draper, of the University of Illinois, has declined the position of superintendent of the schools of Greater New York. Though the salary is higher and the position more prominent, he prefers to remain in his present place, and carry out the plans he has made for his university.

—The Spanish cruiser "Vizcaya" has arrived at New York. Her captain and officers were astounded when told of the destruction of the "Maine." Special precaution is exercised by the authorities at New York to prevent a repetition of the Havana horror. In the light of that disaster, it is believed that such precautions are necessary.

—Spain has transmitted to Minister Woodford a note disavowing the sentiments contained in the DeLome letter, and making a strong profession of good faith in the commercial treaty negotiations. The former minister's offensive letter had hinted that these negotiations were "for effect." This is considered satisfactory by the State Department at Washington.

—The trial of Emile Zola, the French novelist, is intensely watched by the entire world. Some time ago he accused the French government of a wilful perversion of justice, for ulterior purposes, in the court-martial trials of Captain Dreyfus and Count Esterhazy, and challenged the government to prosecute him for his statement. It was his purpose to compel the French courts to try him for libel, and thus open the Dreyfus case. It now seems to be not Zola, but Dreyfus, who is on trial; for the world is receiving an illustration of French justice which promises nothing good for the future of that nation. The guilt of the defendant is assumed, the court is part of the machinery of prosecution, witnesses for the prisoner are not compelled, often are not even permitted, to testify, and spectators are allowed to make demonstrations against the accused. For a few days past, however, it has appeared that Count Esterhazy will be incidentally proved to be the author of the letter for which Dreyfus is now lying in chains at Devil's Island. The army claims to have proofs of Dreyfus's guilt not brought out at the court-martial.

### Special Notices.

THE Executive Committee of the International Religious Liberty Association will hold a meeting at Battle Creek, Mich., March 14, 1898, to transact necessary business.

ALLEN MOON.

THE Foreign Mission Board will meet in Battle Creek, March 10, 1898, for the purpose of auditing the accounts of foreign laborers, and transacting any other business that may come before it.

ALLEN MOON.

#### WISCONSIN CANVASSERS' INSTITUTE.

THE canvassers' institute for the southern part of the State will be held at Oakland, Wis., from March 1 to April 1. Let all who are planning to attend write to me as soon as possible, so that preparations can be made to accommodate all. We trust that many will be impressed to come to this institute, and enter the work of the Lord.

P. R. ALBRECHT, State Agent.

#### NOTICE!

A FEW of the readers of the REVIEW have written me recently with reference to the motions and position of the earth as related to the sun, asking me, in future articles in the REVIEW, to give definite scriptural proofs as to the truth of this matter. They seem to think that the earth is at rest. I wish that all who so view this would at once send me their evidence for so believing. I wish nothing but references to the Bible and Spirit of prophecy.

L. A. REED,

Scott Block, Jacksonville, Ill.

#### BATTLE CREEK COLLEGE NORMAL COURSE.

It has been decided to conduct a summer term in the College, beginning May 24 and closing August 15. One of the principal features of this term will be a normal course for teachers. We speak of the matter thus early because there are many who should attend the spring quarter, beginning March 1 and closing May 23, in order to prepare for this summer quarter. The work of the summer quarter will be distinctively normal, and there will be but little opportunity offered for a review and study of the common branches; however, there will be one

class taught, which will rapidly review and examine teachers in the common branches during the summer quarter. But there are many who could, by a term's study in the common branches, prepare themselves for teaching the same. All should attend this spring quarter, as we shall make a specialty of these subjects for those preparing to teach. There are many who, by thus attending the spring and summer quarters, would be able to qualify themselves for good teachers.

From letters which we have received, it is evident that we shall have an inspiring time at the summer normal. Many who are now teaching in the public schools, and who desire to learn more of the true methods of teaching, and the relation which the word of God sustains to all their work, are planning to take this course. We are certain that, with the blessing of the Lord, the course which we have outlined will be a great benefit to those who attend.

Let all who can thus be prepared to teach by next fall avail themselves of the opportunities which we are offering; for many teachers will then be needed to supply our denominational schools.

FREDERICK GRIGGS.

### TWENTY BOYS WANTED AT ONCE!

TWENTY boys are wanted at Battle Creek College, to learn the broom- and brush-making trade. This trade can be learned by an industrious boy, working six hours a day, in about twenty-four weeks. At the end of twelve weeks he can usually be given piece-work; and thus he can earn his entire school expenses. After about twenty-four weeks he will not have to work so many hours to make his expenses, and he will be able to carry on good school work all this time.

We want at once twenty boys who will agree to remain with us not less than eight consecutive quarters. Students will be required to deposit with the College \$36, the price of board, room, and tuition for one school quarter, while they are learning their trade. After the student has learned his trade, it will not be long before he will be able to earn this amount; and opportunity will be given him to do so.

No one under seventeen years of age need apply. Any steady, earnest young man will be taken. Please write at once to the Battle Creek College for further information.

E. A. SUTHERLAND.

### SPRING QUARTER—BATTLE CREEK COLLEGE.

This quarter will open March 1, and continue twelve weeks. Those who are not teaching in some school, and would like to enter the church-school work next fall, should by all means attend this spring quarter and the summer quarter too. Teachers who are not well acquainted with the Bible, the Testimonies, and health principles, should not think of going into this work; failure will be almost certain if this is attempted. Some have thought that a teacher who has made a success of teaching in secular schools will make a success in the church schools. This does not follow; for as great care is needed in selecting teachers as in selecting ministers, and many of the same qualifications are needed in both.

The Bible should not be sandwiched in between other studies, and used only as a flavoring; the instruction in every branch should be based upon the word of God, and in order to do this, there must be some special preparation. Our church-school teachers must be thorough in the necessary branches of a good common-school education; those who are not will probably not receive enough schooling during the summer quarter to fit them for work in the fall.

The Lord wants business men in all departments of his cause. He has spoken plainly on the importance of this work. Are there not many Christian men, young or middle-aged, successful in business, who could come and spend the spring term in the College commercial department? If you are an earnest Christian and an energetic business man, and have the necessary business education, you need not fear that there will be no place for you in the work. There is no class of men more needed in our work than truly Christian business men. Boys can develop into responsible and efficient Christian business men; but at present we should have a good number of older men, with experience in the successful management of affairs. Will not those who have such ability heed what God says on this subject? An excellent course of instruction has been arranged to continue through the spring term.

A course in canvassing will be conducted also. Those who take this course will not be expected to take any other studies but the Bible and Testimonies. Their entire time will be used in the study of their book and in practise-canvassing. When our canvassers realize that it is necessary to adapt to their work the same methods used in the best

teaching, in order to do successful canvassing, there will be more prosperity in this department of the cause. Many of our young men and women could take a three months' course in canvassing and do a grand work for the Lord. Missionary canvassing is not inferior to the work of the ministry.

The expense of board, room, and tuition for the twelve weeks will be \$49.50, and this can be reduced by acceptable manual labor to an amount as low as \$36.

We have reached the eleventh hour. If you expect to labor in the vineyard, you should not delay. The Lord must have laborers *now*, and if we will not step into the field, others will take our places.

If further information is desired, write to the Battle Creek College, Battle Creek, Mich.

E. A. SUTHERLAND.

## Publishers' Department.

ARE your neighbors talking about the hard times and the trouble which threatens us because of the difficulties between capital and labor? Are they wondering what will be the outcome of the present perplexities and distress of the nations? Are they lamenting over the noticeable departure from the true principles of the gospel? If so, just give them the REVIEW of this week, and of several weeks to come, or some of our other literature bearing upon this subject, so that they may understand the meaning of these things, and have an opportunity to prepare for the great event of which these things are only the precursors.

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Review and Herald Pub. Co.

### "THE COMING KING."

THAT new book, "The Coming King," is now ready for circulation. Nearly one hundred canvassers have already secured outfits, and part of them are at work and meeting with good success. Are there not one hundred more who are not engaged in any branch of the Lord's work, but who desire to engage in the sale of this book the coming year?

There ought to be several thousand more canvassers selling our other publications. Some can sell our large subscription books; others, the smaller ones; and still others can sell our papers,—the REVIEW, *Signs of the Times*, *Instructor*, etc. Those who cannot devote their entire time to the work can do something. Missionary canvassers are wanted in every State and Territory in the Union, and not only in this country, but in every country in the world. The Lord calls for volunteers. Who will answer the call by entering the work at once?

Did you read the illustrated articles on the signs of the times that appeared in the REVIEW recently? and were you made to realize the shortness of time, and the importance of improving every minute of the time that is left, in getting ready for the thrilling events that are just before us, and in giving to others this message of warning? Thus far these articles have taken up only one of the signs which are to precede the coming of the Lord; but another series is promised us soon, which will discuss other important signs given, and show their marked fulfillment.

Of course you do not want to miss these articles yourself; but are there not others in your locality who should also read them? Will you not put forth

an effort to secure their subscriptions, and thus widen the REVIEW's field of usefulness? Write to us about it, asking for sample copies to use in this work.

## Obituaries.

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

HOXIE.—Died at Aledo, Ill., Jan. 3, 1898, Mrs. Anna M. Hoxie (née Anna M. Grant, of Oswego, Kan.), aged 31 years, 10 months, 28 days.

M. H. GREGORY.

RUNDLE.—Died at Vicksburg, Miss., Feb. 9, 1898, Mrs. Elizabeth B. Rundle. She accepted the truth two years ago. Funeral services conducted by the writer.

N. W. ALLEE.

WORTERS.—Died at Webberville, Mich., Feb. 9, 1898, Brother William H. Worters. He was born in Patterson, N. J., June 8, 1816. He received the light of the third angel's message thirty-five years ago.

H. M. KENYON.

LEATHERDALE.—Died near Spokeville, Wis., Jan. 26, 1898, of pneumonia, Floyd Leland, infant son of Attila and Mary Leatherdale, aged 1 year, 4 months, 26 days. Funeral services conducted by T. W. Hendren (Presbyterian).

CHURCH.—Died at Medford, Minn., Feb. 5, 1898, Brother Edwin Church, aged 84 years. He was a member of the Dodge Center church, and his funeral was held there February 7. Words of comfort were spoken from 1 Cor. 15:21-23.

D. P. CURRIS.

THE following from a private letter from London will explain itself:—

"Please tell the brethren that we have received a letter from Brother Freeman, of Cape Town, informing us of the death of Brother James. He writes: 'You will all be sorry to hear that Brother George James, who has been in the interior of South Africa the last five years, died last week at sea, on his way home. We sent him a remittance, and invited him to come here. A fellow passenger says that he took ill suddenly, and died in twenty-four hours. Many missionaries have called on us from time to time, and spoken in high terms of Brother James. He has been of valuable assistance to them up there. He had acquired a knowledge of the language, and could speak it fluently. We feel sadly disappointed and deeply grieved by this sad news; but we know that the Lord doeth all things well. We had received a letter from Brother James, telling us he hoped to be with us soon, in spite of privations and traveling in the worst part of the season.'"

### NOTICES.

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

WANTED.—A man to work on farm by the year. Married man without children preferred. Must be a Sabbath-keeper. Address A. C. Woodbury, Darlington, Wis.

ADDRESSES WANTED.—Any one knowing the addresses of Freeman Wolfe, Hannah Wolfe, and Minnie Tuckwiller, will please forward them to J. E. Collins, church clerk, Noblesville, Ind.

### PUBLICATIONS WANTED.

THE persons whose names appear below desire late, clean copies of our publications sent, post-paid, to their addresses:—

D. F. Barzee, Lehigh, I. T.

Mrs. Matilda Vanderford, Aitkin, Minn.

Mrs. Mabel I. Wampole, Merrillan, Wis.

F. W. Halladay, Yazoo City, Miss., *Little Friend, Instructor*.

Mrs. M. C. Duncan, Cumby, Hopkins Co., Tex., papers and tracts.

B. D. Shumate, Birmingham, Ala., REVIEW, *Signs, Sentinel, Little Friend*.

O. F. Thompson, Warren Tavern, Chester Co., Pa., REVIEW and *Signs*.

Mrs. D. G. Robertson, Palm View, Fla., has an urgent demand for tracts and papers.

Mrs. Hattie Alderman, Youngstown, Ohio, *Instructor, Little Friend, Signs, Good Health*.

M. M. Jackson, Whiting, Mo., English and Holland literature. Please mark Holland literature with title in English.

# The Home School.

## NEW TESTAMENT GREEK.

### LESSON VIII.

Accent as Affected by Connection in Discourse —  
Proclitics — Enclitics — φημί.

Grammar: Sections 108; 111 with *a* to *d*; 113 with *c*; 114; 115, *a* to *c*; 116.

In Greek, as in English, there are certain words which have no perceptible accent when used with other words — when used in connected discourse. Thus, in the man, a country, in honor, the words *the*, *a*, and *in* seem to be joined in pronunciation to the words *man*, *country*, and *honor*, and to have no distinct accent of their own. Hence they are called "proclitics," words leaning forward for their accent on the following word. In Greek, likewise, certain forms of the article, certain prepositions and conjunctions, and the adverb *οὐ* are proclitics; as, *ὁ ἄνθρωπος* the man, *ἐν τιμῇ* in honor, etc. Here the article *ὁ* and the preposition *ἐν* are proclitics. Commit the grammar list thoroughly.

Again: in English there are certain words which in pronunciation are joined so closely to a preceding word that they lose their own accent; as, *him* in call him, *me* in hear me. Such words are called "enclitics" (leaning on). In Greek certain pronouns, verbs, and particles which are of constant occurrence are enclitics. These, like proclitics, usually have no accent written.

Commit the following paradigm: —

φημί	I say (or am saying)	φαμέν	we say
φῆς	thou sayest	φατέ	ye say
φησί	he says	φασί	they say
	φατόν	you two say	
	φατόν	they two say	

These forms, except φῆς, are enclitic.

#### Vocabulary.

φημί	I say	ἄνθρωπος	man (philanthropist)*
τί	what	ὁ	the
εἰ	if	καί	and
		πόσας	how many?

\*NOTE.— Words written in parenthesis in the vocabularies are derivatives from the given Greek word or a compound of it.

#### Written Exercise.

Translate into English: —

- τί φασιν; (87 with (1); 121).
- τί φησιν ὁ ἄνθρωπος;
- γράφει ὁ ἄνθρωπος ἐπιστολάς;
- ὁ ἄνθρωπος οὐ γράφει ἐπιστολάς.
- εἰ γράφετε, ἀναγγιγώσκομεν.
- πόσας ἐπιστολάς γράφει ὁ ἄνθρωπος;
- γράφει πέντε ἐπιστολάς.

In this exercise point out the proclitics, enclitics, oxytones, barytones, and perispomena (if any).

Translate into Greek: —

- What? They say.
- What do we say?
- Do they read letters?
- Does she learn this and say that? How many letters does the man read and write?
- If he says (115, c).

#### Oral Exercise.

Translate into Greek: —

- What do you say? I say this.
- What do they say? They say that.
- What have you? I have five letters.
- If this man writes, I read. He does not write.

Translate into English: —

- τί φαστε; τοῦτο φάμεν.
- γράφετε; οὐ γράφομεν.
- εἰ μανθάνετε, τί μανθάνετε; οὐ μανθάνω.

Translate and commit: —

Ἐγώ (I) εἶμι ἡ ἄμπελος (vine).

NOTE.— So far the lessons have been mostly preparatory. Next week and thereafter the exercises for translation will be drawn more directly from the phraseology of the New Testament.

## NATURE STUDY.—NO. 8.

In the last lesson we discovered that "capillary attraction" will carry water from the bottom of a full cup over its top edge and into another empty cup, until the water stands at the same level in each. Why does it not continue to pass over?— Because the weight of the water begins to operate. The law of weight may be illustrated in the following —

#### EXPERIMENT.

Split a lead bullet half-way in two (any similar weight will answer), and then pinch it together on

the end of a string about four feet long. Hang the string on a hook or nail so that it may swing free; then draw the bullet about two feet to one side, and let it go. Watch its action closely, so as to get answers to the questions in the —

#### STUDY.

1. What starts the bullet from your hand when you let go? Some child may say, "It goes all its own self;" but why will it not start when standing still? Assist the child to discover the reason for himself.

2. How many inches does the bullet drop in passing from one side to the other? Does it rise again as far as it drops?

3. What makes it drop? What makes it rise? Explain that "gravitation" causes the bullet to drop to the middle of its swing; and "momentum," or "inertia," causes it to keep on to the other side. Gravitation always pulls downward toward the center of the earth; but momentum may be in any direction. These terms are simply definite names for certain forces exerted by the power of God throughout the whole universe known to man.

4. Move the string up or down on the hook until you find how long it has to be for the bullet to make one swing every second. Measure the length of the string in inches. Can you make this second-pendulum swing any faster by drawing it farther back when you start it? Will it swing faster if you throw it from you? Let the children see in this why the clock runs regularly; although the spring both pushes and pulls on the pendulum, it cannot make it swing any faster or slower unless its weight or length is changed.

5. Which swings faster, a long pendulum or a short one? When the clock runs too fast or too slow, how do you "regulate" it?

6. What makes the bullet stop swinging after a time? Which is stronger, "gravitation" or "momentum"? The clock-spring (or weight) simply adds a little force to the momentum of the pendulum, so that it may overcome gravitation; but that added energy comes from the muscles of the hand and arm that "wound up" the clock; the muscles got their energy from the food eaten; this came in the light and heat of the sun, — and all from God.

7. Hang the string and bullet in an open space, so that you can throw it into a continuous circular motion. The circle will be larger the stronger you start the bullet. Watch it until it stops. Where was the bullet when it stopped?

8. What caused the bullet to stop? Was this pulling toward the center of the circle all the time?

9. What caused the bullet to keep on swinging as long as it did?

10. Could you swing the string as far and as well without the bullet?

#### NOTES.

With children who are old enough, the last experiment may be used to illustrate the movement of the planets around the sun. Even the elliptical shape of their orbits may be imitated in the revolution of the bullet around its center of suspension. The string represents the attraction of the sun, or gravitation. The children might see this force of gravitation better if a second string were attached to the bullet, and passed downward through the axis of a spool fixed below the center of suspension; a very light weight attached to this string would increase the pull toward the center of the circle, just as gravitation constantly does. The spool would stand for the sun.

The experiments and questions in this lesson lead naturally to the next. Endeavor to keep all the child's knowledge connected and systematized, so that each new acquisition prepares for the next.

## ANSWERS TO THE "EDUCATOR" QUERIES.

### SPECIAL SCHOOL NUMBER.

8. A UNIVERSITY is an educational institution of higher learning, embracing an association, or confederation, of faculties or colleges of special instruction above the high-school rank. The word "university" is from *unus* and *versus*, a "turning into one." It thus signifies an organic union of many into one, or the turning of the one into many directions or subdivisions. A university is not necessarily situated in one place or city. Many of our American State universities have their medical, law, and agricultural departments widely separated.

But this does not make the organization any the less a university, just as the American Medical Missionary College is none the less a college because it conducts one of its departments in Battle Creek and another in Chicago. The university is essentially the unifying organization, just as the universe itself is the orderly interrelation of all existing things, and not a chaos of independent systems or fragments.

QUERY.— Would it not be a great improvement to have a grand Seventh-day Adventist university, — that is, an organic unity of all our home schools, church schools, academies, and colleges in a carefully directed, economic educational system, rather than to manage each school independently of all the others? This is a question for all our educators — ministers, teachers, and parents. Who will respond? Notice that this would not require that anything more be taught in our schools than at present; in many schools less could be taught, and thus more economically; the chief advantages would be in uniting all our educational work, in combining all our teachers into a solid body of progressive educators, and in simplifying and improving the administration of all our schools. Which is better, sectional independence or thoroughgoing union?

## GRAND TRUNK RAILWAY SYSTEM.

### DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

EASTBOUND.	LEAVE.
Bay City, Detroit, Port Huron, and East.....	† 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations...	† 3.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal...	* 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.

WESTBOUND.	ARRIVE.
South Bend, Chicago, and West.....	* 8.42 A. M.
Chicago and Intermediate Stations.....	† 12.15 P. M.
Mixed, South Bend, and Int. Stations.....	† 7.10 A. M.
South Bend, Chicago, and West.....	* 4.05 P. M.
South Bend, Chicago, and West.....	† 12.55 A. M.

### SLEEPING AND THROUGH CAR SERVICE.

8.22 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge, and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.25 A. M. train has Pullman buffet sleeping-cars to New York and Philadelphia via Buffalo and L. V. R. R.; Pullman sleeper to Bay City via Flint; Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; Pullman sleeping-car to Montreal via Port Huron, Hamilton, and Toronto Through coach to Niagara Falls.

8.42 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

### CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. E. north and south.

\* Daily. † Except Sunday.

A. S. PARKER, Ticket Agent, Battle Creek.  
W. E. DAVIS, G. P. and T. Agent, E. H. HUGHES, A. G. P. Agent, MONTREAL, QUEBEC, CHICAGO, ILL.  
BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

EAST.	3	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mall & Express.	*N. Y. & Bos. Spl.	*N. Shore Express.	*N. Shore Limited.	*All into Express.
Chicago.....	pm 9.50		am 6.50	am 10.00	pm 8.00	pm 2.00	pm 11.40
New York City.....	11.40		8.48	pm 12.08	4.40	8.30	am 1.34
Niles.....	am 12.48		10.15	1.00	6.37	4.25	2.40
Kalamazoo.....	2.10	7.15	11.55	2.08	6.55	6.58	4.05
Battle Creek.....	3.40	7.58	pm 12.50	2.42	7.35	6.06	4.45
Marshall.....	3.30	8.23	1.20	3.09	7.55		5.10
Albion.....	4.00	8.47	1.45	3.30	8.15		5.34
Jackson.....	4.40	10.05	2.35	4.05	8.67	7.20	6.25
Ann Arbor.....	5.50	11.10	3.47	4.58	9.47	8.10	7.30
Detroit.....	7.20	pm 12.25	5.30	6.00	pm 10.50	9.10	9.00
Falls View.....					am 5.38		pm 4.18
Susp. Bridge.....					5.58		4.38
Niagara Falls.....					6.45		4.48
Buffalo.....				am 12.20	6.45	am 8.10	5.30
Rochester.....				3.18	7.55	5.50	6.40
Syracuse.....				6.15	pm 12.15	7.45	10.45
Albany.....				9.05	4.50	11.25	am 2.50
New York.....				pm 3.25	8.45	pm 8.00	7.00
Springfield.....				12.16	8.34	pm 2.38	9.32
Boston.....				8.00	11.35	6.20	10.45

\*Daily. †Daily except Sunday.  
Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.  
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

## The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 22, 1898

MISS FRANCES E. WILLARD died in New York City, Friday, Feb. 18, 1898, at 2 o'clock A. M. La grippe, with other ailments as a basis, was the cause of her death. She will be buried at Evanston, Ill.; Thursday, February 24. The audience at the noon service in Willard Hall, Sabbath, February 19, passed a resolution of sympathy and condolence with the officers of the National W. C. T. U. upon the loss of their long-time leader. In this the REVIEW AND HERALD joins. Sister S. M. I. Henry will write something on this, for next week's REVIEW.

WHEN the British Parliament was formally opened the other day, the "speech from the throne" said there is "no tension between the powers," when all the world knows that for months there has been nothing but tension between the powers. How "these powers" do like to fool themselves! for surely they could not think that they can fool anybody else.

A good work has been done by some patriot in the city of Washington, in securing an injunction restraining the Treasurer of the United States from paying public money to religious societies. Of course the case is appealed by the religious society: a decision so altogether constitutional would never be acceptable to any religious society that wants money in violation of the Constitution.

FROM the far southland there has just come to our table "No. 1" of "Vol. 1" of the *Herald of Health*. It is published at 14 and 16 Best St., North Fitzroy, Victoria, Australia; E. R. Caro, M. D., editor. We are glad to see that thus the Lord is also making known his "saving health among all nations." May this good work prosper everywhere and forever.

THE other day, in a contest, a certain police justice in New York City ate *nine pounds* of beefsteak, well washed down with beer, at one sitting. On other occasions, at the same place, —the "Beefsteak Club,"—others have eaten six, seven, or eight pounds. This was an effort to outdo them all, and it was accomplished. That does not come far short of the days of Rome and the "beastly Vitellius."

WE have received a copy of the first number of the *Oriental Watchman*, the first paper of the third angel's message printed in India. It is a paper of sixteen pages, about the size of the *Signs of the Times*, and is published by the International Tract Society at Calcutta, India. There is now a standard paper of the third angel's message published at New York, at Philadelphia, Battle Creek, Oakland, Melbourne, Calcutta, Cape Town, Hamburg, Christiania, and London. That looks as if the third angel's message were already sounding pretty well round the whole world, doesn't it? Let this voice in all these places now swell out a little sideways, and how long will it be before "this gospel of the kingdom" shall be "preached in all the world for a witness unto all nations"? And then what?—"Then shall the end come." "Get ready, get ready, get ready."

THE W. C. T. U. is urging parents not to send their sons to Yale University, on account of the drinking and gambling that prevail there. One of the very latest of Miss Willard's public utterances is this one:—

I have read with sorrow and alarm of the drunken carousal among Yale students following the recent intercollegiate football game; also of the startling fact that there are sixty-six saloons, some of them the very lowest type, and gambling-houses near Yale University,—all within two blocks of the college campus and the green; also that students are permitted to have intoxicating liquors in their rooms and at their class spreads.

In view of these alarming facts concerning Yale University, I have urged members to use all their official personal influence to secure early action. Let the resolutions forcibly declare that until these saloon evils are remedied, we will do all in our power to have our sons and brothers seek their education at institutions where the environments are less dangerous than at Yale.

Let the good work go on, and spread to all the colleges of the land where carousing and rowdyism are allowed at all.

DON'T, *please don't*, send to this Office money in the shape of bills. There is a thief somewhere on the line between you and us. Letters come to us on an average of about one a day, saying that money has been sent, and inquiring why no return has been made, when these letters are the first that we know about it. Many suggest that we are not honest, to receive money and make no return nor response. That would be true enough if it were so; but in these cases we have had no chance to receive the money at all. You sent naked money, and that sly fellow that stands somewhere between you and us got it, and he does not bring it to us. We are hunting for him; but if you will send your money in a money-order or a registered letter, it will be perfectly safe, even from him. DON'T, please don't, risk sending naked bills.

### NEW HAMPSHIRE STATE LIBRARY.

THE following letter will explain itself; and we hope there will be a hearty response by all who can do anything to supply the desired volumes of the REVIEW AND HERALD:—

CONCORD, N. H., Feb. 14, 1898.

GENTLEMEN: Will you not do me the favor of inserting in the REVIEW AND HERALD a notice to the effect that this library is desirous of obtaining the first seventy-three volumes of the REVIEW AND HERALD and also No. 4 of Volume 74, and asking any one who has them to spare to address this library? I assure you that such a favor on your part will be very greatly appreciated.

Yours very truly,

ARTHUR H. CHASE, Librarian.

THE points touched upon in our illustrated articles of a few weeks ago are now more fully written out and more fully illustrated in a tract of the *Bible Students' Library*, entitled "The Alarm of War," printed by the Pacific Press, Oakland, Cal. This will be a most excellent tract to circulate to awaken an interest in the subject of the coming of the Lord and the tokens of his coming. The price is only *two cents*, with ten per cent. discount on orders in quantities.

### READ THIS.

WE wish to call the attention of our people again to the fact that the General Conference is sorely pressed for means to carry on the extensive work that it has undertaken. It has founded schools in various places,—Union College, Neb.; Walla Walla College, Wash.; Keene Academy, Tex.; Huntsville School, Ala., and Graysville Academy, Tenn. Schools have also been started at several other places in the South. These schools are all dependent upon their patronage for support, and the General Conference is looked to to supply any deficit. Besides this, the General Conference has a large number of workers in the field in the South, in Canada, and in the Territories of the United States which are not organized into Conferences. The General Conference also has to look after the publishing work throughout the world outside of the United States. Now it needs the assistance and co-operation of our people to keep the finances in such a condition that it shall be able to lend a helping hand to every legitimate enterprise that is started among our people. Not only must it carry on its own work, but it must help and sustain other branches of the work, in order that they may prosper.

Are there not many of our people who can plan to make donations to the General Conference during the coming year, to help the organization pay up some of the debts upon the schools and various institutions?

Another way that our people could help would be to lend money to the General Conference Association without interest. Are there not hundreds of our people scattered throughout this country who can lend the General Conference money, more or less, without interest, so that we can cut down the expenses we are already bearing in paying a large amount of interest on various sums of money?

Many of our people have already done nobly, having sacrificed to lend money to the General Conference without interest. We shall be glad to hear from any who have money they can lend in this way. We will give them the General Conference Association's note for it. Those who have money to send will please forward it to the General Conference Association, care of Review and Herald, Battle Creek, Mich. Any wishing to make donations to the General Conference to help forward its work in these various schools and other enterprises we have mentioned, will please send it to the foregoing address. Surely our people cannot and will not allow the General Conference to become embarrassed because of a lack of funds to keep up its necessary enterprises. Any who desire to correspond regarding the matter may write to the undersigned.

I. H. EVANS.

### GENERAL CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS.

THERE will be a meeting of the Board of Trustees of the General Conference Association of the Seventh-day Adventists in Battle Creek, Mich., beginning March 16, 1898, at 9 A. M., in the General Conference Committee room. Meetings will continue as long as the business of the association shall require. We trust that all members who can do so will be present at the first meeting.

I. H. EVANS, Pres.